NOVA ORGANI HARMONIA AD GRADUALE

JUXTA EDITIONEM VATICANAM

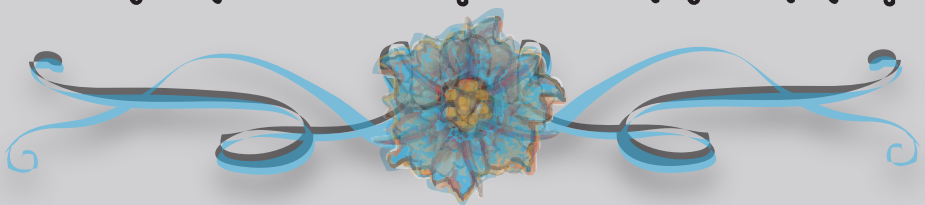
A RECTORE
UNA CUM PROFESSORIBUS
Mechliniensis Interdioecesani Instituti Musicae Sacrae
composita ac aptata

EDITIO TERTIA

PARS II

PROPRIUM DE TEMPORE

A PASCHA AD ULTIMAM DOMINICAM POST PENTECOSTEN



Ad dominicas, a Pascha ad Pentecosten inclusive, harmonia auct. Jul. VAN NUFFEL
Ad ferias, harmonia auct. Jul. VYVERMAN
A feria II post Pentecosten ad finem anni ecclesiastici, harmonia auct. Mar. de JONG

MECHLINIAE, H. DESSAIN

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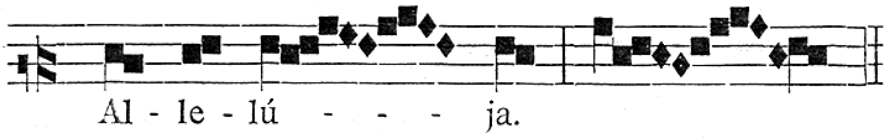
The Rhythm of the Vatican Edition

"In the Vatican edition, the *morae vocis* shall be indicated by a blank space of equal and unchanging width, and four sorts of bars shall be used . . . ."

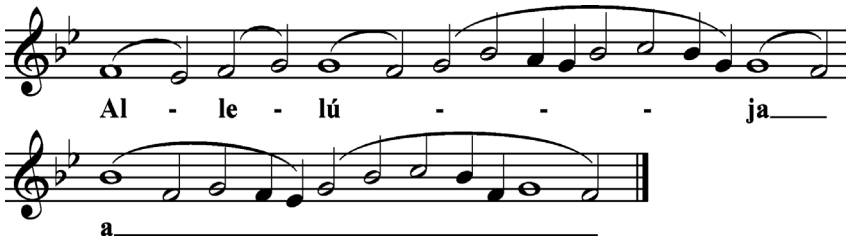
—Resolution no. 8, noted in the minutes of the Commission for the Vatican Edition (29 June, 1904)
Combe, *The Restoration of Gregorian Chant: Solesmes and the Vatican Edition*, 272.

In spite of the confusion that has existed since its introduction more than a century ago, it must be understood that the Vatican Edition of Gregorian chant is truly a rhythmic edition. With one exception, the "pure" Vatican Edition notates the rhythm by the same means that Dom Joseph Pothier's *Liber Gradualis* employed. This is quite natural because (1) Dom Pothier was in charge of creating the Vatican Edition; (2) his publications were in wide use at the time; and, most importantly, (3) it was ultimately decided to use Pothier's *Liber Gradualis* and *Antiphonale* as the basis for the Vatican Edition. Furthermore, large sections of the Preface to Pothier's *Liber Gradualis*[1] were adopted verbatim for the Preface to the Vatican Edition.[2]

The Vatican Edition presupposes an *equalist* interpretation. Since the late Renaissance, the *mensuralist* interpretation (which assigned different time values to chant notes with different shapes) had been accepted as the correct rhythmic interpretation of chant, and this was a great obstacle to Pothier's work of Gregorian restoration. Today, one can easily see the way the melodies were sung during the nineteenth century by comparing the chant notation of the "corrupt" Gregorian editions to the corresponding organ accompaniment books (written in modern notation).[3] Here is an example:



HABERL/PUSTET 1884 Graduale : Page [52] : Mass II for a Virgin/Martyr



SCHILDKNECHT 1892 Page [50] : Mass II for a Virgin/Martyr

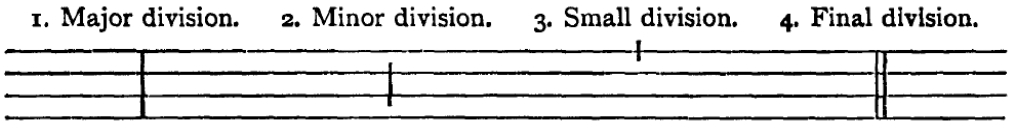
Having studied the Medieval manuscripts, Pothier became convinced that the notes were shaped differently in the Medieval manuscripts to make them easier to sing, not because they were intended to be sung with the rhythm of the "measured" music of Renaissance polyphony (with *longa*, *brevis*, *semi-brevis*, etc.). A surprisingly explicit reminder of Pothier's view was published in the Vatican Preface:

7. In themselves the descending diamond notes, which in certain neums follow the culminating note, have no *special* time-value ♦.

1 Both the 1883 and 1895 editions.
2 The now legendary Preface to the Vatican Edition will be referred to as the "Vatican Preface." This article focuses on the second part of the Vatican Preface, which gives the "Rules for Interpretation."
3 Thousands of pages of chant accompaniments were published in the nineteenth century, especially by Friedrich Pustet.

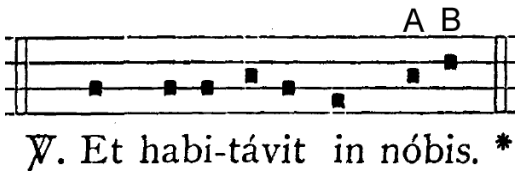
I. The Rhythmic Notation

The rhythm of the Vatican Edition is not notated by means of dots, lines, dashes, or differently shaped neums. The rhythmic notation is more subtle, and sometimes leaves room for interpretation by the choir director. The first rhythmic sign used in the Vatican Edition is the bar:



Before 1. and 4., a *ritardando* is often taken. Pothier himself seemed to favor a pronounced *ritardando* before the final division (as evidenced by the few precious recordings we have of him conducting chant). Before 2. and 3., a smaller break is required.

The duration of the *ritardando* is not specified, and this has led to various interpretations. One of the major differences among the different schools is what to do with a spondee coming before a bar (whereas all are in agreement when it comes to a dactyl in the same place).[4] There are literally thousands of examples like this one in the *Kyriale*, *Graduale*, and *Antiphonale*:



Some schools will always double the length of both notes on "nóbis" (A & B). Other schools tend to lengthen only the final note (B). Some schools treat each individual case differently. Some schools claim to give a slight emphasis to the tonic accent of "nóbis" (A) and a longer length to the final note (B), but this is difficult in practice.

In conclusion, Dom Pothier seems to have left it up to individual choir directors to decide the length of each *ritardando* before the different bars.

II. The Melismatic *Mora Vocis*

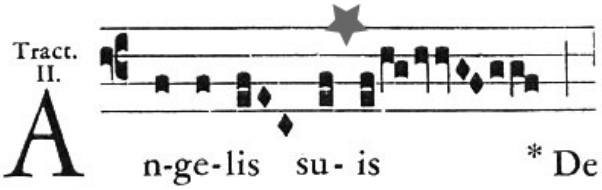
If one knows that about the *ritardando* required before the various bars, one can sing through almost the entire *Kyriale* and *Antiphonale* without a single problem. However, the *Graduale* is quite different, because of its numerous melismas.

As the Vatican Preface explains, the "blank" space of a notehead or more in the Vatican Edition indicates that one must insert a *mora vocis* (that is, a *ritardando* and/or pause). To distinguish this type of *mora vocis* from the *ritardando* that is required before a bar, the term "melismatic *mora vocis*" will be used henceforth.[5]

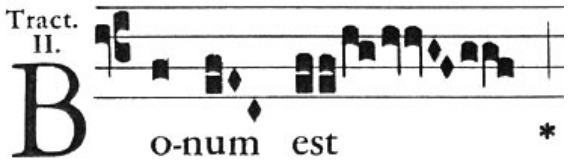
4 A spondaic word has the accent on the penultimate syllable (e.g. Páter). A dactylic word has the accent on the antepenult (e.g. Fílius).

5 What is remarkable is that the Vatican Preface was not issued with the Vatican Edition *Kyriale* (1905), but with the Vatican Edition *Graduale* (1908). This is akin to publishing a vehicle's operating instructions three years after issuing the vehicle itself. The thought may have been that singers would know to apply the same rules they had been applying to the Pothier books. Still, this approach seems open to criticism: why not clearly state the rules of rhythmic interpretation when the Vatican Edition *Kyriale* was first published? It is unanimously accepted that the Vatican Preface rules for interpretation

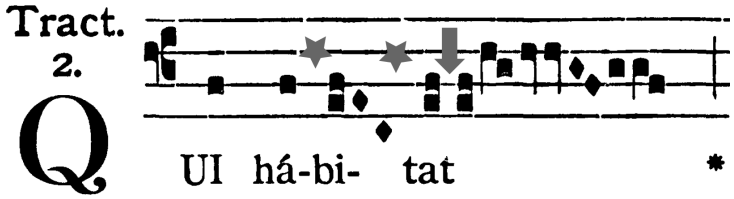
For example, the following example has no melismatic *mora vocis*, since there are no melismas with the space of a notehead or more (remember that the syllables change at the star, so it is not a melisma):



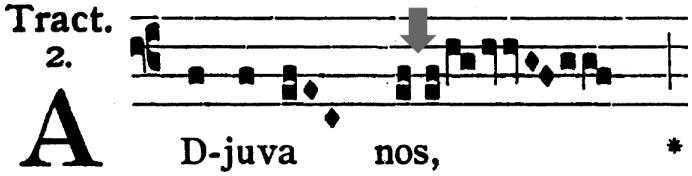
This example is also devoid of any melismatic *morae*:



However, the following example would have a *mora vocis* at the arrow (because it has a blank space of a notehead or more). However, that is the only melismatic *mora vocis* present. There is not a melismatic *mora vocis* at either of the places below a star, because those instances have a change of syllables, and there can be no melisma where syllables change.



This example has a melismatic *mora vocis* on the neum above the word "nos" (because there is the blank space of a notehead or more at the arrow):

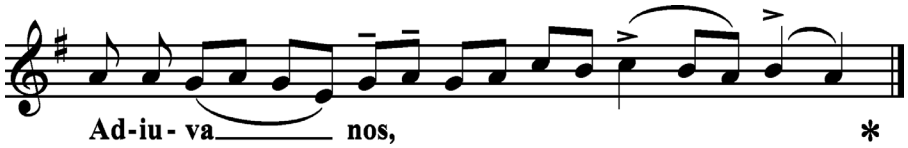


apply "retroactively" to the Vatican Edition *Kyriale* (and, as mentioned above, there are very few melismatic *morae* in the *Kyriale* anyway). It seems probable that the Preface was not issued in 1905 (with the *Kyriale*) due to internal disagreements among members of the Pontifical Commission (of which Pothier was the president). However, this fascinating history will not be treated here, since it is the subject of several books. In this author's view, the most valuable sources (available in English) treating this history are:

Combe, Pierre. *The Restoration of the Gregorian Chant: Solesmes and the Vatican Edition*. Trans., Theodore Marier. The Catholic University of America Press: Washington D.C., 1969.

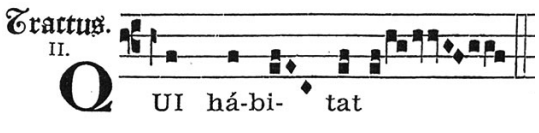
Wagner, Peter. *Der Kampf gegen die Editio Vaticana Pamphlet*. Graz: Styria, 1907. Published in English as "The Attack on the Vatican Edition: A Rejoinder." *Caecilia* 87 (1906): 10-44.

The following example shows the way an editor who put the Vatican Edition into modern notation (there were many such editors!) chose to notate that melismatic *mora vocis*:

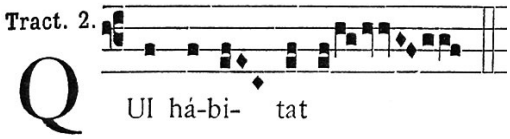


DR. F. X. MATHIAS 1911 *Graduale*

For the sake of curiosity, we include Pothier's editions:

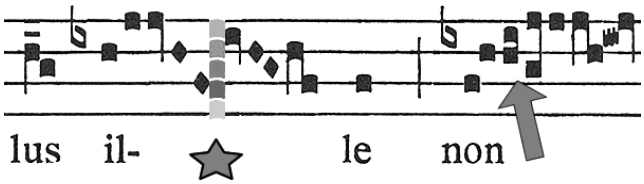


Dom Pothier's *Liber Gradualis* (1883)

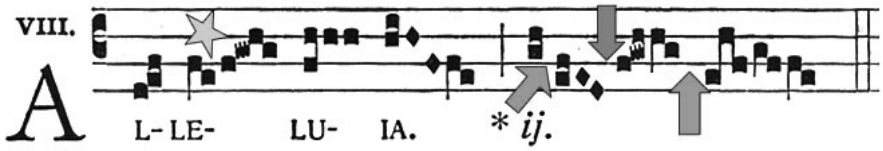


Dom Pothier's *Liber Gradualis* (1895)

When singing, it can be difficult to instantly know where a melismatic *mora vocis* is indicated. For example, there is a melismatic *mora* at the star but not at the arrow in the following example. Above the star, "imaginary" noteheads are added for the reader to verify that there truly is at least one notehead of blank space:



In the following example, there are three melismatic *morae* (indicated by arrows). However, there is not a melismatic *mora* at the star, because there is not the space of a notehead or more.



III. Different Schools and Interpretations

The student who carefully studies the various editions of the Vatican Edition will notice several things:

(1) Because the rhythm of the chant depended on the spacing, no publisher was allowed to change the official text in any way. In a note from the Vatican publisher,[6] publishers were reminded that they must adhere strictly to the spacing of the official Vatican Edition when it comes to melismas. They were also reminded that the space is measured against the "custos" at the end of the line when the melisma is interrupted and must continue on the next line.[7] Still, instances can be found where publishers got

6 This note is provided at the end of this document, courtesy of Monsignor Hayburn.

7 Most publishers did not want to bother doing that, so they almost always end a melismatic line with some kind of bar.

"sloppy," and, in spite of the injuction from the Vatican, altered the spacing between the notes in melismas. In such an instance (i.e. where different editions have different spacing), one must have recourse to the Vatican Press edition to find out whether a melismatic *mora* was intended.

(2) Most of the editors felt that Vatican Edition was not practical when it came to the notation of the melismatic *mora vocis*, so many invented their own system of notation, which was then superimposed on top of the Vatican Edition. This is understandable, since (as eluded to above) it often happens that the only way a singer can tell if a melismatic *mora vocis* was intended is to place the book by one's nose and gaze outward. Doing this makes it possible to see whether there really is the space of a notehead.

(3) The idea of "space" indicating the *mora vocis* is foreign to modern musicians, but makes more sense when one considers this excerpt from the Preface to the Vatican Edition:

> **The reason which demands the joining together of the notes of the same neum, both in the musical text and in the singing of it, also requires that the neums should be marked off from one another alike for the eye and for the ear : and this is done in various ways according to various contexts.**

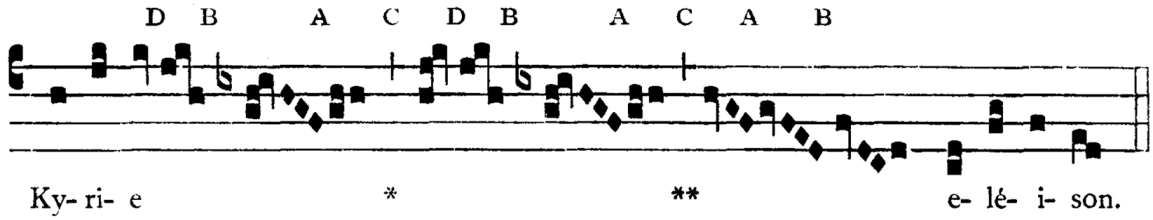
In other words, the sections of the melisma are apparent to the ears when one hears *morae*, while the same sections are apparent to the eyes when one sees spacing. Dom Pothier dwells on this idea at length in the Preface to his *Liber Gradualis*.

(4) There are often discrepancies between the various editions. Incidentally, out of all the editions, the Solesmes editions published by Dom Mocquereau are the least faithful when it comes to adherence to the Vatican rhythm.[8]

IV. Additions and Subtractions from Pothier's Rhythmic Notation

In Pothier's original Preface to his *Liber Gradualis*, he said that if more space is given for a melismatic *mora vocis*, the pause should be longer and vice versa. This seems to have been abandoned with the publication of the Vatican Edition (and could possibly be explained in principle[9] by the quote given at the start of this document).

However, there is one thing that did not appear in Pothier's Preface, but was added in the Vatican Preface, namely example (D):



Observe that a tailed note, (D), immediately followed by a neum which it commands does not indicate a breathing but a rather longer pause.

8 The explanation for this is that Dom Mocquereau was trying to match the St. Gall rhythmic markings, rather than adhere to the Vatican Edition. Solesmes published several pamphlets clearly stating this fact (cf. *Plainchant and Solesmes*, by Paul Cagin and André Mocquereau, published in 1905).

9 N.B. the words "equal and unchanging."

With regard to example (D) and the explanation for it, it must be understood that this was a very poorly phrased section of the Vatican Preface and has led to serious consequences. As a matter of fact, the Latin wording employed could be translated as either "preceded by" or "followed by" a neum subordinate to it.[10] Some editors translate it as "preceded by" while others translate it as "followed by," with obvious (conflicting) results. Furthermore, in example (D) Dom Pothier left the required notehead of space, but the explanation does not require that space. Suffice it to say that each and every edition treats instances of example (D) differently, and many are internally inconsistent. Furthermore, one cannot have recourse to the earlier Pothier editions for clarification because (as stated) this rhythmic rule was mysteriously invented for the Vatican Edition.

When the student finds different interpretations for melismatic *morae* in the different editions, one need not necessarily infer sloppiness or ill intentions. Sometimes, the editor was doubtless trying to be rhythmically consistent (when the same melodic passage occurs in more than one Proper, for example). It is also possible that some editors were trying to correct what they perceived to be typos in the Vatican Edition, and having recourse to the earlier "tradition" of the Pothier books in use for decades. The fact that the Vatican Edition contains errors cannot be denied, and typos are entirely understandable, considering how quickly these massive volumes were published. In his book, Joseph Gogniat[11] has pointed out some indisputable Vatican Edition typos; for example, the inconsistent application of *liquescents*.

Finally, with regard to the rhythm of the *quilisma*, it could be noted that the Vatican Preface seems to allow for the possibility of lengthening the first note (as has become traditional) when it says:

> **5. There is another kind of *tremolo* note, i. e., the *Quilisma*, which appears in the chant like a "melodic blossom". It is called "*nota volubilis*" and "*gradata*", a note with a trill and gradually ascending. If one has not learnt how to execute these *tremolo* or shaken notes, or, knowing how to render them, has nevertheless to sing with others, he should merely strike the preceding note with a sharper impulse so as to refine the sound of the *Quilisma* rather than quicken it.**

V. Who Produced the Vatican Edition?

Much confusion exists with regard to whether the Catholic Church officially adopted the "Solesmes Edition" of the chant for the Vatican Edition. To understand the true state of things, one must realize that Dom Joseph Pothier entered the Solesmes congregation in 1859 and published his *Liber Gradualis* in 1883 along with several other important works on chant. In 1893 Dom Pothier was appointed Prior of Ligugé, a Solesmes daughterhouse. Then, in 1895, he became Abbot of St. Wandrille, another Solesmes daughterhouse. When Dom Pothier left Solesmes, his student Dom Mocquereau took over where he left off, and quickly started experimenting with different methods of publishing chant as well as modifying many of Pothier's ideas. It is enlightening to study these early Mocquereau editions and note the evolution of his notation, sometimes changing from month to month. As stated above, Dom Pothier used his editions as the basis for the Vatican Edition (especially the *Graduale* and *Antiphonale*). In this sense, one can say that the Vatican Edition was the "Solesmes chant," because Pothier published his seminal works while at Solesmes.

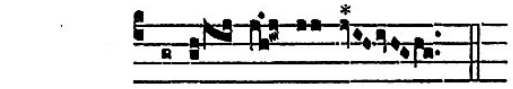
---

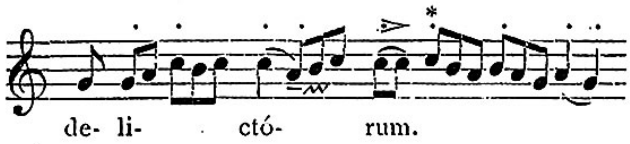
10 The writer owes this linguistic point, along with so much of his knowledge and interest in this subject, to a humble servant of Christ who will be rewarded "in secret." (Matthew 6:6)

11 *Little Grammar of Gregorian Chant: to Propagate the Principles Contained in the Vatican Edition*. Fribourg: Switzerland, 1939.

To give just one example of the ways Dom Mocquereau departed from his teacher, this excerpt from Mocquereau's 1903 *Manuale* should suffice:

> **5. — All dotted notes.**
>
> — In the former editions of the Solesmes books, the *mora vocis* or long notes at the end of groups were marked by blank spaces. Now these spaces are used in two cases only :
>
> 1) in the *Salicus*, between the first and second notes.
>
> 2) in some passages where two notes on the same degree must be uttered separately, v. g.





> In this case there is an *ictus* on the note marked thus *.
>
> But in neither case does the blank space mark a lengthening of the preceding note.

VI. Looking Back at the Vatican Edition a Century Later

To Dom Mocquereau belongs the credit for advancing the scientific studies of Medieval chant manuscripts in an unparalleled way, and his scholarship in this area remains totally supreme even to this day. This seems to have been acknowledged to some extent even his own time, and one example would be the eyewitness account given by Father Alexander Grospellier describing the visit of the Vatican Commission to the Solesmes paleographical workshop in September, 1904:

> Although some entered the scriptorium with some residual caution and defiance, they left with confidence in their souls and with praise on their lips for Dom Mocquereau and his worthy team.[12]

However, when it comes to the assimilation of all available manuscripts, the scholarly impetus and rationale for the equalist interpretation of rhythm and "restored" melodic text from the Middle ages, the artful combination and musical adaptation of (literally) the whole Gregorian repertoire into a consistent whole accepted by the musical community, and the conquest over every form of political and ecclesiastical opposition to produce the Vatican Edition, the credit here belongs to Dom Pothier. Pothier's editions of chant, officially adopted by the Church, have been sung, studied, and loved by hundreds of millions of Catholics.[13] Now that our Holy Father, Benedict XVI, has called for a renewal of the liturgy, interpreters of the Vatican Edition may consider singing the chant according to the rhythm that Abbot Pothier originally envisioned. Indeed, on 30 September, 2008, when the Church Music Association of America generously released the preliminary version of the 1908 *Graduale* for free download on its centennial, the traffic was so overwhelming that the server actually crashed. In his wildest dreams, while painstakingly hand-copying manuscripts of Gregorian chant, could Dom Pothier ever have imagined that?

12 Combe, *The Restoration of Gregorian Chant*, 291.

13 Many more Catholics than have ever sung any other edition of chant throughout history.

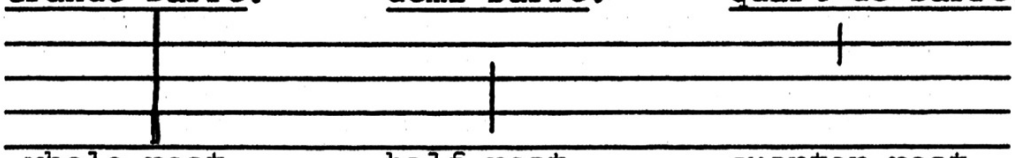
The second letter from the Manager of the Vatican Press deals with the spacing of the notes; the date is September 6, 1906.

Notice to Publishers.

Some explanation has been requested concerning the spaces which separate the notes, in the Vatican Edition of Gregorian Chant, in order to mark the phrasing of the chant.

First of all, there are the bars which divide the staff completely or partly; namely:

Grande Barre. demi-barre. quart de barre.



whole rest. half-rest. quarter-rest.

These must be reproduced exactly by the publishers. In the same way, account must be taken of the diverse spaces which must be left between notes or groups of notes over the one syllable.

These spaces correspond to those designated in typography by the terms 1/4, 1/2, 1.

1/4 equals the half of the width of a note.
1/2 equals the entire width of a note.
1 equals the width of two notes.*

These spaces are of obligation only in the case in question, that is to say, only between the groups which succeed one another on one and the same syllable.

They are left to the discretion of the compositor, for the rectification of his lines, 1) at the end of a group preceding a syllable, and 2) before or after a bar.

GIO. PASQ. SCOTTI,
Manager of the Vatican Press.

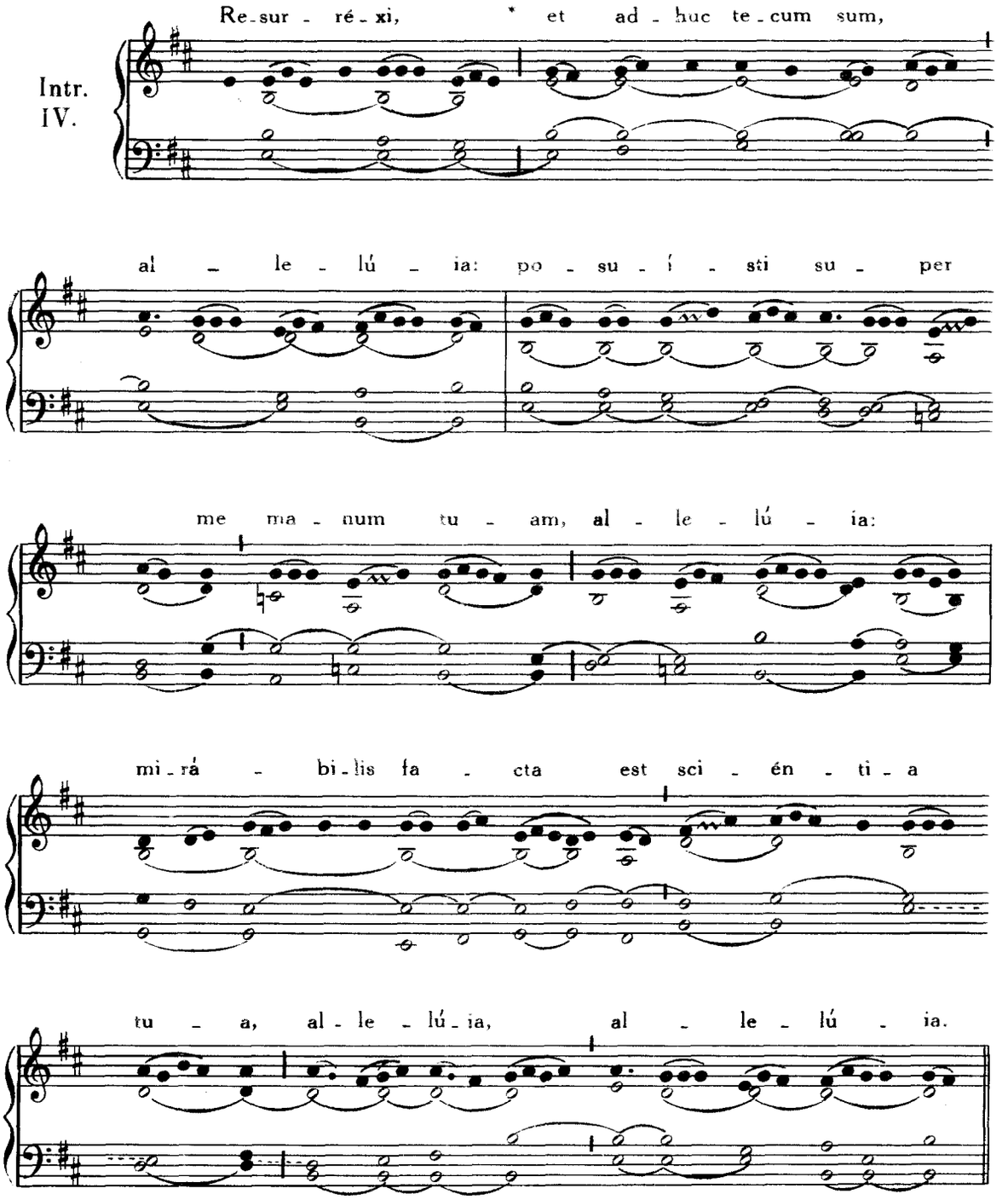
Rome, September 6th, 1906.

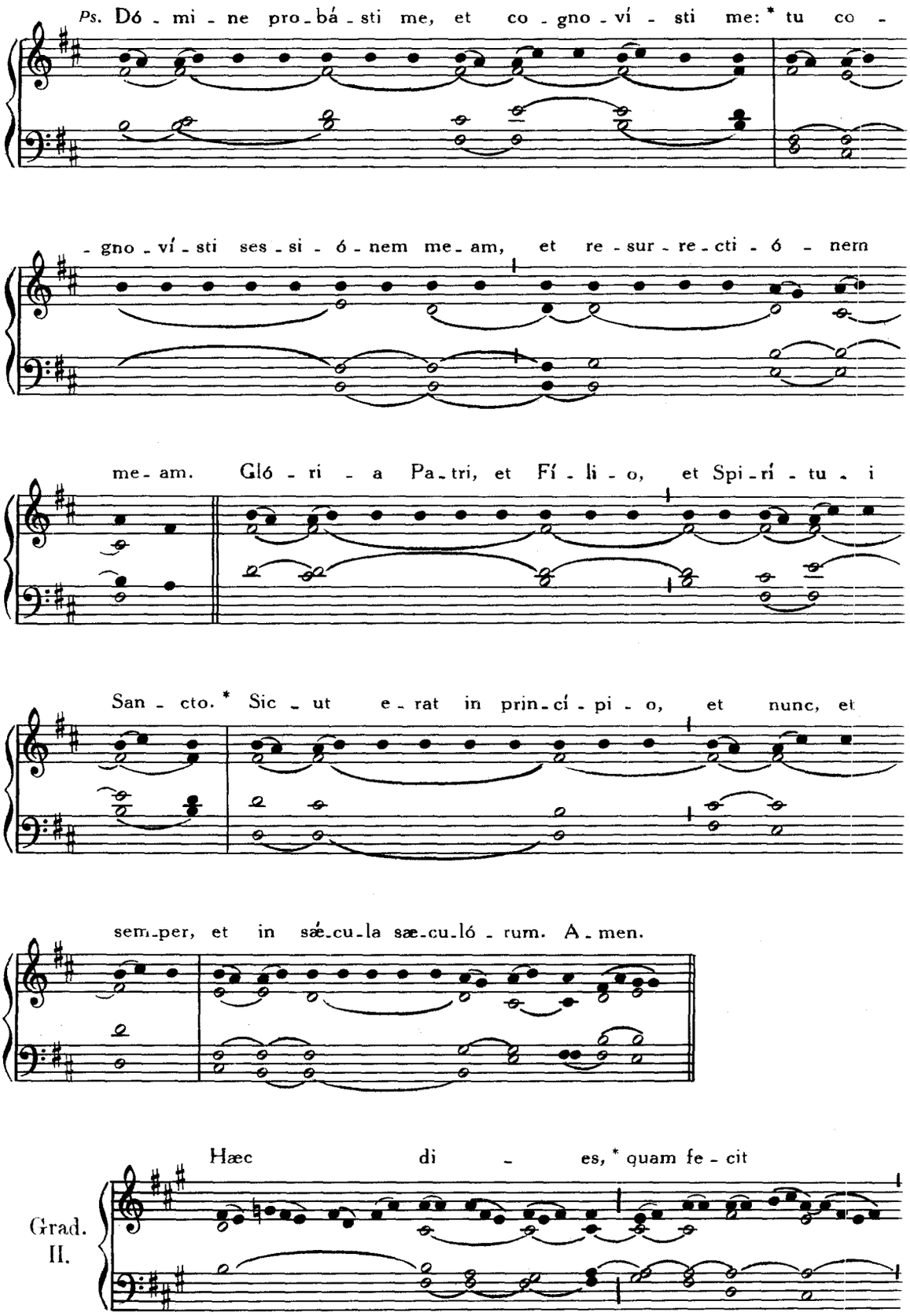
*In order to estimate the space to be left between two groups, the latter of which is to be carried over to the next line, one must reckon the space between the former group and the guide.[1]

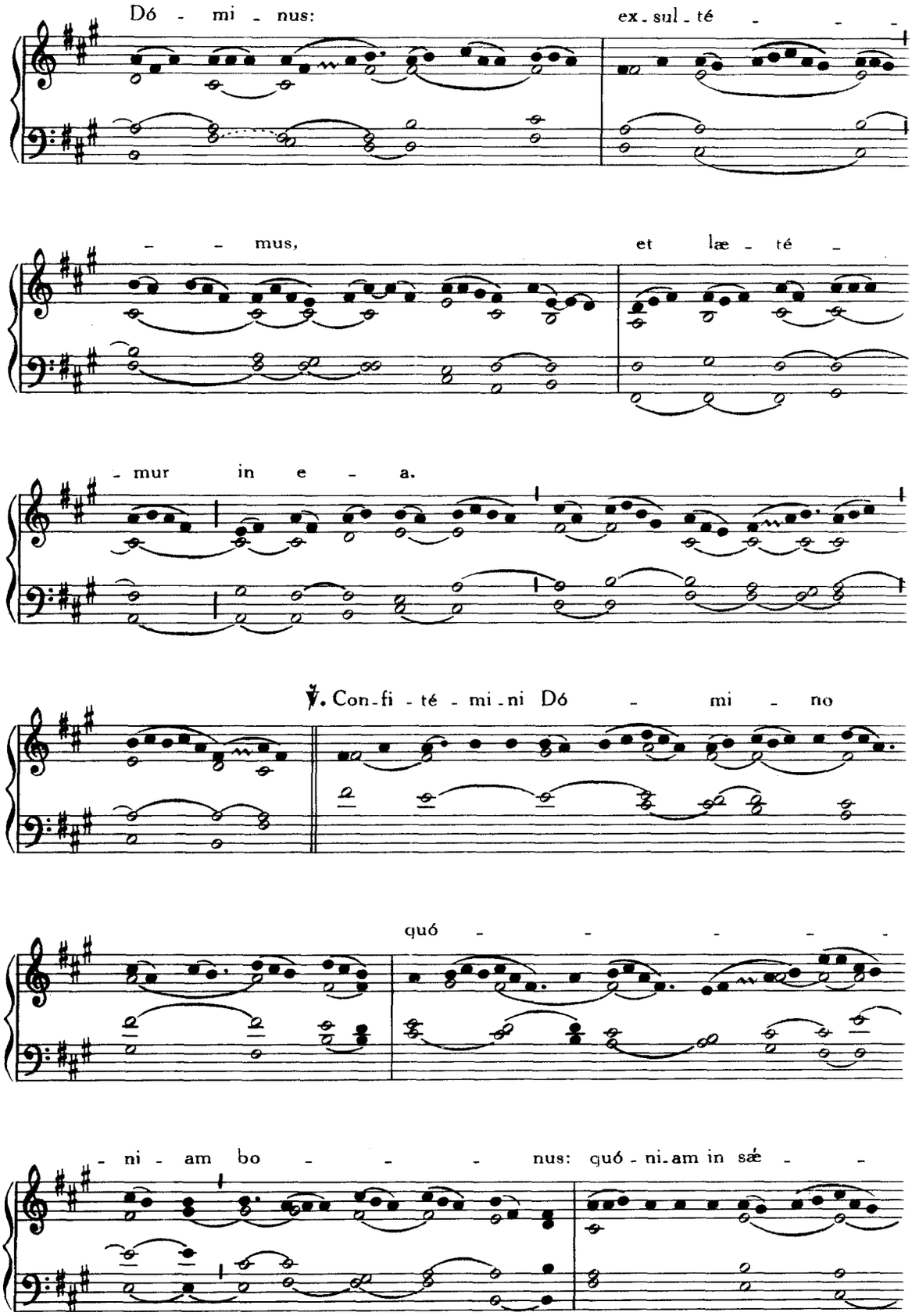
PROPRIUM DE TEMPORE

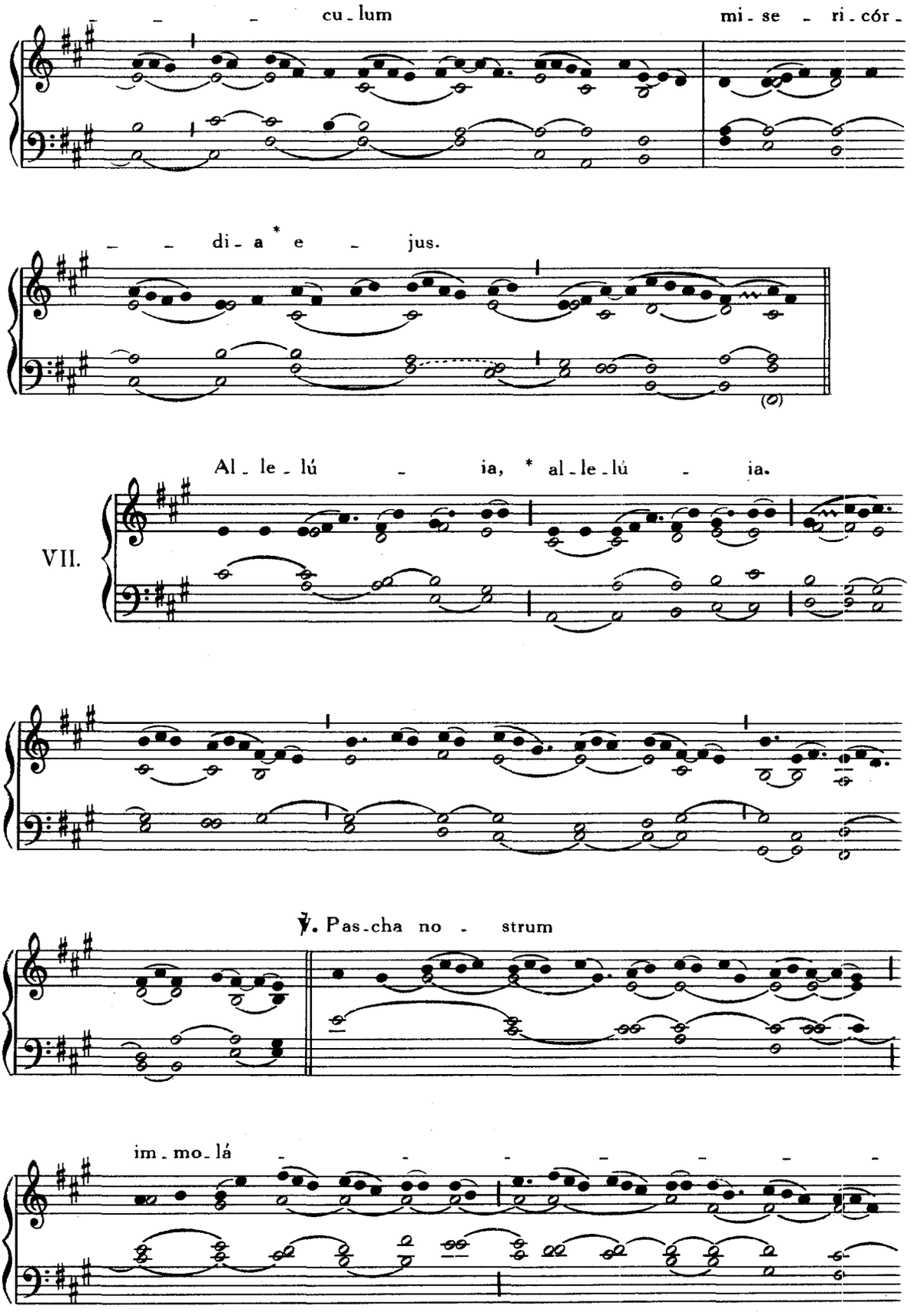
PARS II

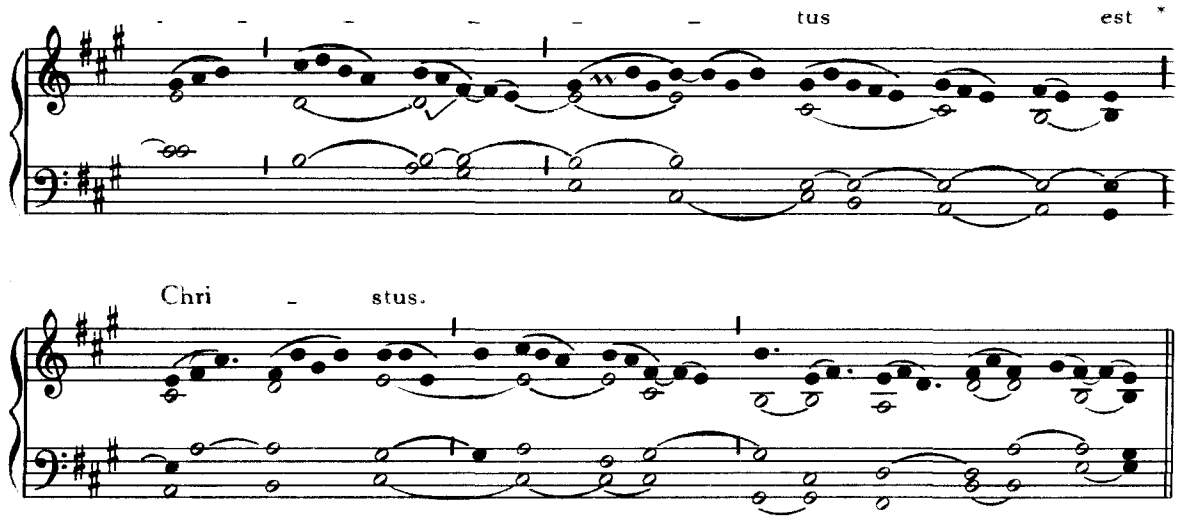
DOMINICA RESURRECTIONIS.



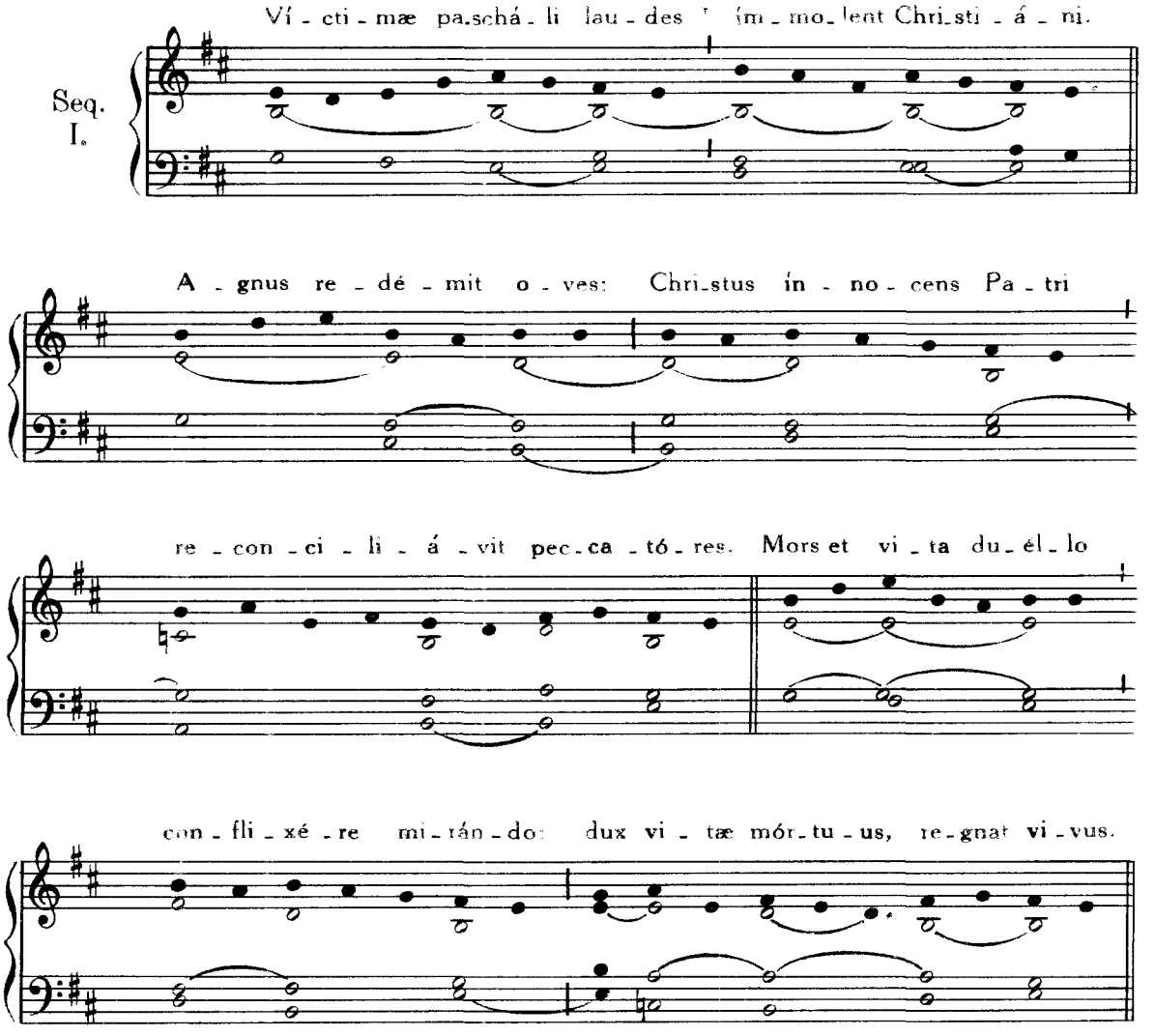

Ps. Dó - mi - ne pro - bá - sti me, et co - gno - ví - sti me: * tu co -
- gno - ví - sti ses - si - ó - nem me - am, et re - sur - re - cti - ó - nem
me - am. Gló - ri - a Pa - tri, et Fí - li - o, et Spi - rí - tu - i
San - cto. * Sic - ut e - rat in prin - cí - pi - o, et nunc, et
sem - per, et in sæ - cu - la sæ - cu - ló - rum. A - men.
Grad. II.
Hæc di - es, * quam fe - cit

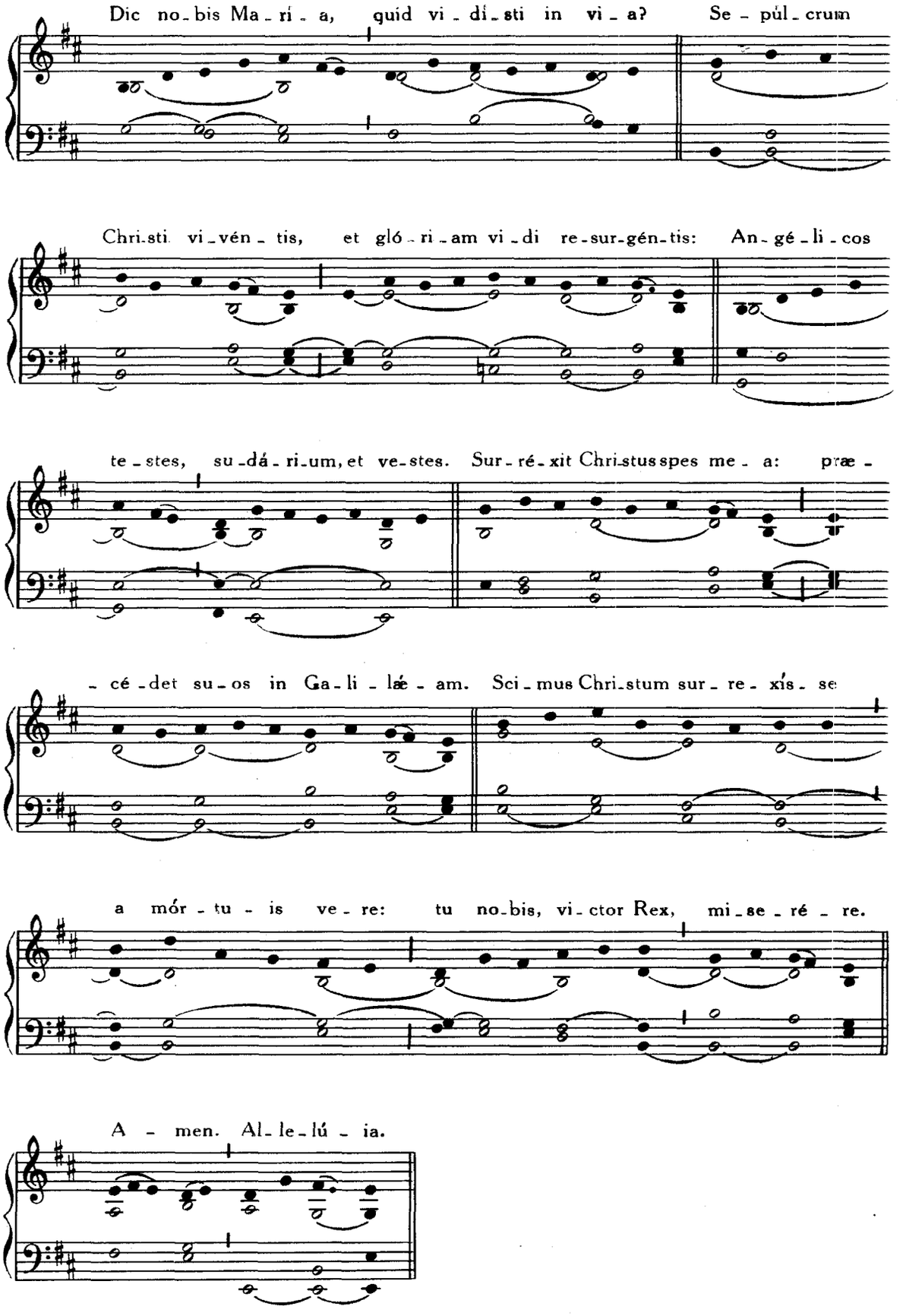

Dó - mi - nus:
ex - sul - té - - -
- - mus,
et læ - té -
- mur in e - a.
℣. Con - fi - té - mi - ni Dó - mi - no
quó - - - - -
- ni - am bo - - - nus: quó - ni - am in sæ - -

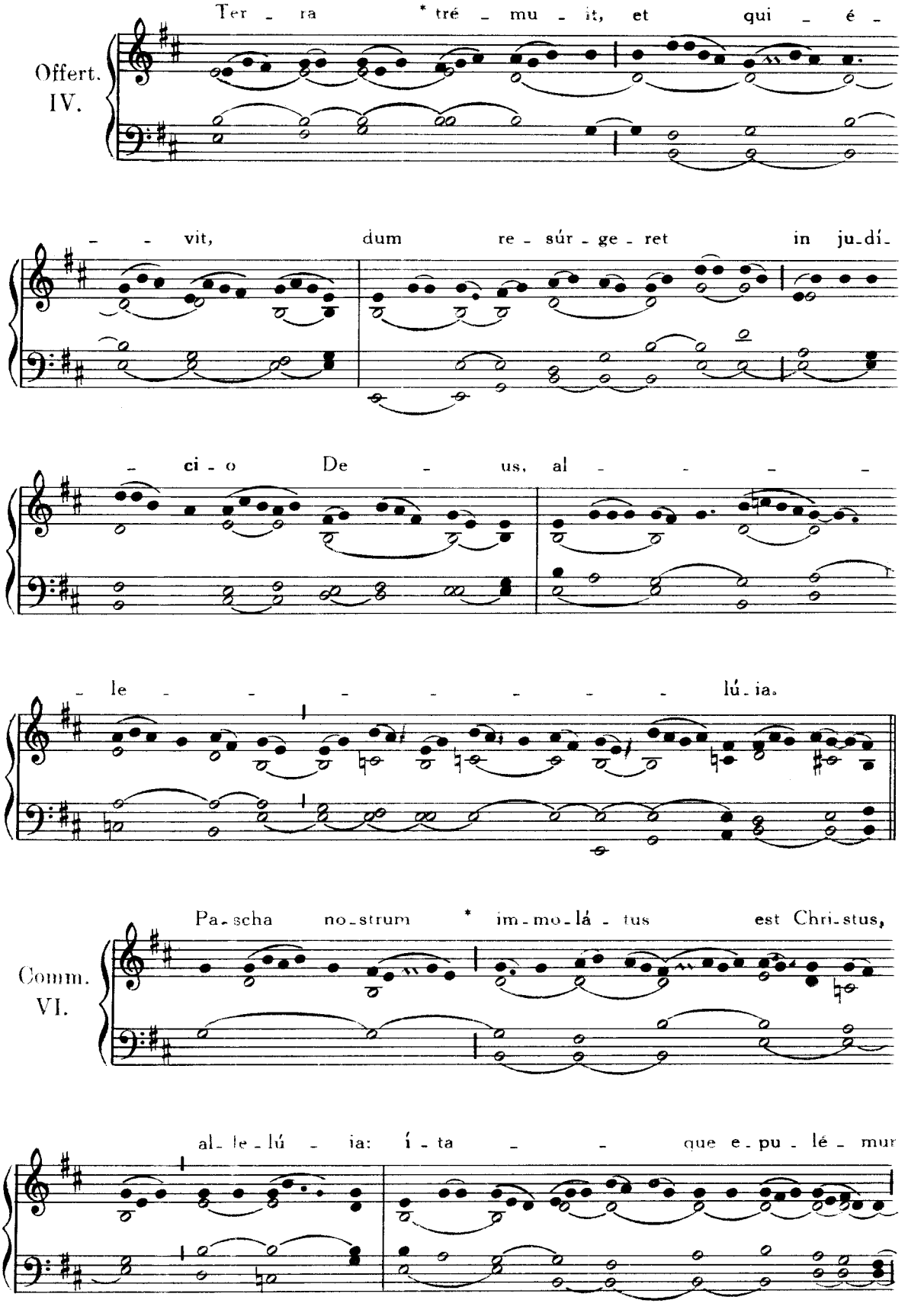

cu - lum
mi - se - ri - cór -
di - a * e - jus.
Al - le - lú - ia, * al - le - lú - ia.
VII.
℣. Pas - cha no - strum
im - mo - lá

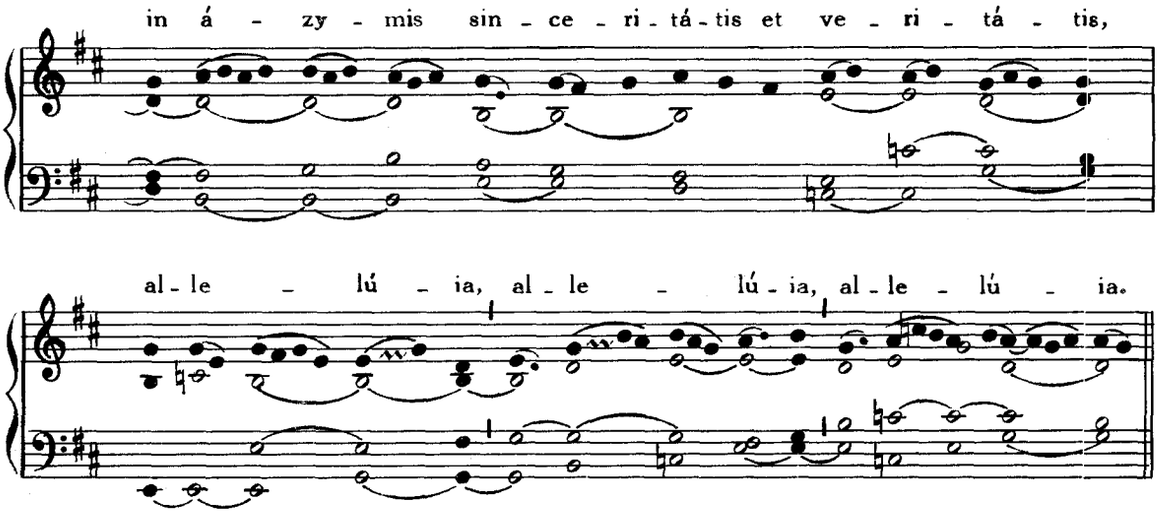


Non repetitur Allelúia, *sed statim additur* .

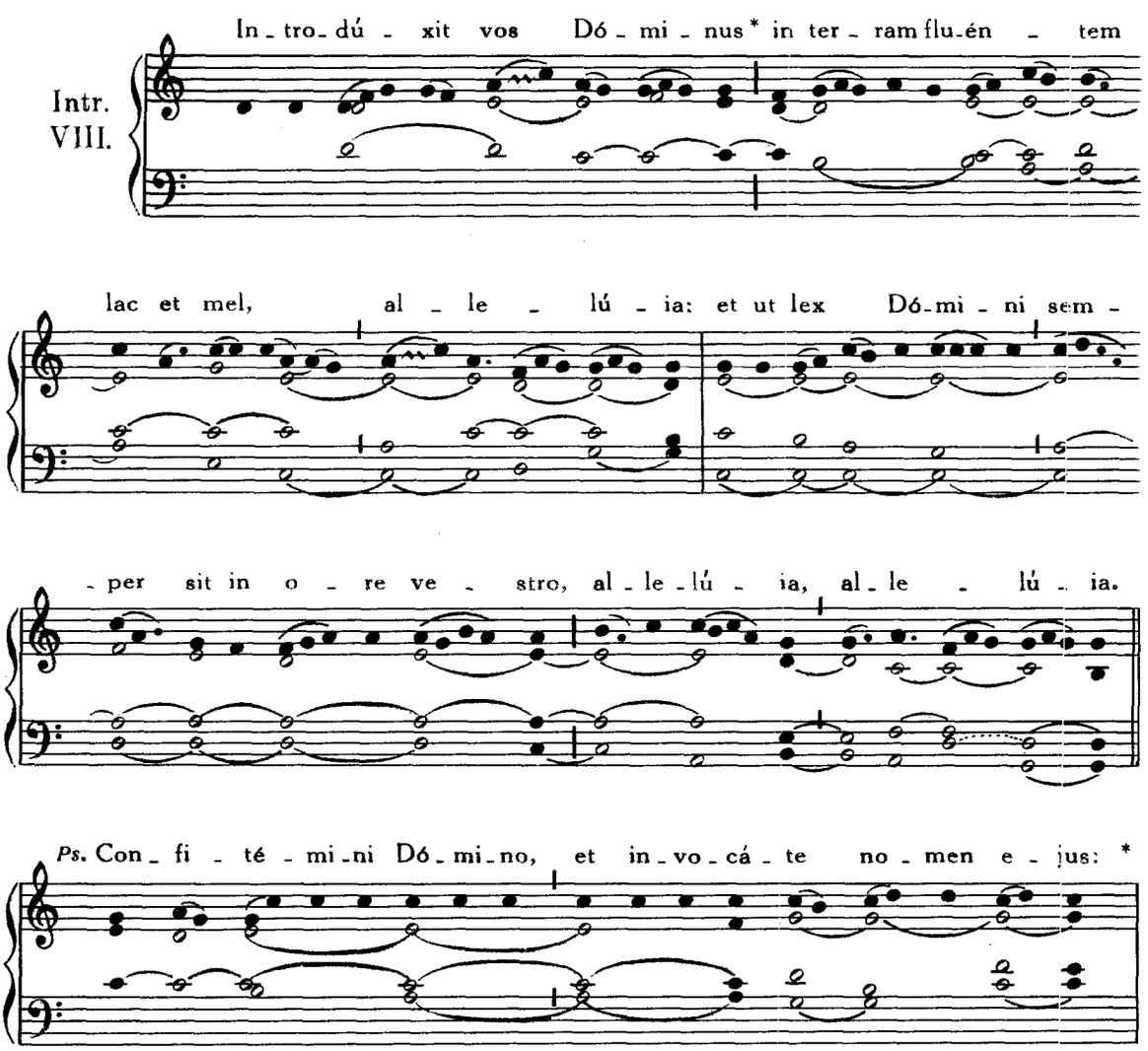


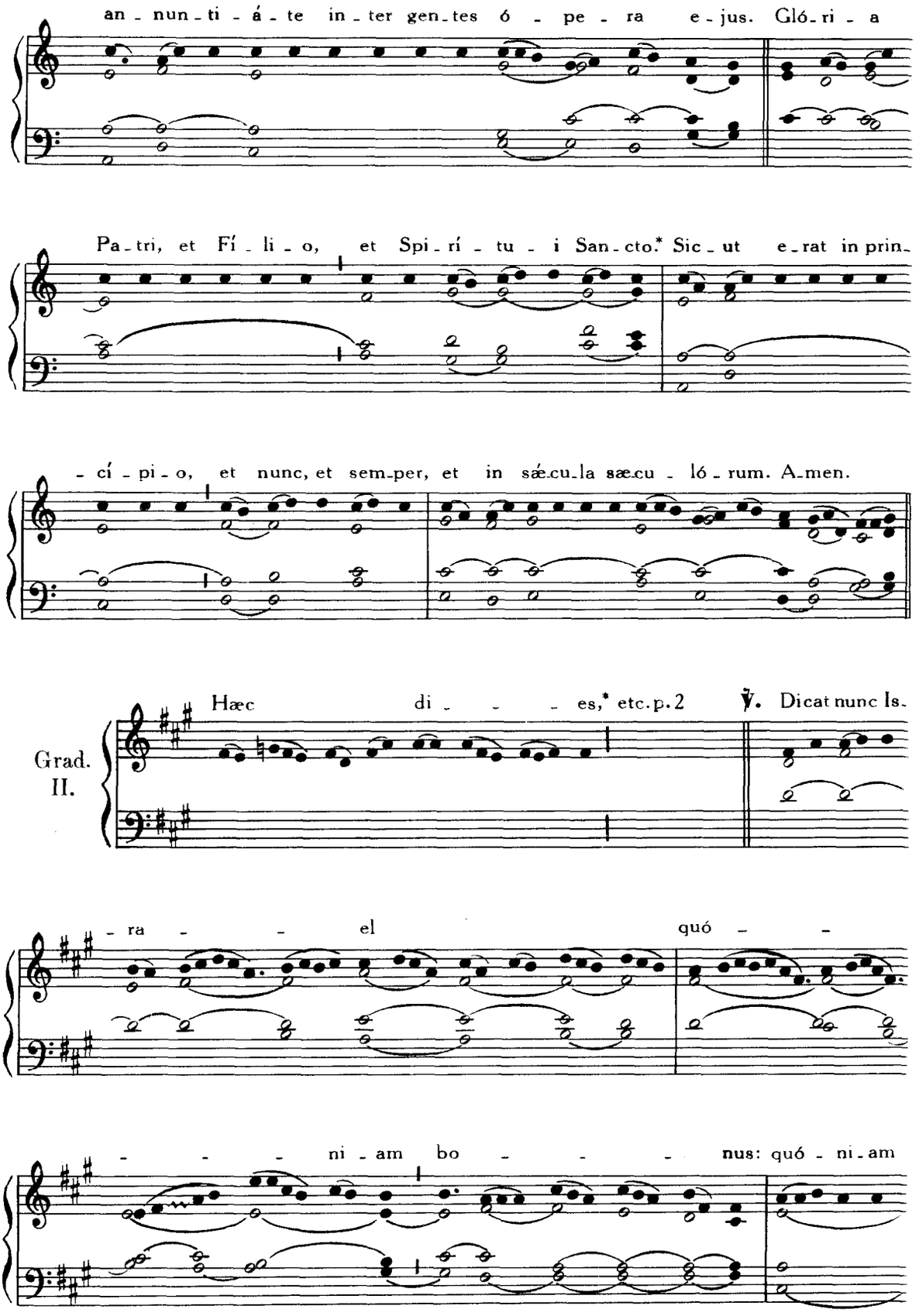

Dic no-bis Ma-rí-a, quíd vi-dí-sti in vi-a? Se-púl-crum
Chri-sti vi-vén-tis, et gló-ri-am vi-di re-sur-gén-tis: An-gé-li-cos
te-stes, su-dá-ri-um, et ve-stes. Sur-ré-xit Chri-stus spes me-a: præ-
-cé-det su-os in Ga-li-léa-am. Sci-mus Chri-stum sur-re-xís-se
a mór-tu-is ve-re: tu no-bis, vi-ctor Rex, mi-se-ré-re.
A-men. Al-le-lú-ia.

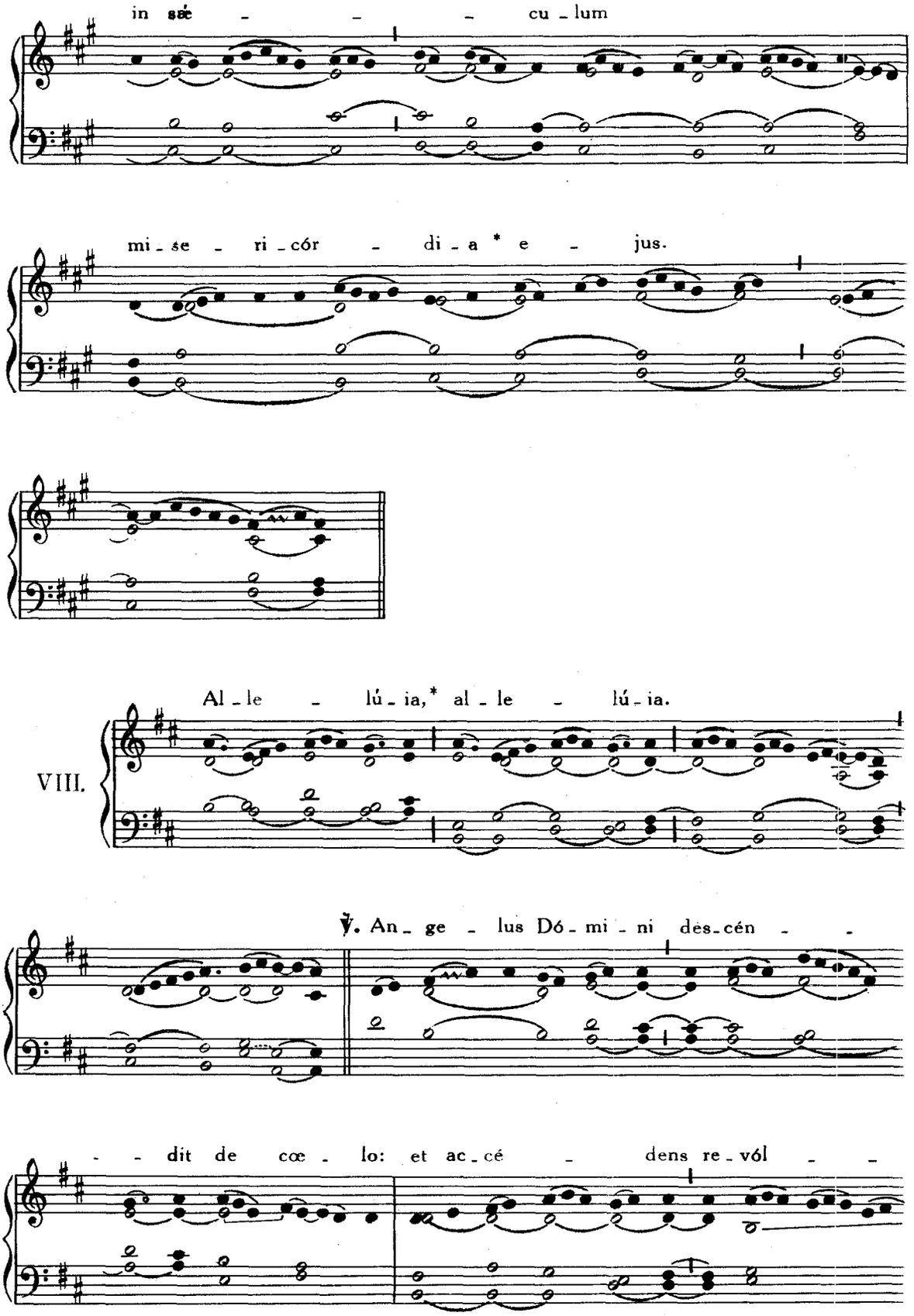

Offert.
IV.
Ter - ra * tré - mu - it, et qui - é -
- - vit, dum re - súr - ge - ret in ju-dí-
- ci - o De - us, al - - - - -
- le - - - - - - - - lú - ia.
Comm.
VI.
Pa-scha no-strum * im-mo-lá - tus est Chri-stus,
al-le-lú - ia: í - ta - - que e-pu-lé - mur

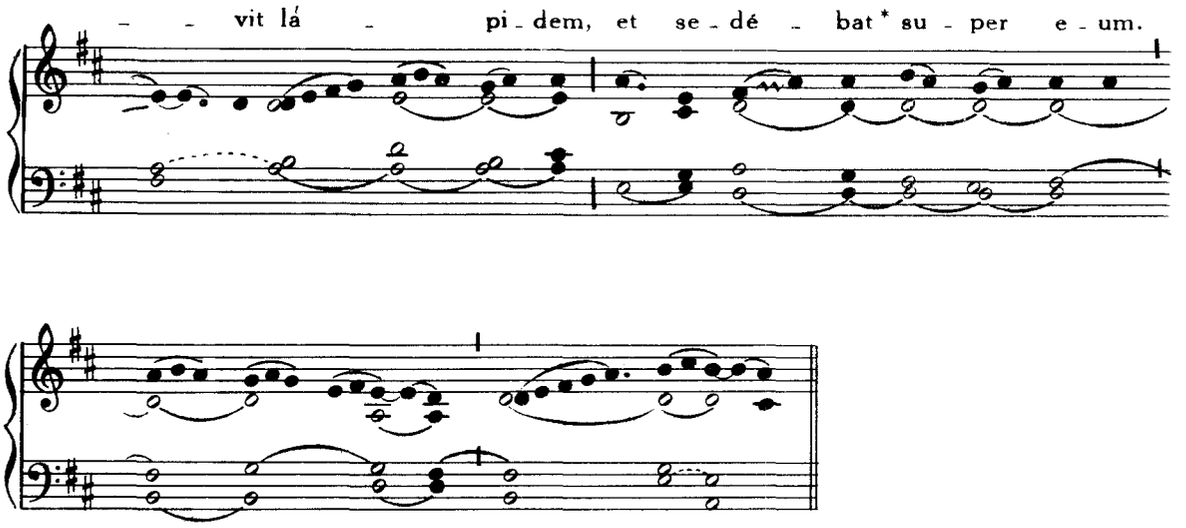


FERIA SECUNDA.

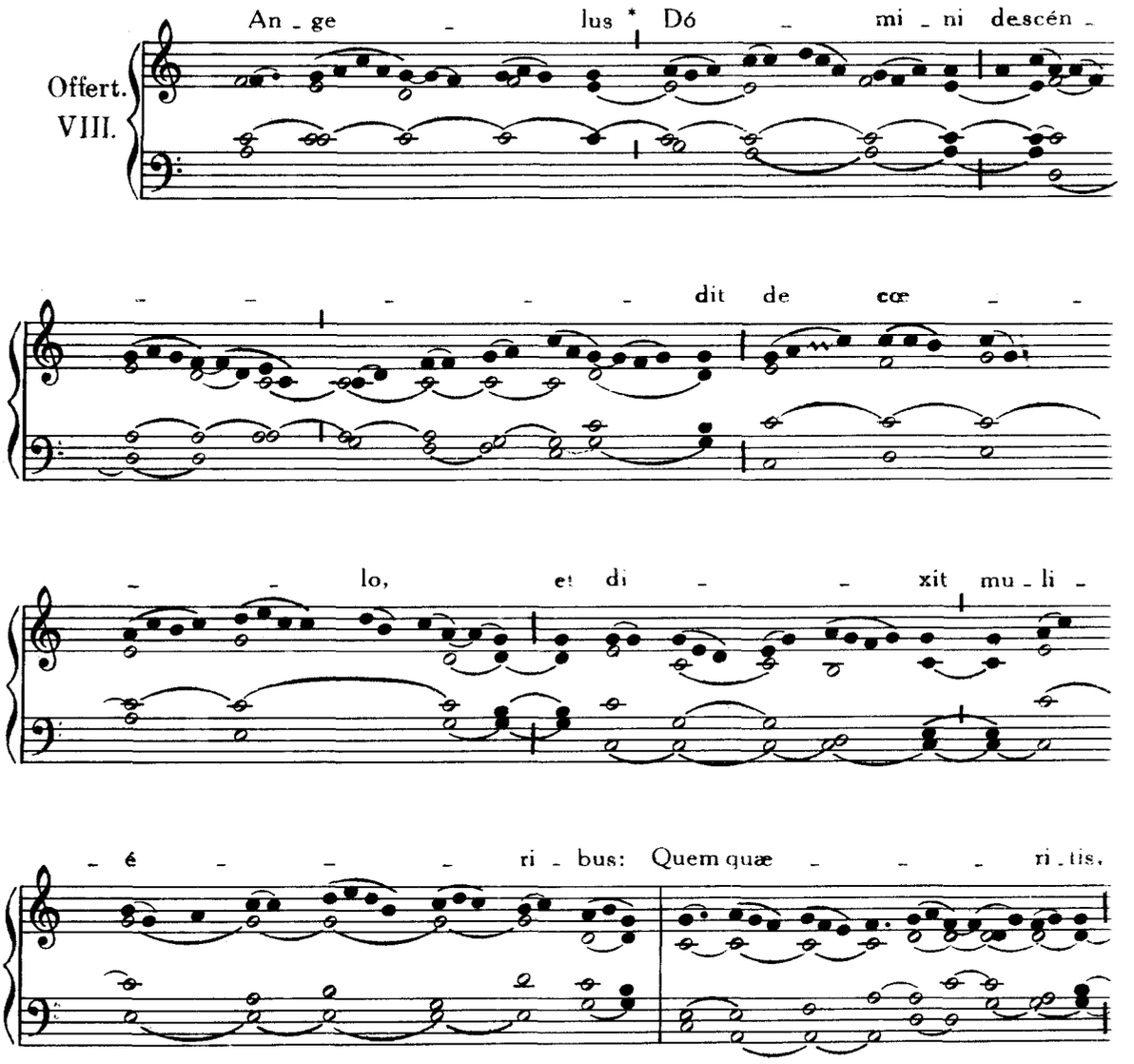


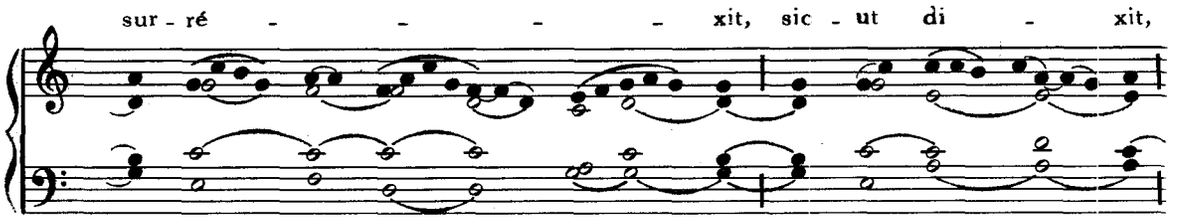

an - nun - ti - á - te in - ter gen - tes ó - pe - ra e - jus. Gló - ri - a
Pa - tri, et Fí - li - o, et Spi - rí - tu - i San - cto.* Sic - ut e - rat in prin -
- cí - pi - o, et nunc, et sem - per, et in sæ - cu - la sæ - cu - ló - rum. A - men.
Grad. II.
Hæc di - - - es,* etc. p. 2
℣. Dicat nunc Is -
- ra - - el quó - -
- - - ni - am bo - - - nus: quó - ni - am

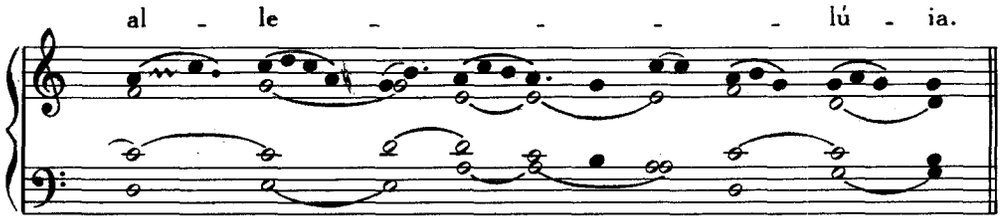

in sæ̀ - - - cu - lum
mi - se - ri - cór - di - a * e - jus.
VIII.
Al - le - lú - ia,* al - le - lú - ia.
℣. An - ge - lus Dó - mi - ni dès - cén - - -
- - dit de cœ - lo: et ac - cé - dens re - vól - -

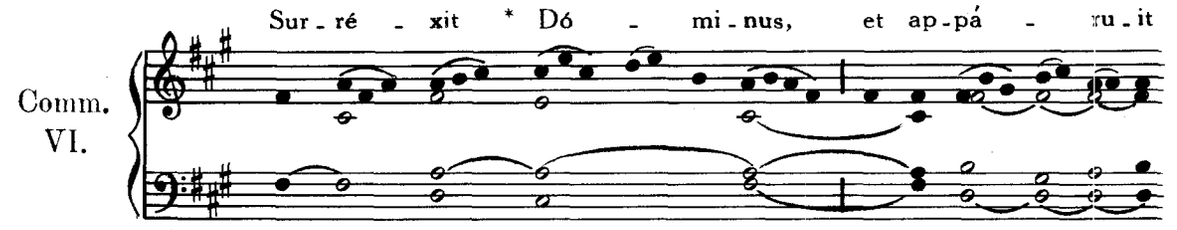


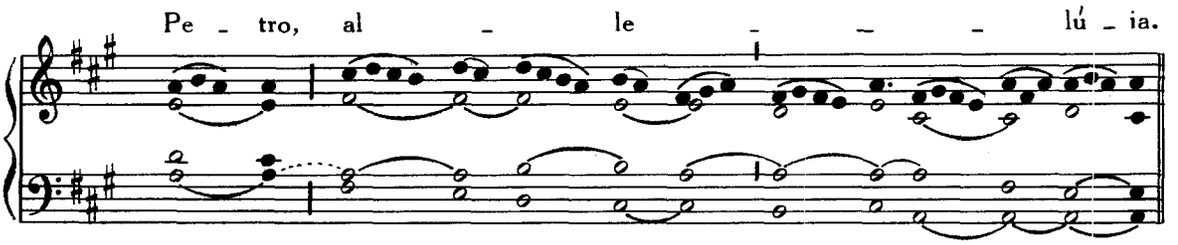
Sequentia. Víctimæ pascháli, *cum* Allelúia *in fine, ut supra in Dominica Paschæ*, **p. 5.**



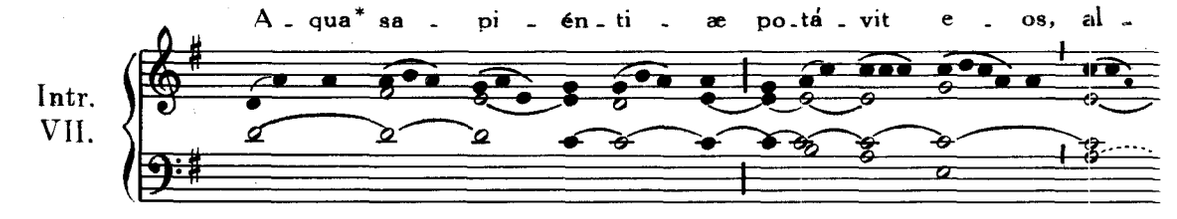


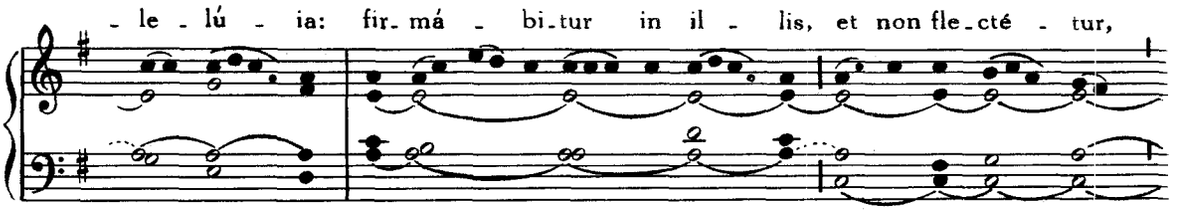


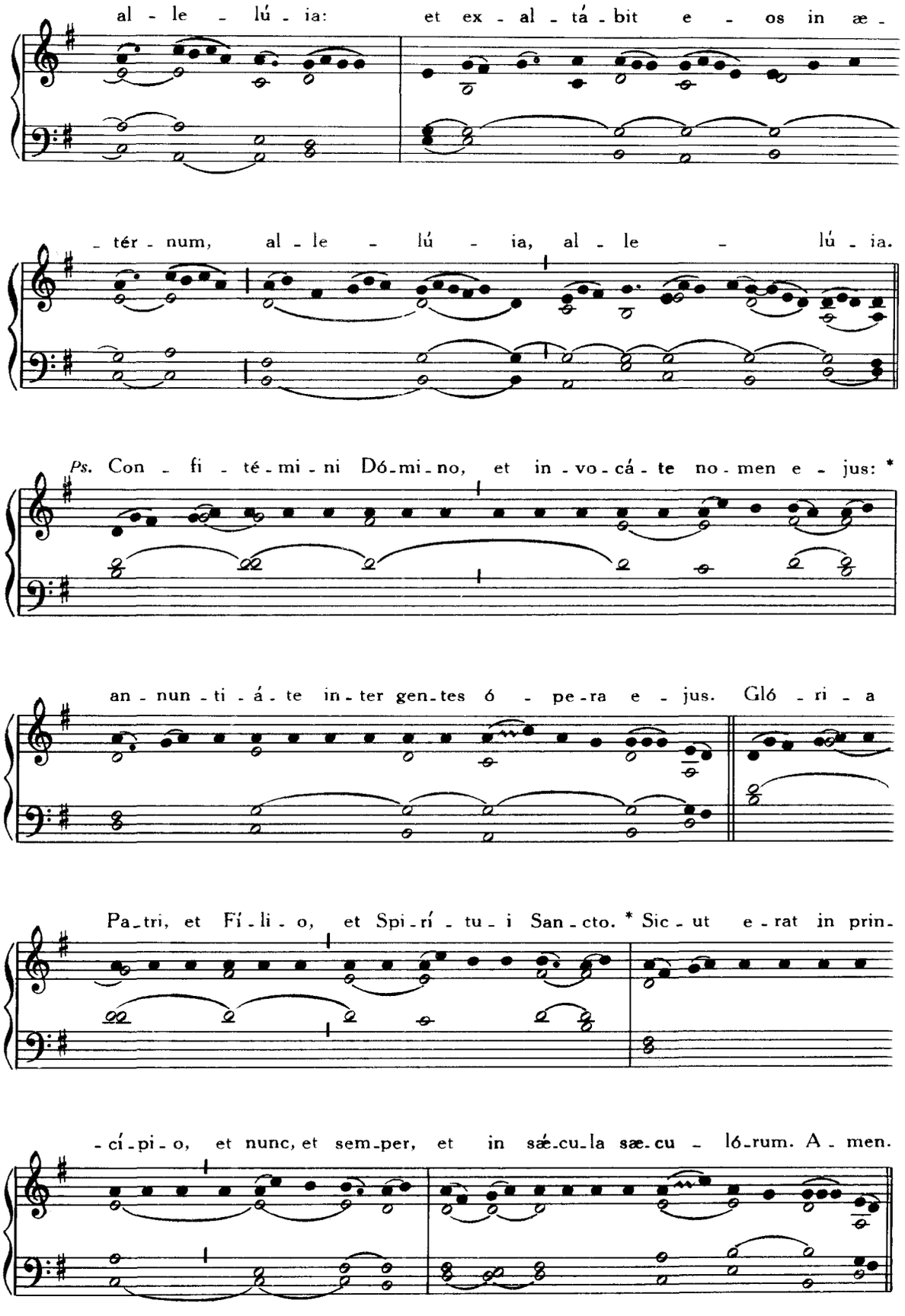


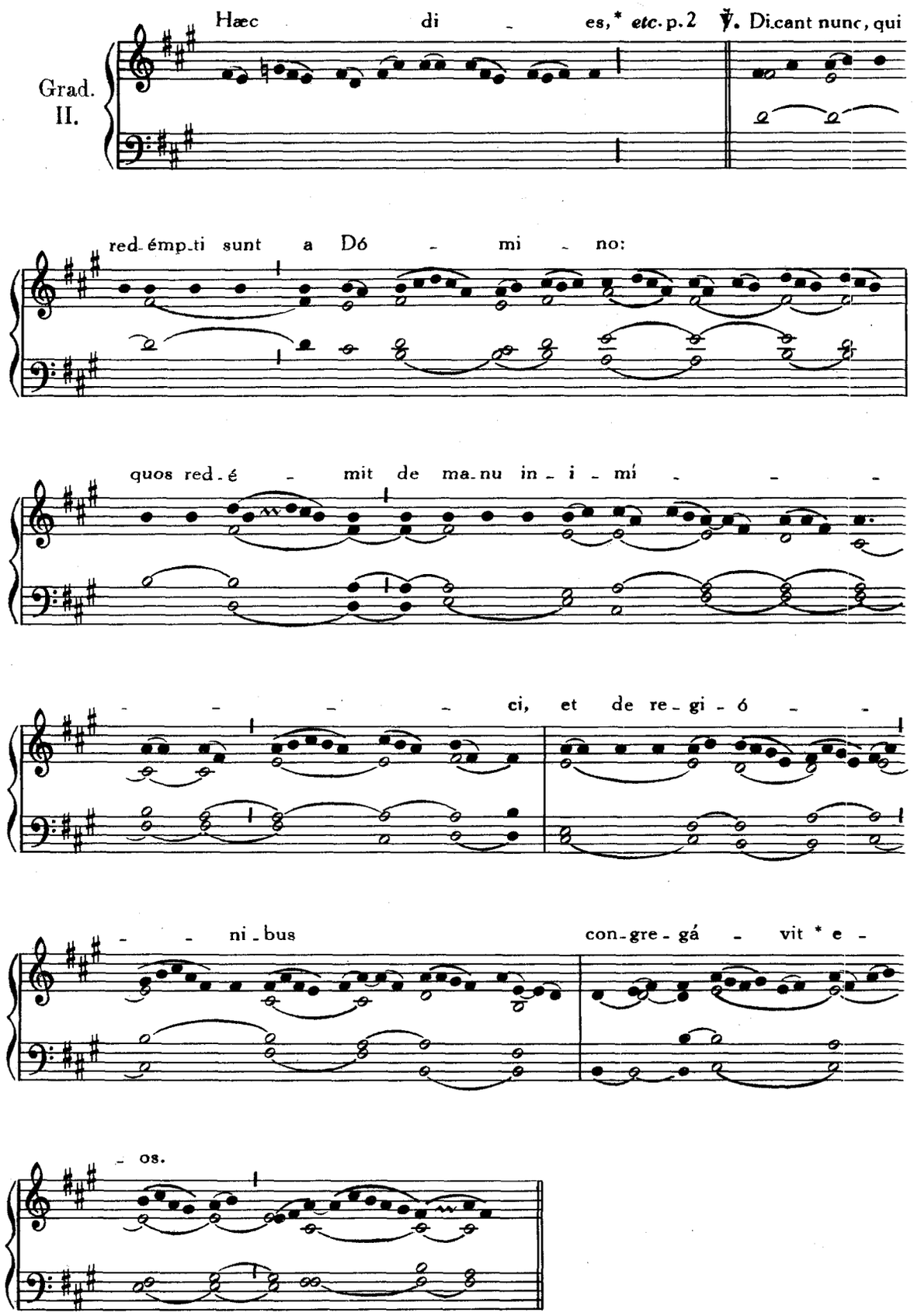


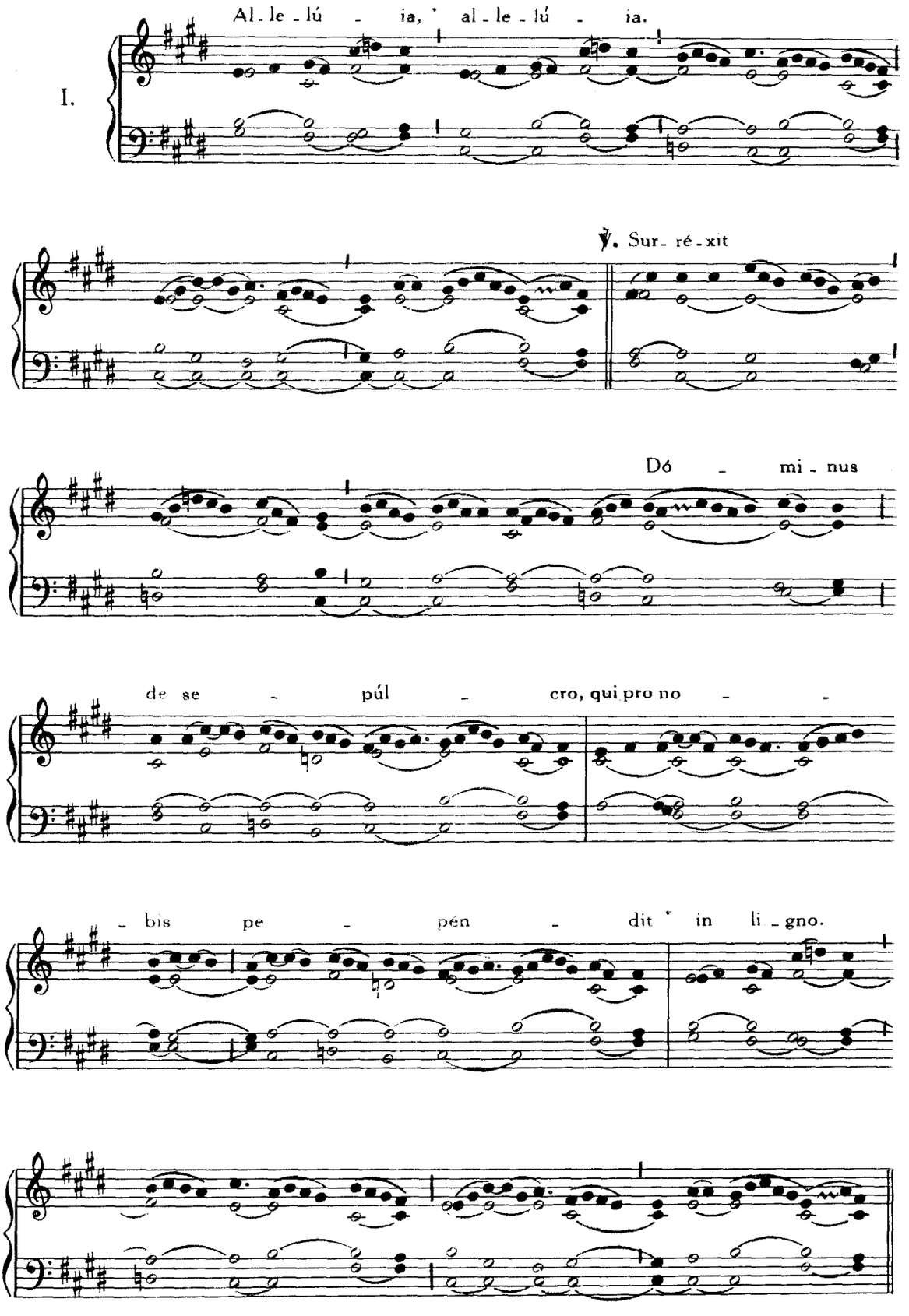
FERIA TERTIA.



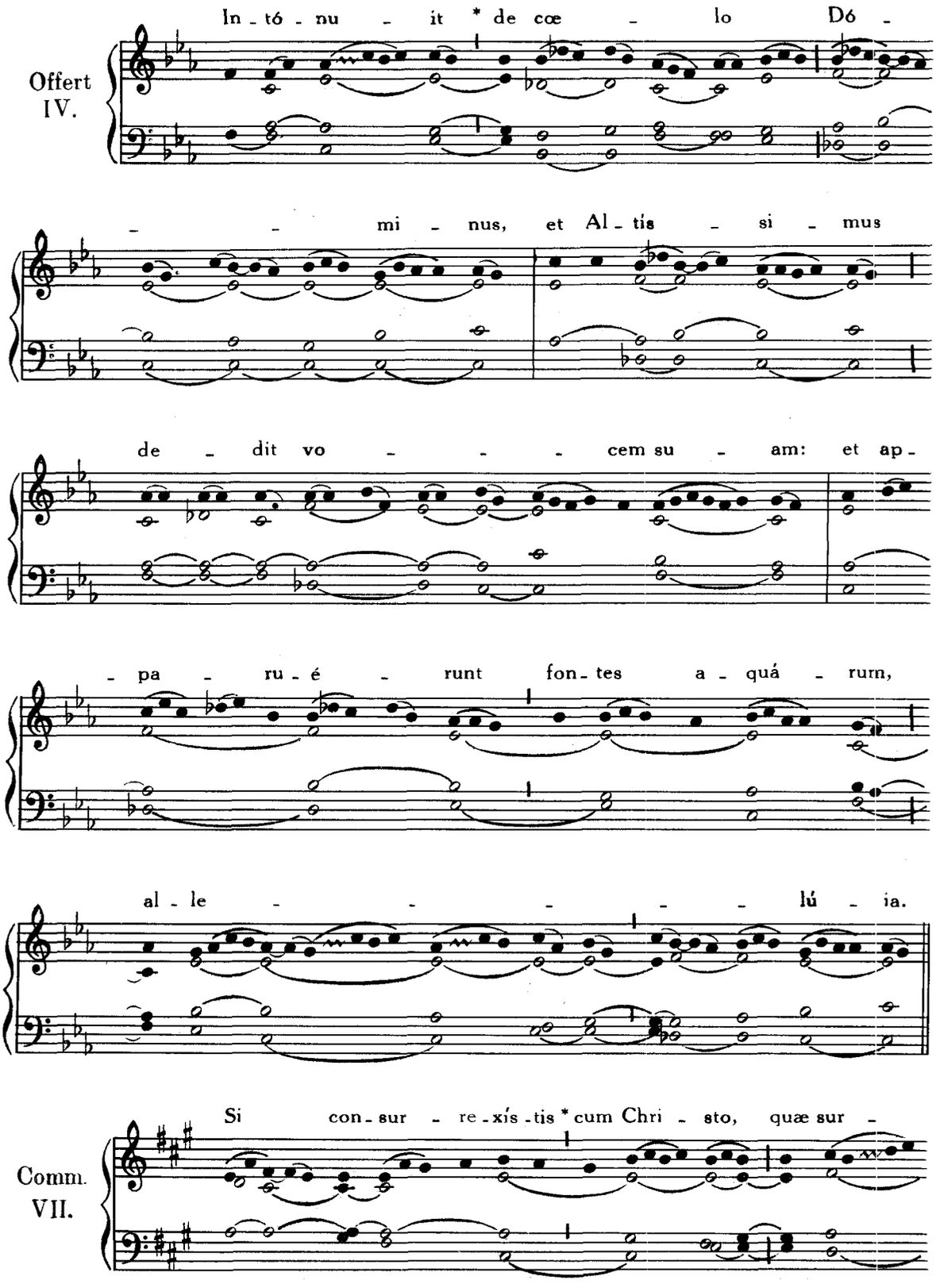


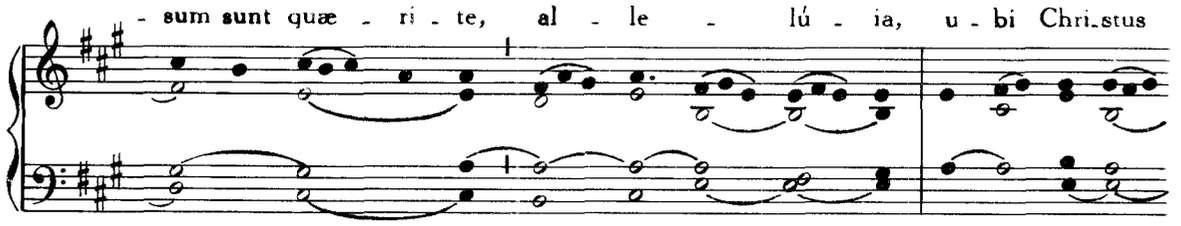

al - le - lú - ia: et ex - al - tá - bit e - os in æ -
- tér - num, al - le - lú - ia, al - le - lú - ia.
Ps. Con - fi - té - mi - ni Dó - mi - no, et in - vo - cá - te no - men e - jus: *
an - nun - ti - á - te in - ter gen - tes ó - pe - ra e - jus. Gló - ri - a
Pa - tri, et Fí - li - o, et Spi - rí - tu - i San - cto. * Sic - ut e - rat in prin -
- cí - pi - o, et nunc, et sem - per, et in sáe - cu - la sæ - cu - ló - rum. A - men.

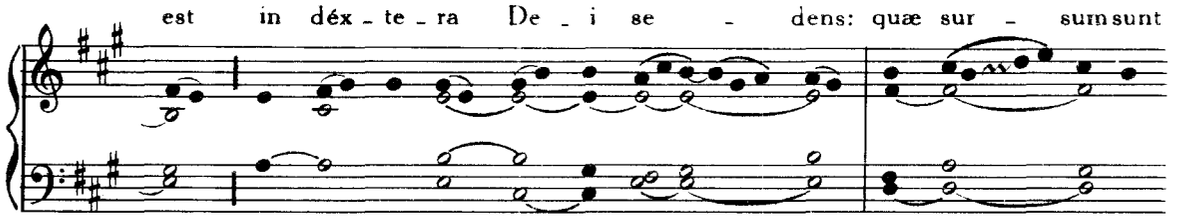

Grad. II.
Hæc di - es,* etc. p. 2 ℣. Dicant nunc, qui
red-émp-ti sunt a Dó - mi - no:
quos red-é - mit de ma-nu in - i - mí - - -
- - - - ci, et de re-gi-ó - -
- - ni-bus con-gre-gá - vit * e -
- os.

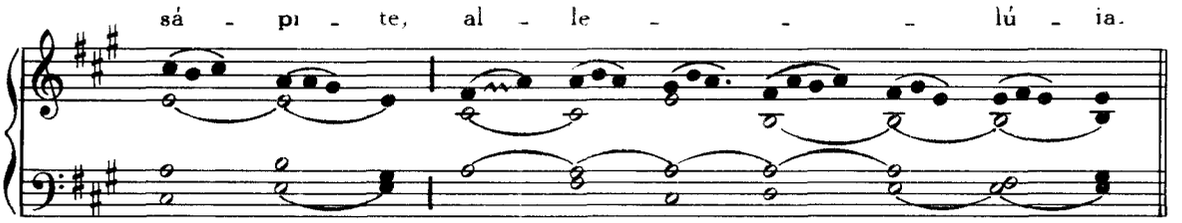

I.
Al - le - lú - ia, * al - le - lú - ia.
℣. Sur - ré - xit
Dó - mi - nus
de se - púl - cro, qui pro no - -
- bis pe - pén - dit * in li - gno.

Sequentia. Victimæ paschâli, *cum* Allelúia *in fine, ut supra in Dominica Paschæ*, p. 5.

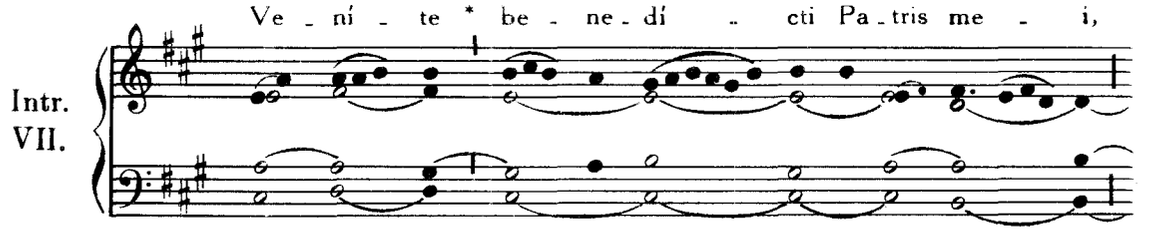


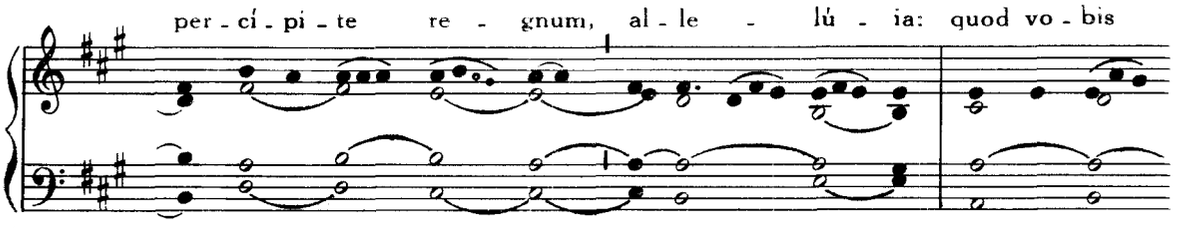


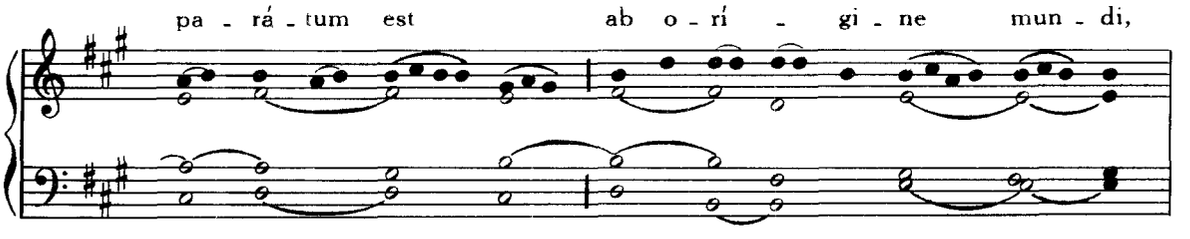


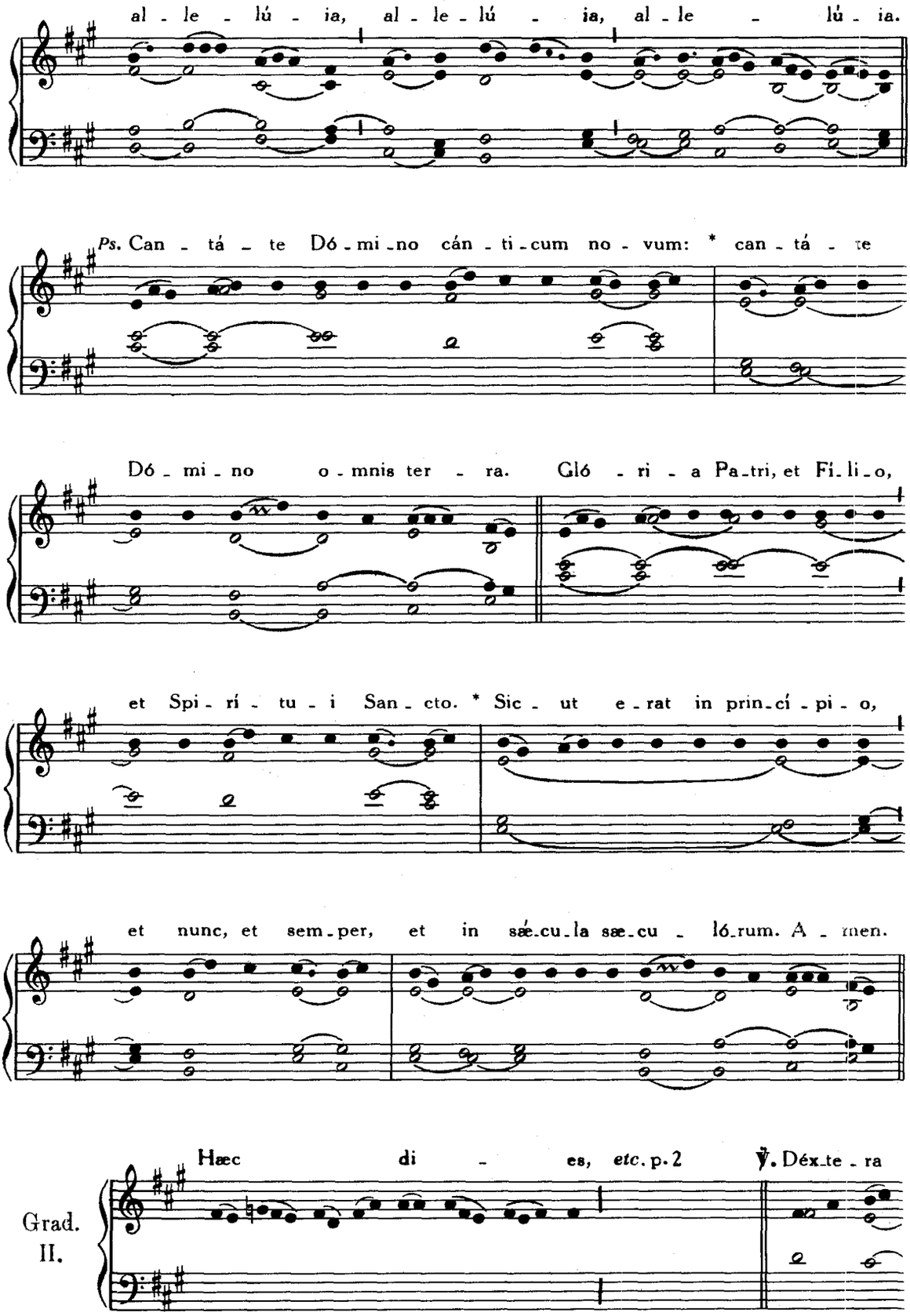


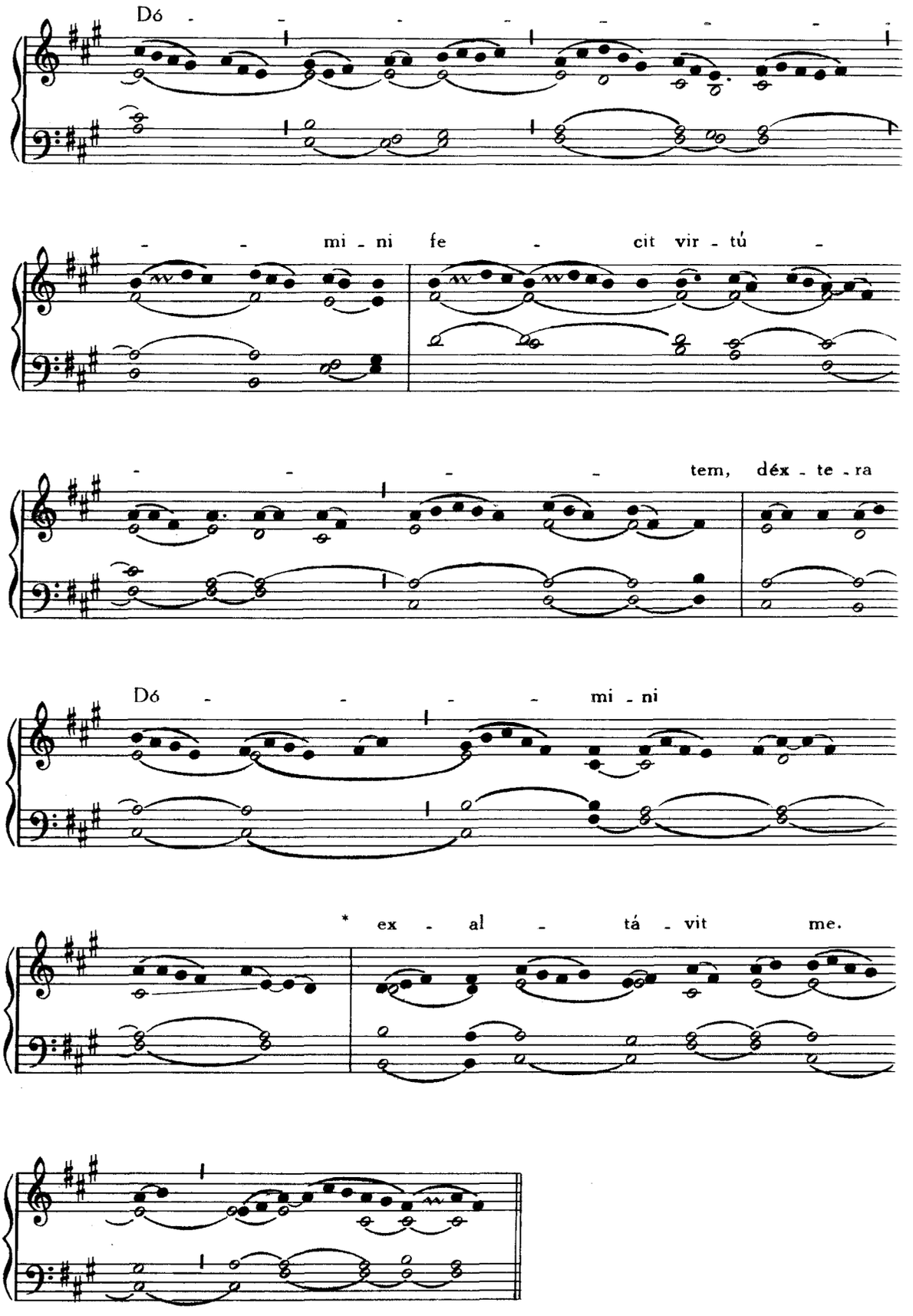
FERIA QUARTA.

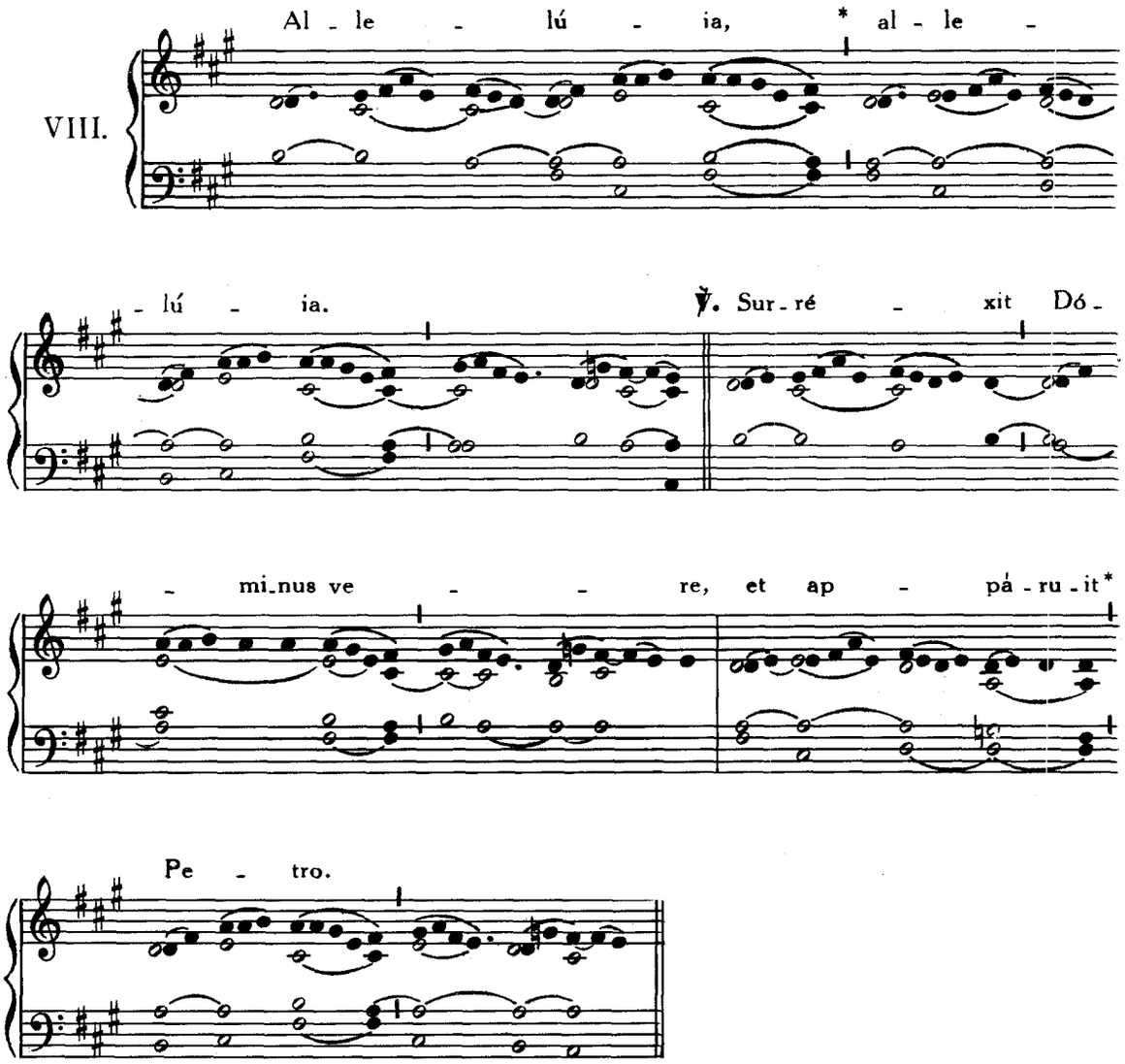




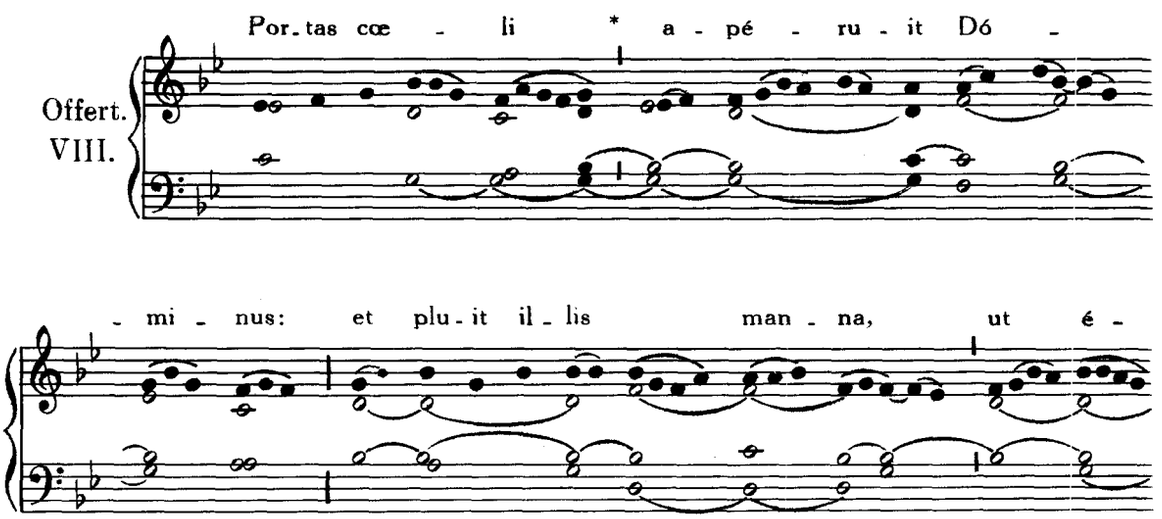


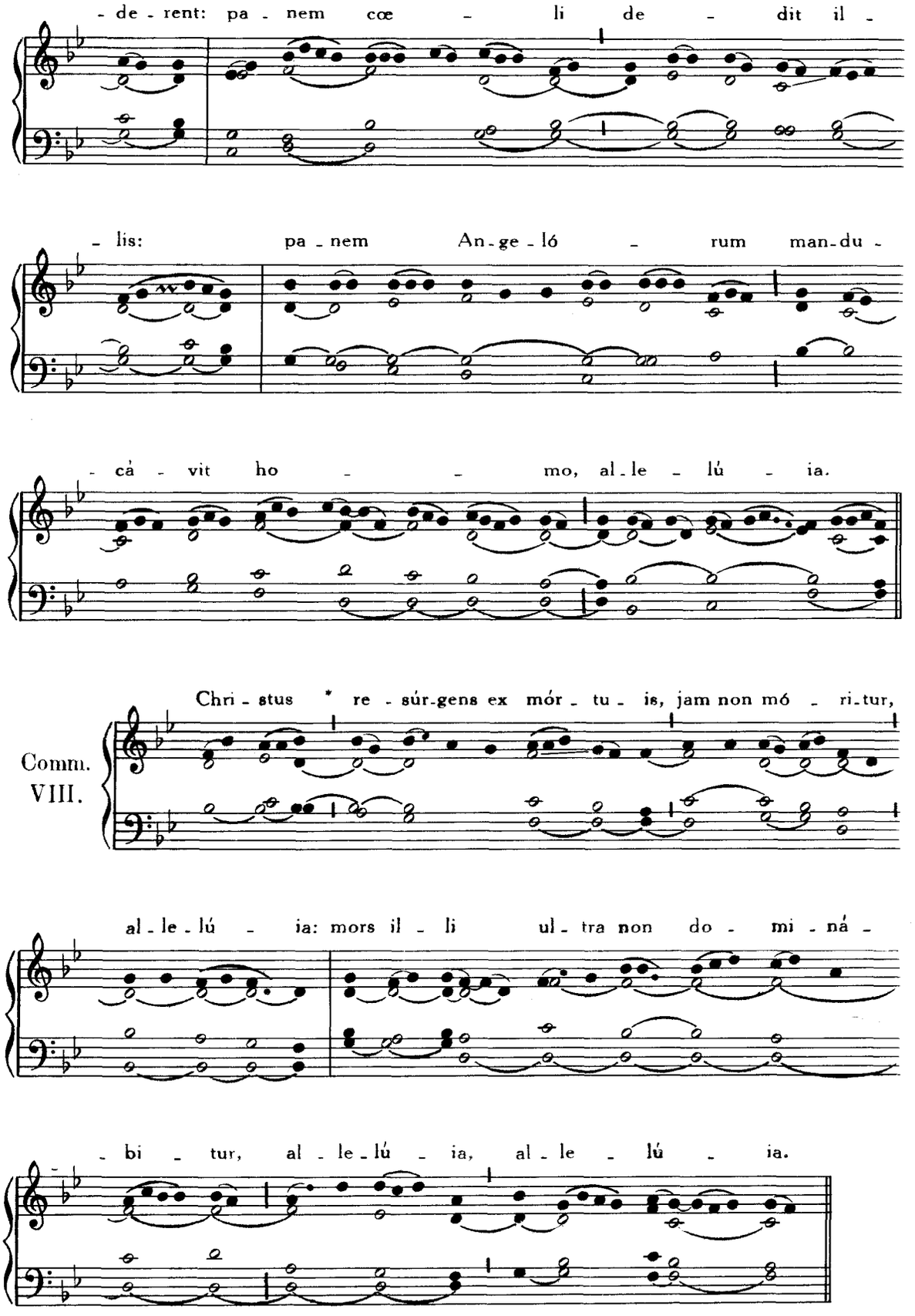

al - le - lú - ia, al - le - lú - ia, al - le - lú - ia.
Ps. Can - tá - te Dó - mi - no cán - ti - cum no - vum: * can - tá - te
Dó - mi - no o - mnis ter - ra. Gló - ri - a Pa - tri, et Fi - li - o,
et Spi - rí - tu - i San - cto. * Sic - ut e - rat in prin - cí - pi - o,
et nunc, et sem - per, et in sæ - cu - la sæ - cu - ló - rum. A - men.
Grad. II.
Hæc di - es, etc. p. 2
℣. Déx - te - ra


Dó
mi - ni fe - cit vir - tú -
tem, déx - te - ra
Dó mi - ni
* ex - al - tá - vit me.

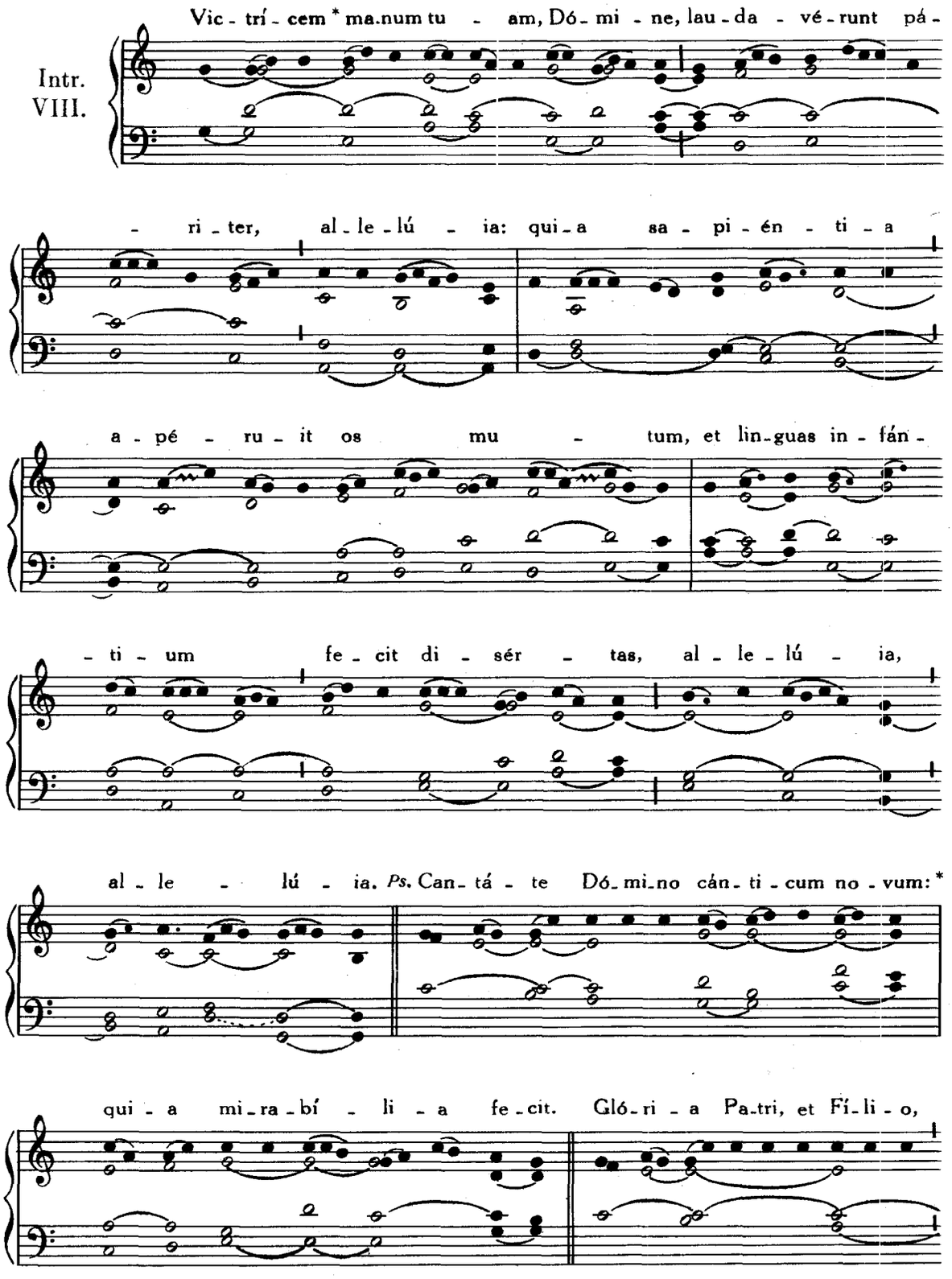


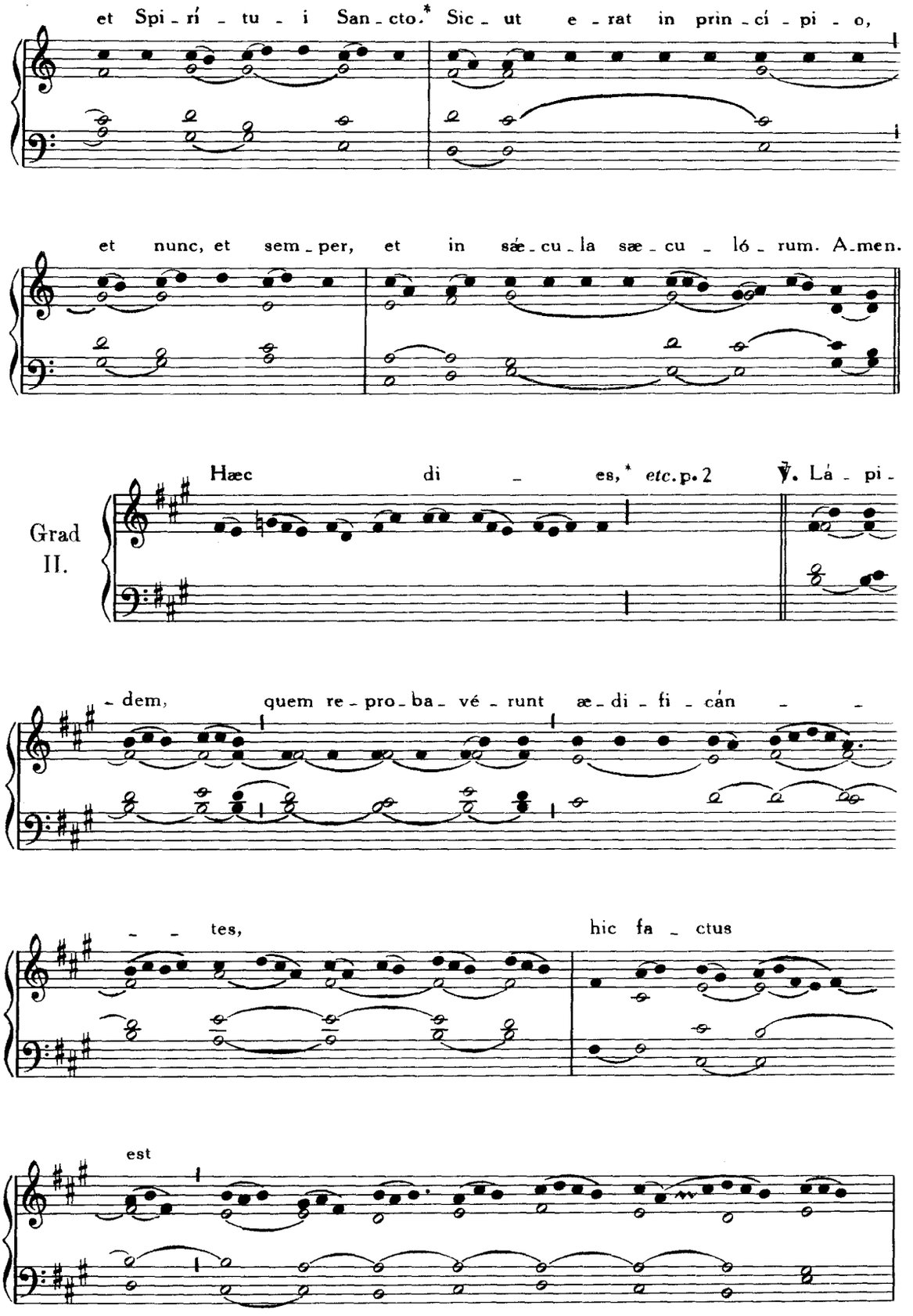
Sequentia. Victimæ paschâli, *cum* Allelúia *in fine, ut supra in Dominica Paschæ*, **p. 5.**

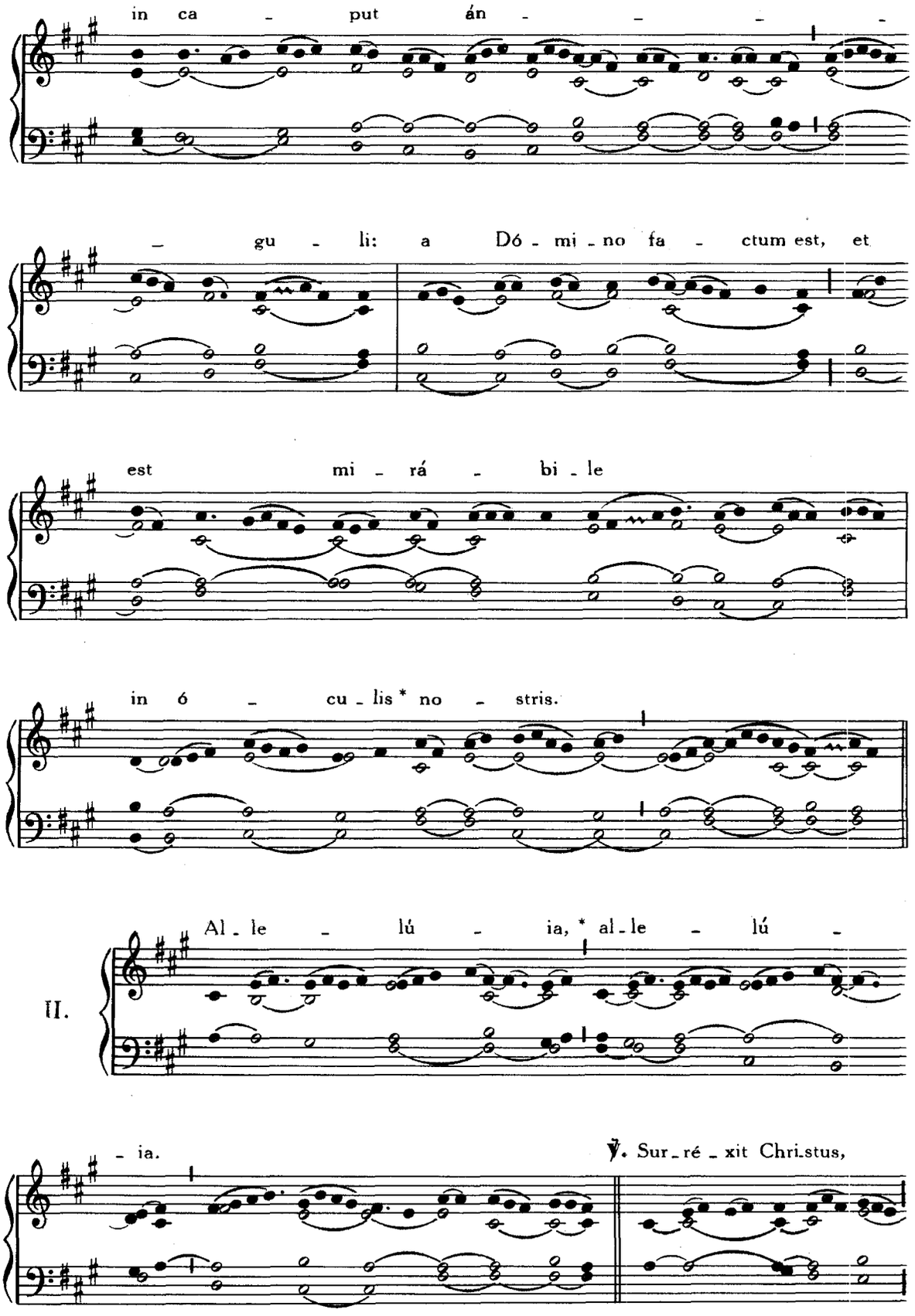


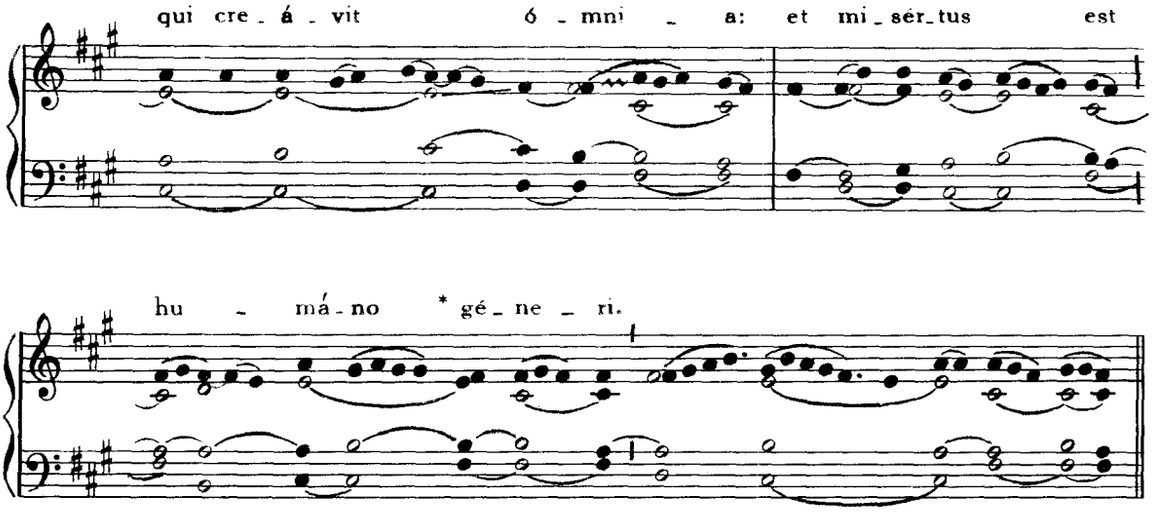

- de - rent: pa - nem cœ - li de - dit il -
- lis: pa - nem An - ge - ló - rum man - du -
- cá - vit ho - - mo, al - le - lú - ia.
Comm. VIII.
Chri - stus * re - súr - gens ex mór - tu - is, jam non mó - ri - tur,
al - le - lú - ia: mors il - li ul - tra non do - mi - ná -
- bi - tur, al - le - lú - ia, al - le - lú - ia.

FERIA QUINTA.

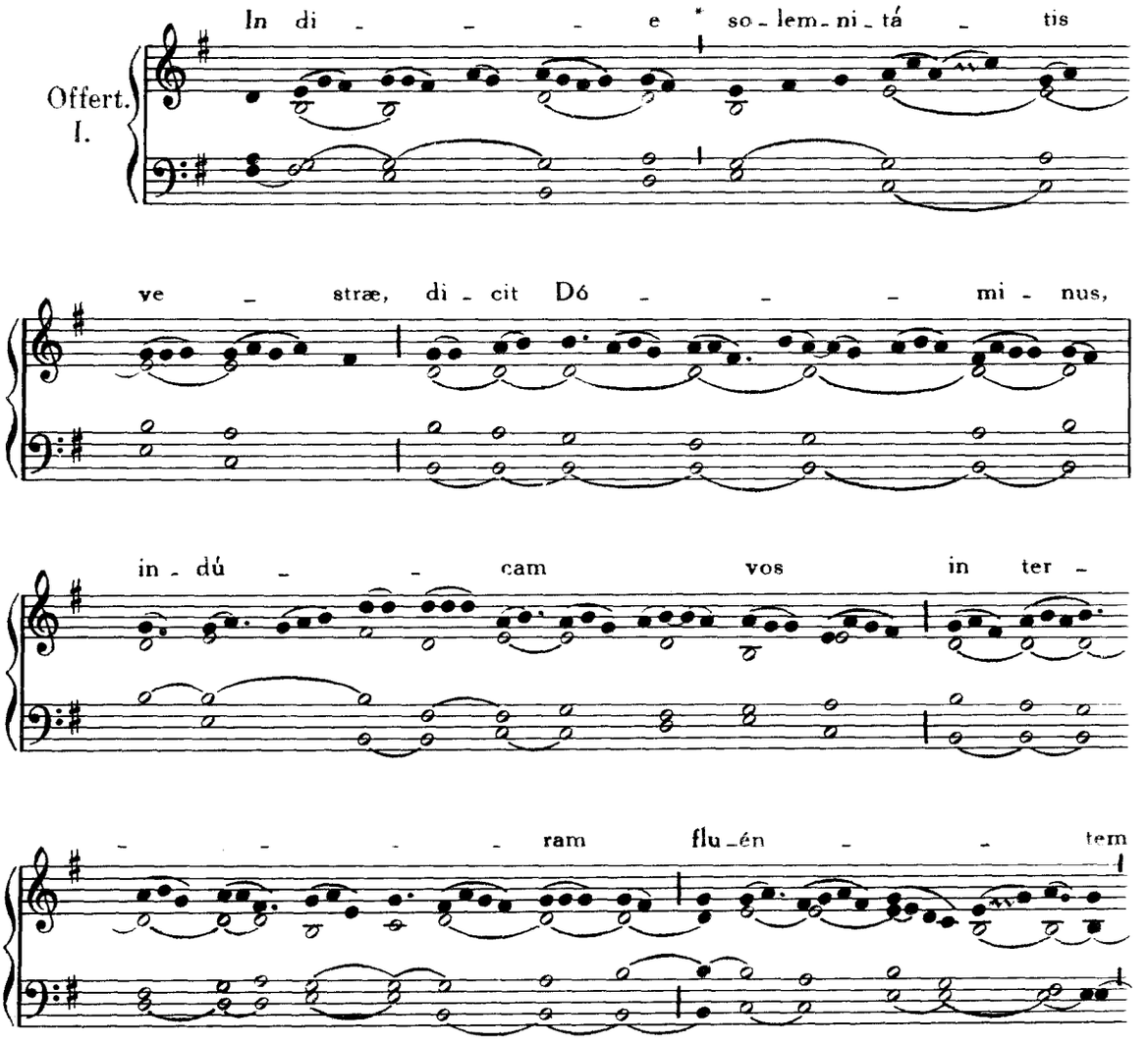


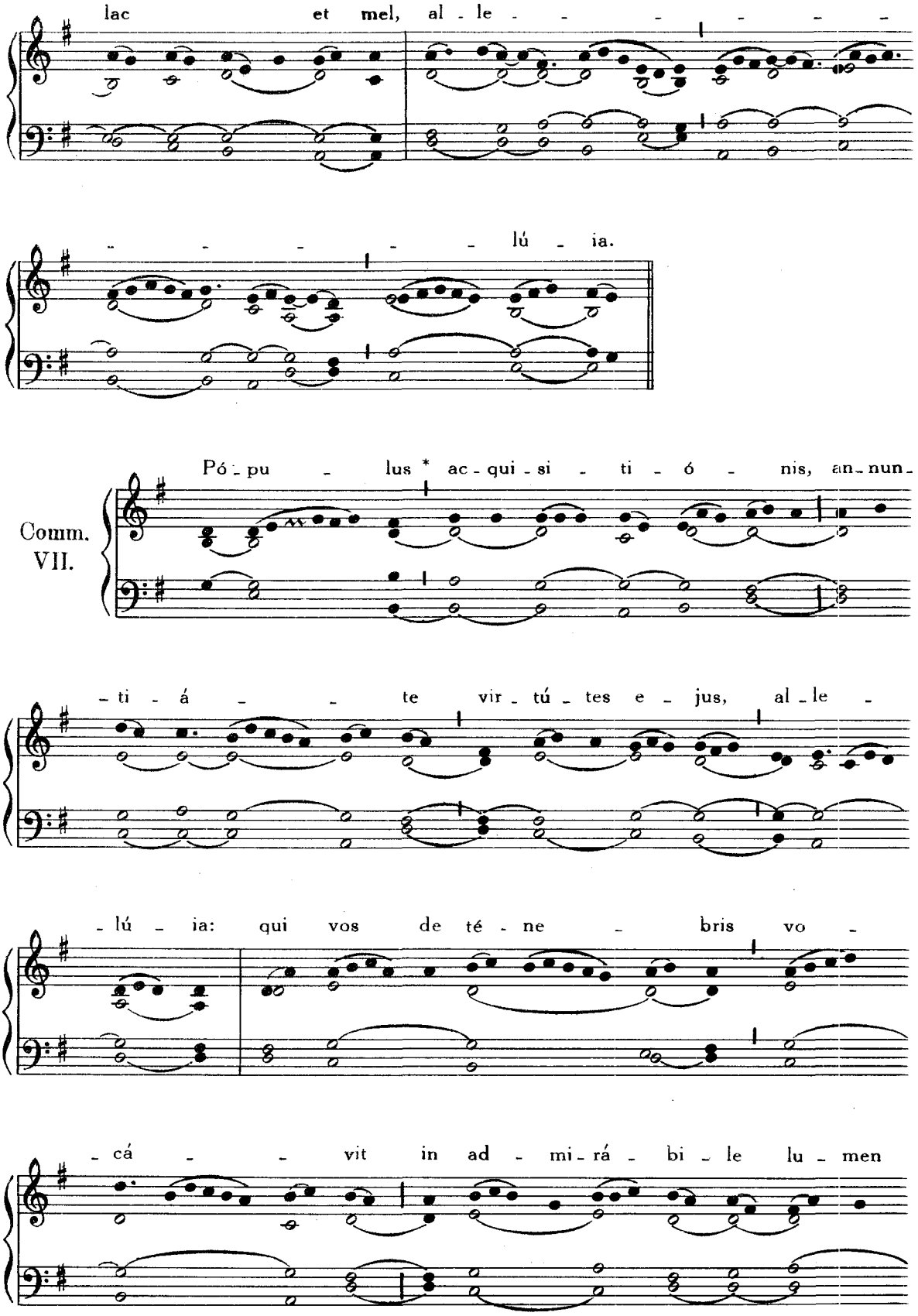

et Spi - rí - tu - i San - cto.* Sic - ut e - rat in prin - cí - pi - o,
et nunc, et sem - per, et in sáe - cu - la sæ - cu - ló - rum. A - men.
Grad II.
Hæc di - es,* etc. p. 2
℣. Lá - pi -
- dem, quem re - pro - ba - vé - runt æ - di - fi - cán - -
- - tes, hic fa - ctus
est


in ca - put án - - - -
- gu - li: a Dó - mi - no fa - ctum est, et
est mi - rá - bi - le
in ó - cu - lis * no - stris.
II.
Al - le - lú - ia, * al - le - lú -
- ia.
℣. Sur - ré - xit Chri-stus,



Sequentia. Victimæ paschâli, *cum* Allelúia *in fine* **p. 5.**




lac et mel, al - le - - - - - - -
- - - - - - lú - ia.
Comm. VII.
Pó - pu - lus * ac - qui - si - ti - ó - nis, an - nun -
- ti - á - - te vir - tú - tes e - jus, al - le -
- lú - ia: qui vos de té - ne - bris vo -
- cá - - vit in ad - mi - rá - bi - le lu - men

su - um, al - le - - - lú - ia.

FERIA SEXTA.

Intr. IV.

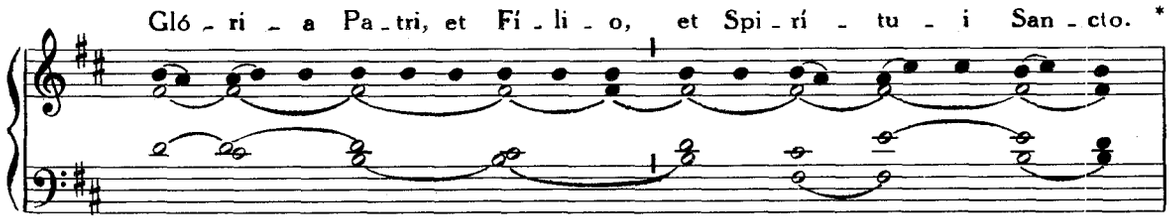
E - dú - xit e - os * Dó - mi - nus in spe,

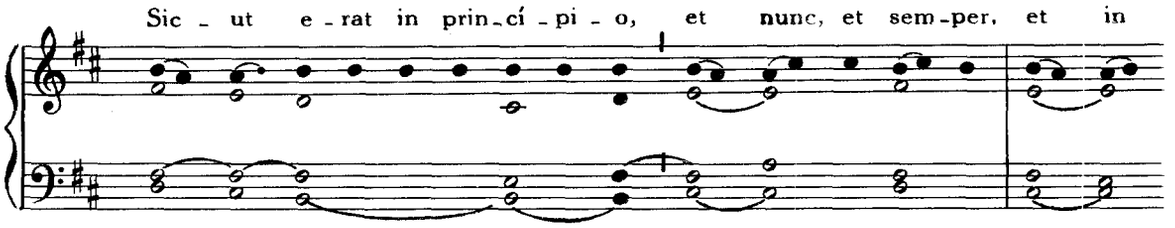
al - le - lú - ia: et in - i - mí - cos e - ó - rum

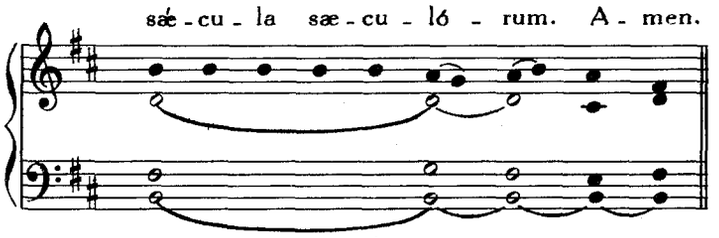
o - pé - ru - it ma - re, al - le - lú - ia, al - le - lú - ia,

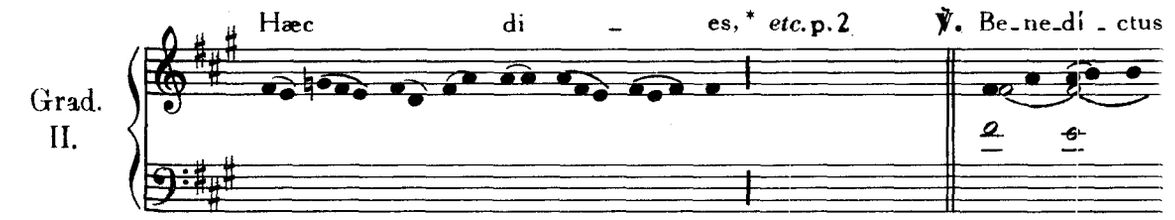
al - le - lú - ia. *Ps.* At - tén - di - te pó - pu - le me - us le - gem

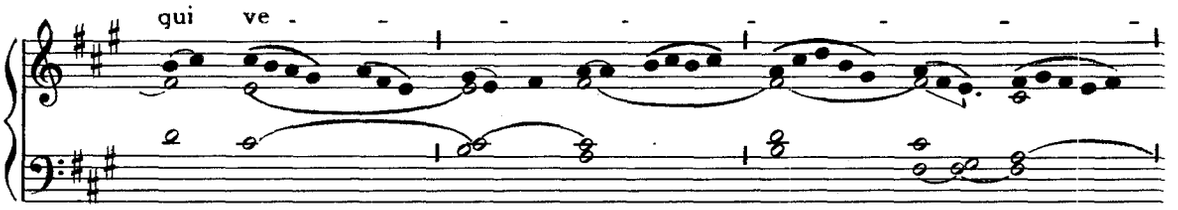
me - am:* in - cli - ná - te au - rem vestram in ver - ba o - ris me - i.

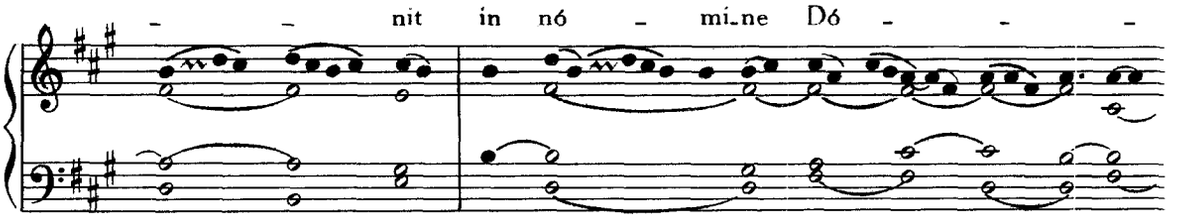

Gló - ri - a Pa - tri, et Fí - li - o, et Spi - rí - tu - i San - cto. *

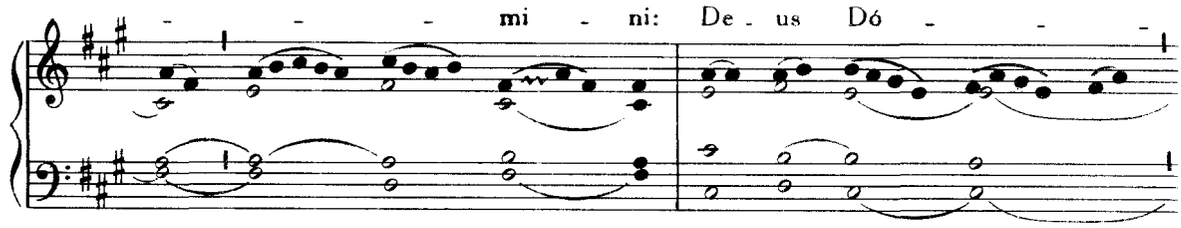

Sic - ut e - rat in prin - cí - pi - o, et nunc, et sem - per, et in

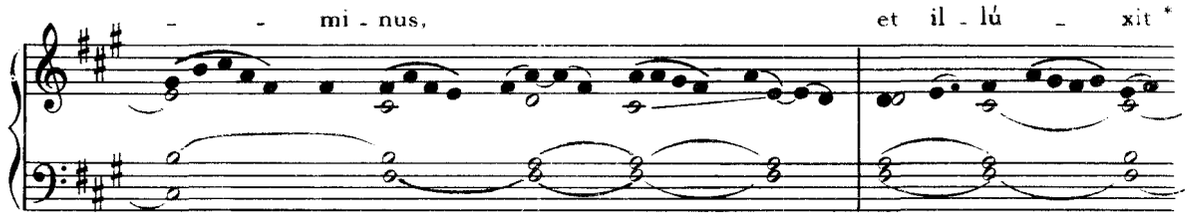

sǽ - cu - la sæ - cu - ló - rum. A - men.

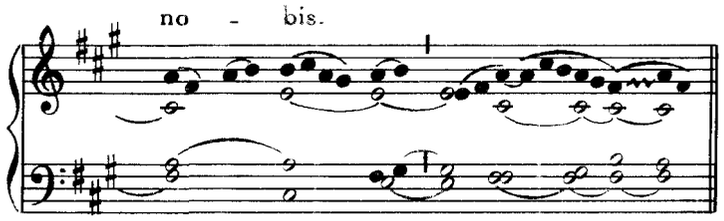

Grad.
II.
Hæc di - es, * etc. p. 2
℣. Be - ne - dí - ctus


qui ve - - - - - - - -

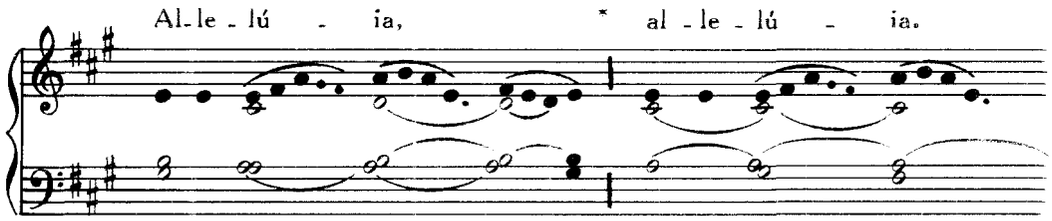

- - nit in nó - mi - ne Dó - - -

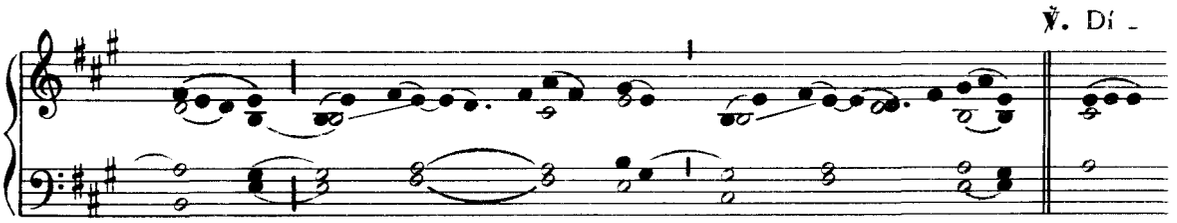

mi - ni: De - us Dó -

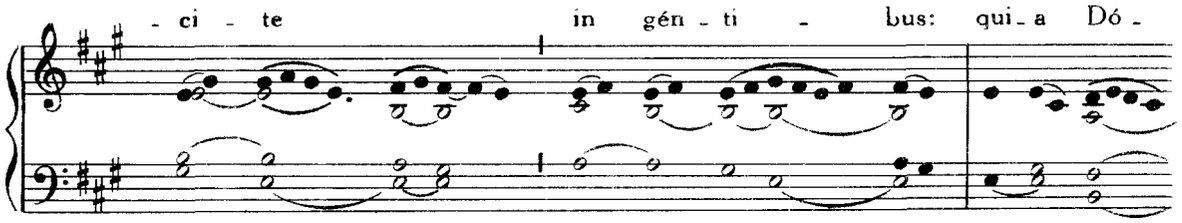

- mi - nus, et il - lú - xit *

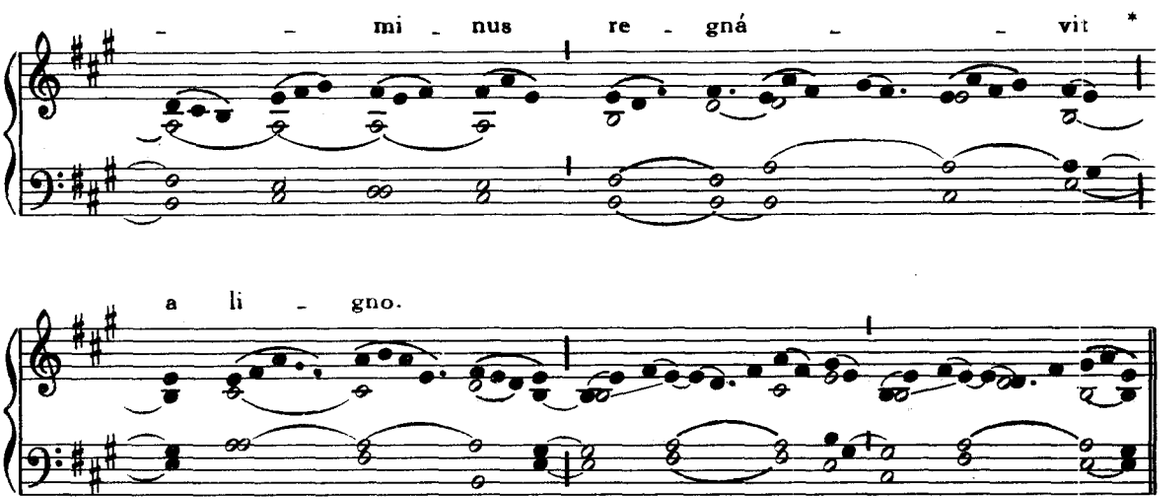

no - bis.

VIII.

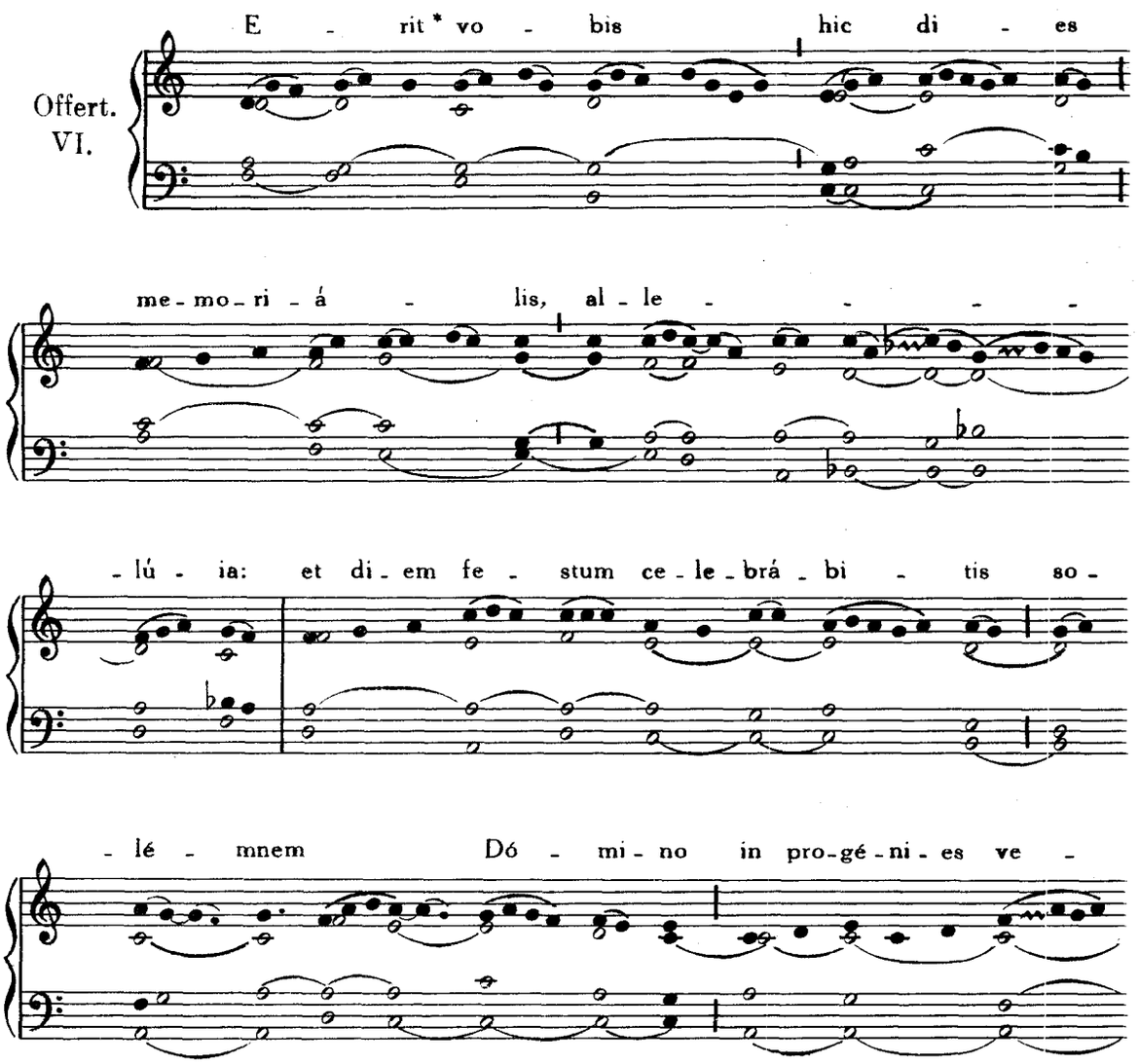

Al-le - lú - ia, * al - le - lú - ia.

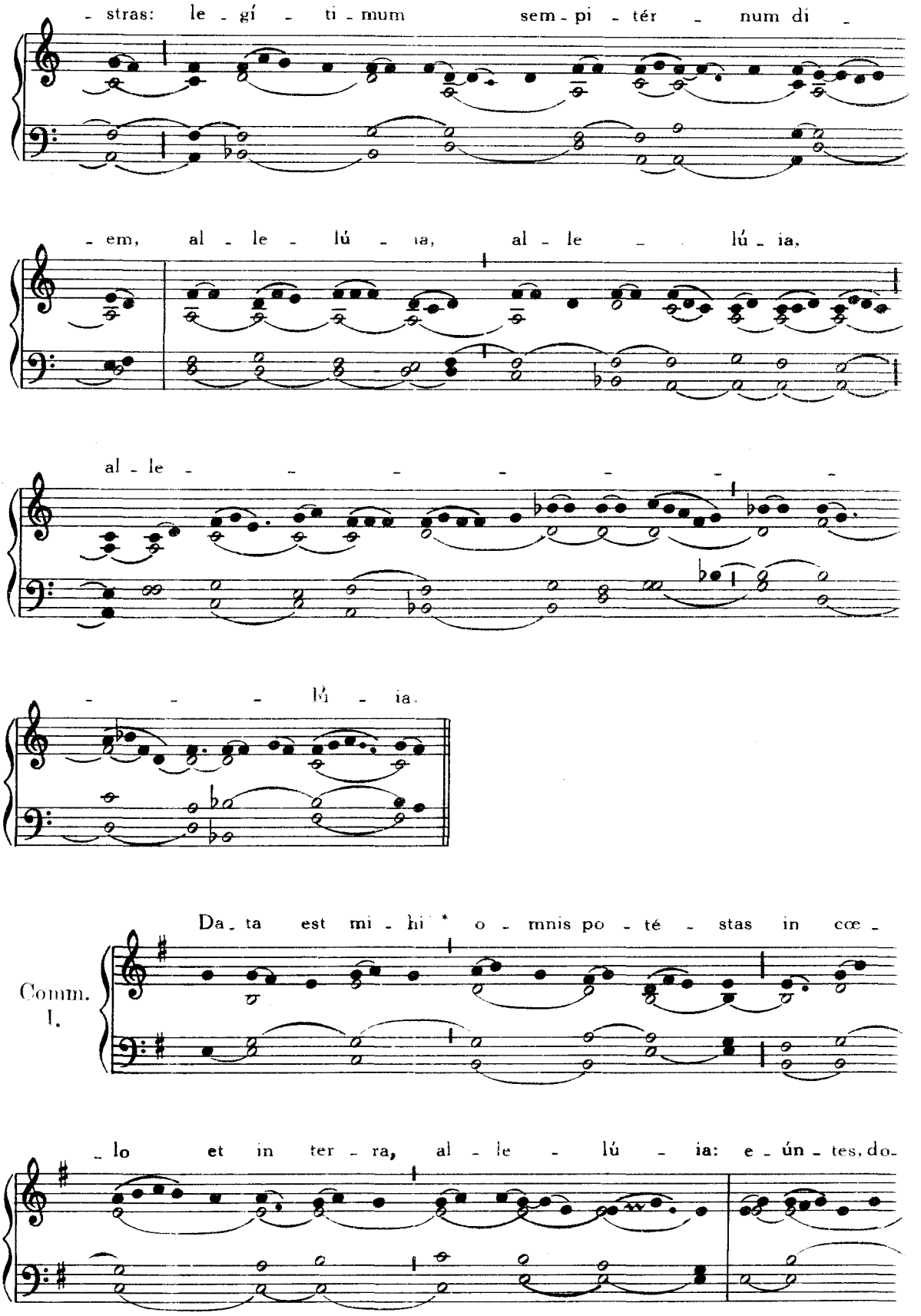

℣. Dí -

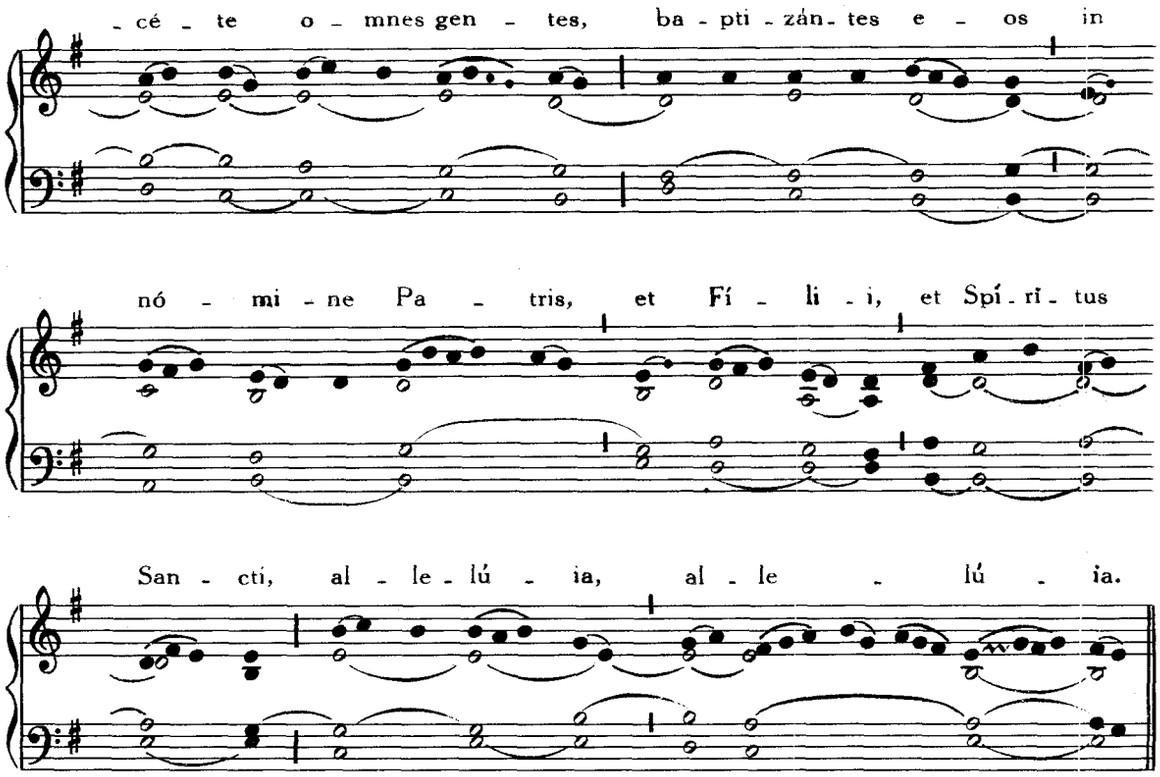

- ci - te in gén - ti - bus: qui - a Dó -



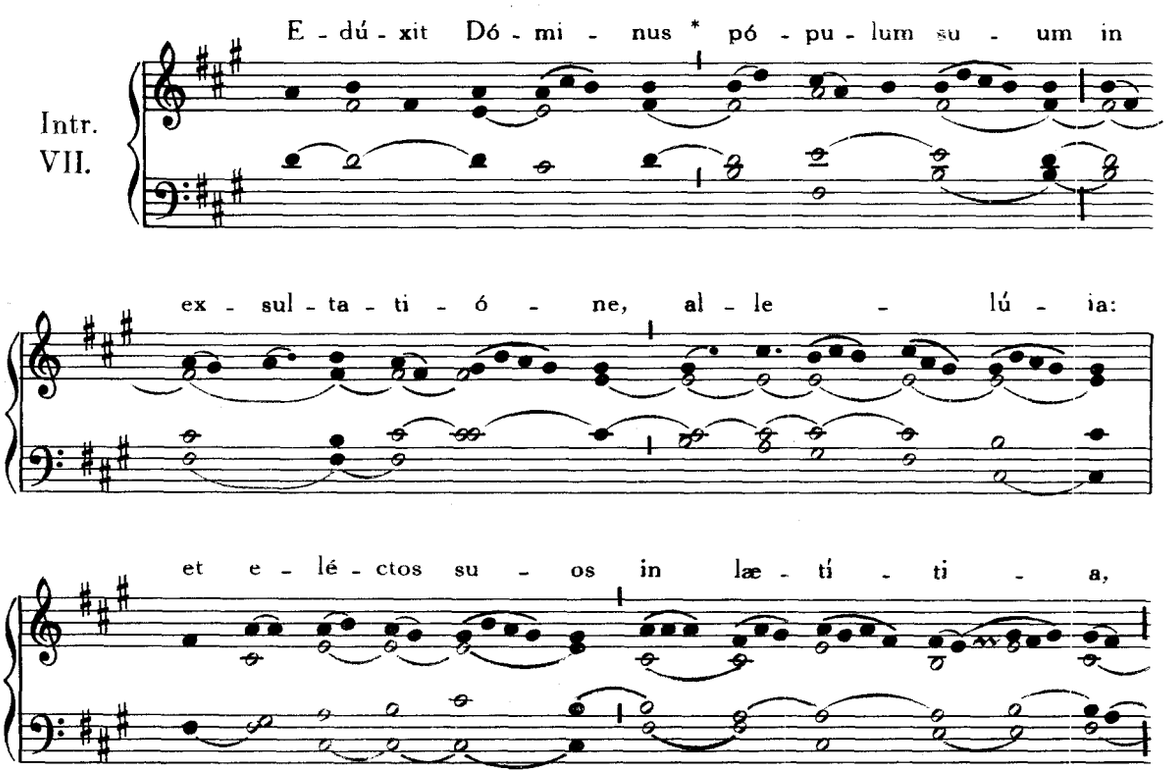
Sequentia. Victimæ paschâli, *cum* Allelúia *in fine* **p. 5.**

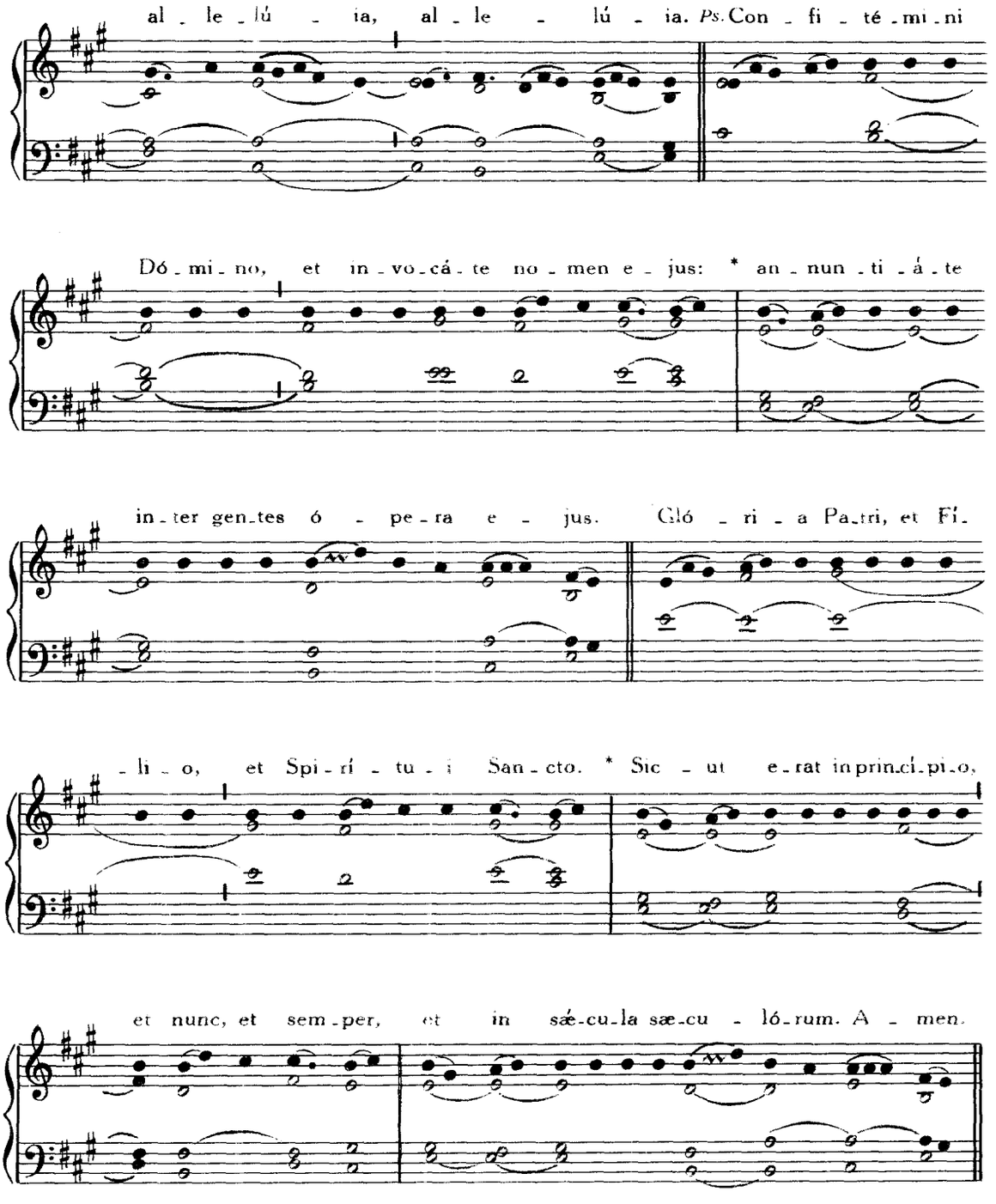



- stras: le - gí - ti - mum sem - pi - tér - num di -
- em, al - le - lú - ia, al - le - lú - ia,
al - le - - - - - - -
- - - lú - ia.
Comm. I.
Da - ta est mi - hi * o - mnis po - té - stas in cœ -
- lo et in ter - ra, al - le - lú - ia: e - ún - tes, do-

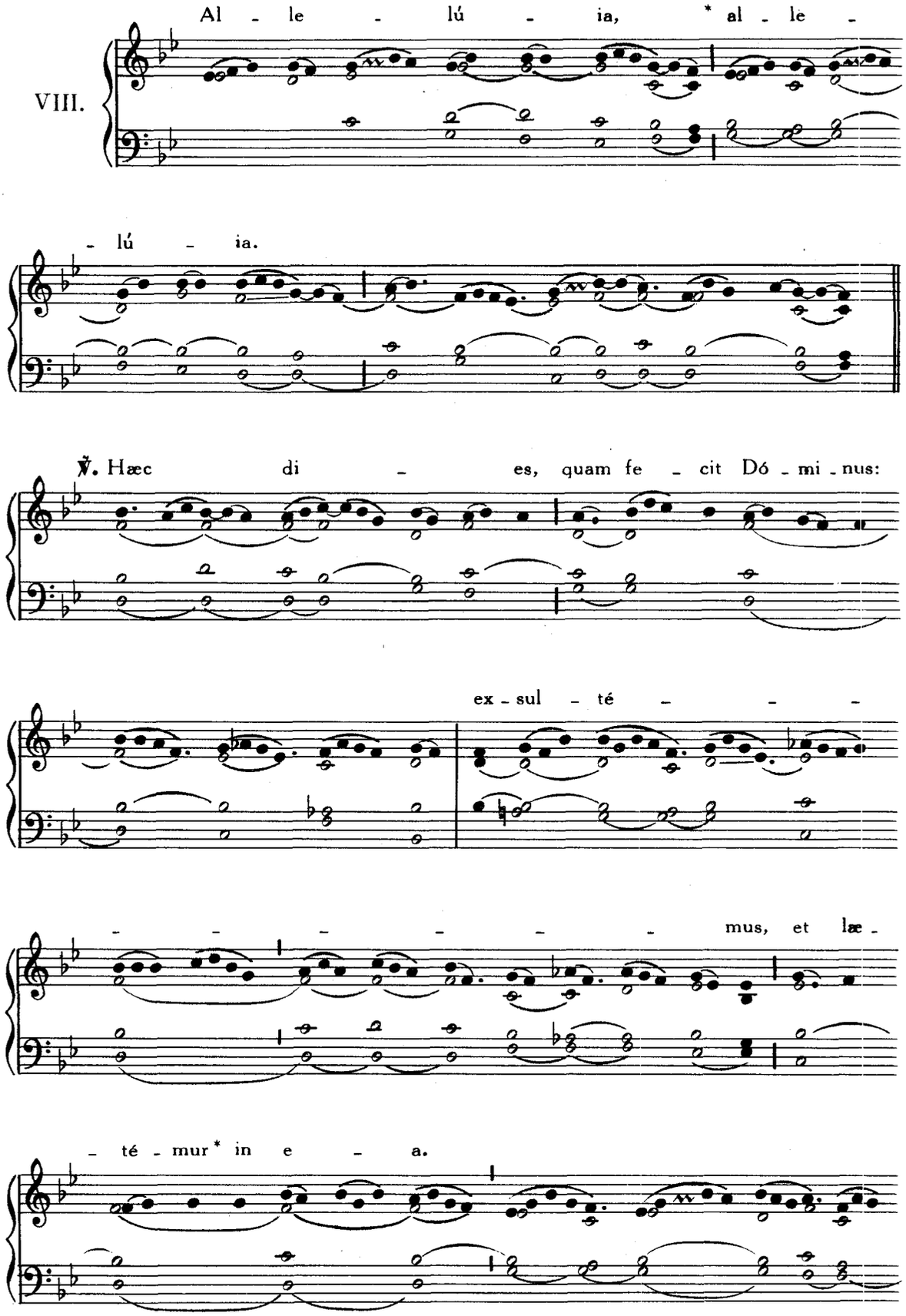


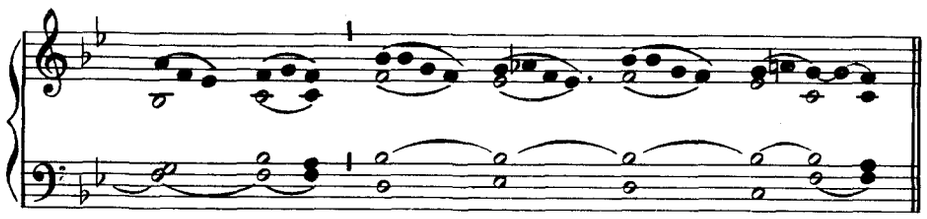
SABBATO IN ALBIS.

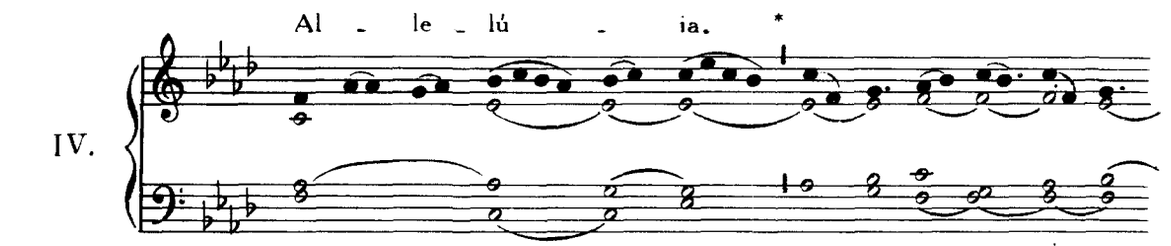


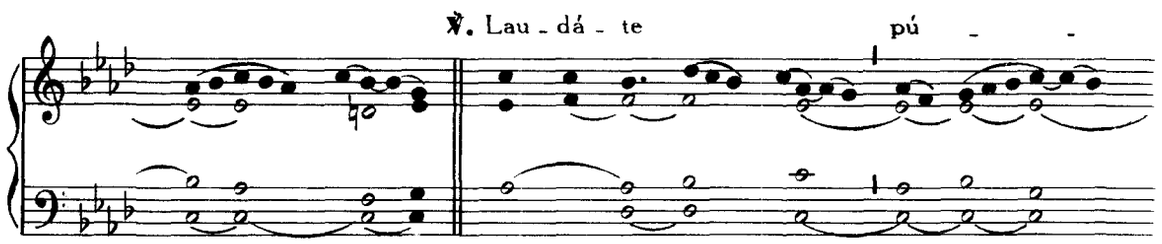


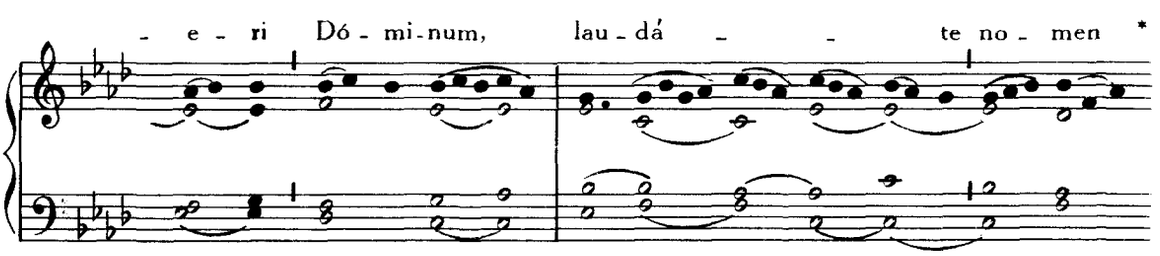
Ab hac die usque ad sabbatum Quatuor Temporum Pentecostes inclusive, in omnibus Missis, non dicitur Graduale: sed quatuor Allelúia *cum duobus Versibus ordine infrascripto; in Vigilia Pentecostes et post quamlibet Lectionem in Sabbato Quatuor Temporum eiusdem, unum* Allelúia *dicitur cum unico versu. Alio tempore usque ad Septuagesimam, quando dicitur Graduale, dicuntur tria* Allelúia *post Graduale, bis ante Versum, et semel post Versum; cum autem dicitur Sequentia,* Allelúia, *quod dicendum esset post Versum, dicitur post Sequentiam.*

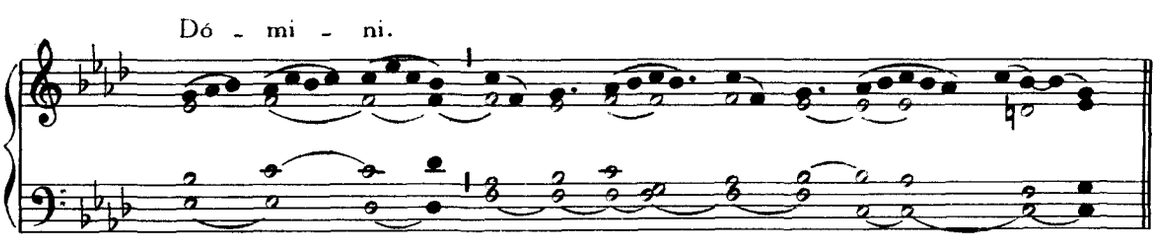

VIII.
Al - le - lú - ia, * al - le -
- lú - ia.
℣. Hæc di - es, quam fe - cit Dó - mi - nus:
ex - sul - té - - -
- - - - - - mus, et læ -
- té - mur * in e - a.



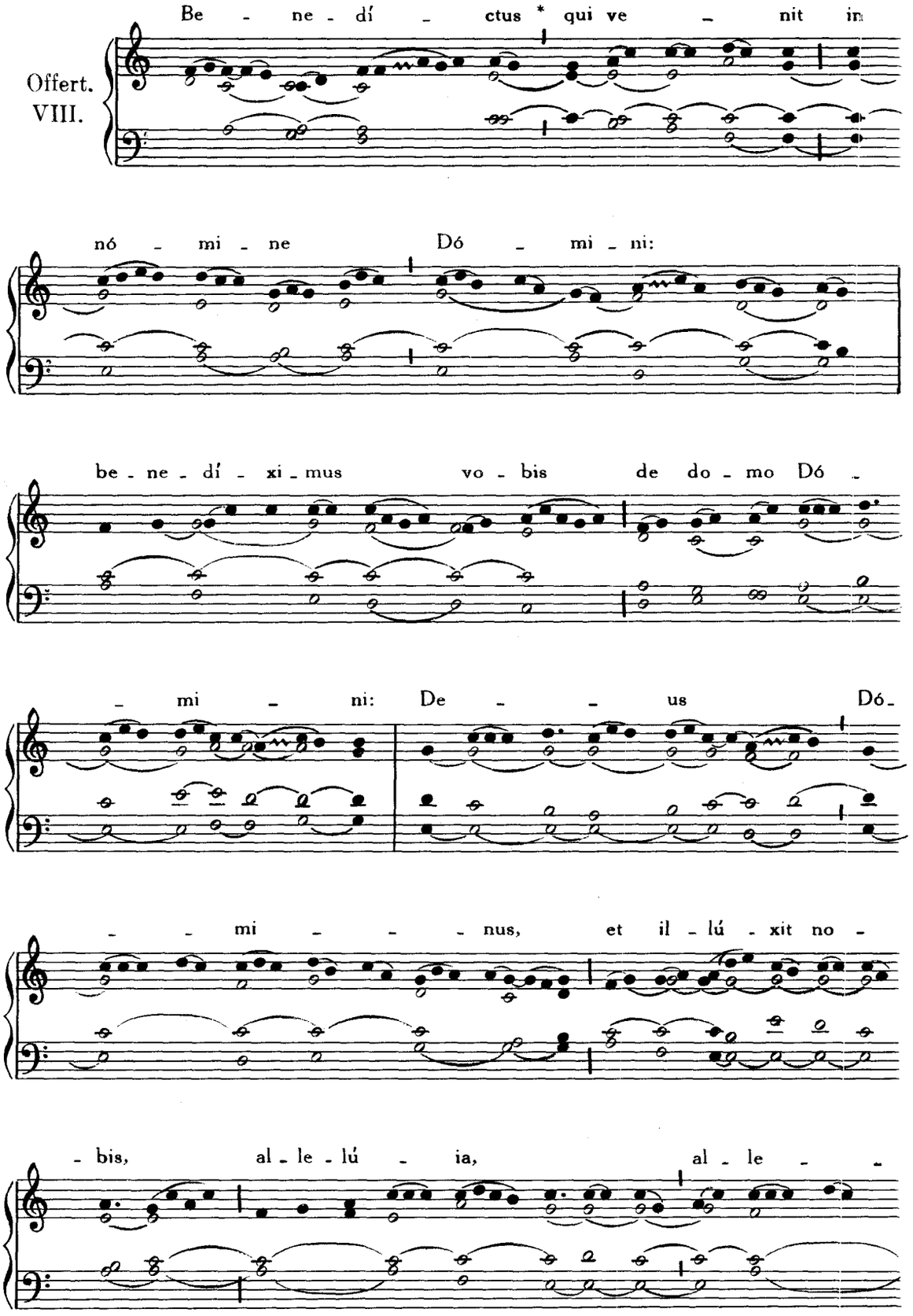

Al - le - lú - ia. *
IV.

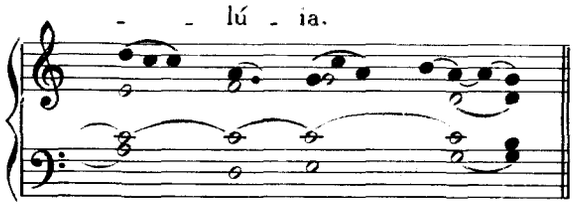

℣. Lau - dá - te pú - -

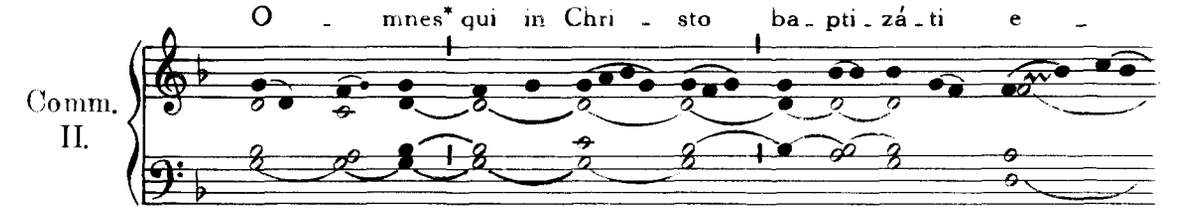

- e - ri Dó - mi - num, lau - dá - - te no - men *

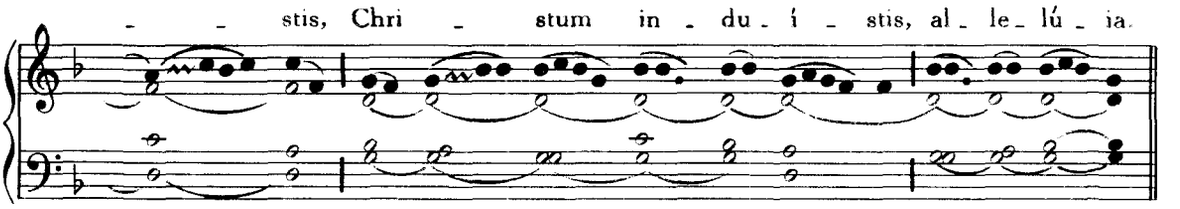

Dó - mi - ni.

Sequentia. Víctimæ paschâli, *cum* Allelúia *in fine* p. 5.



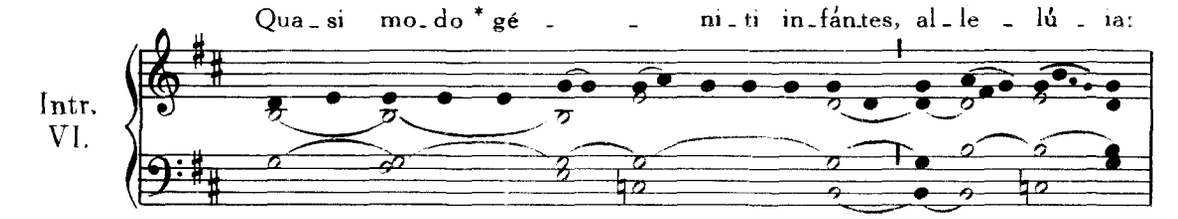


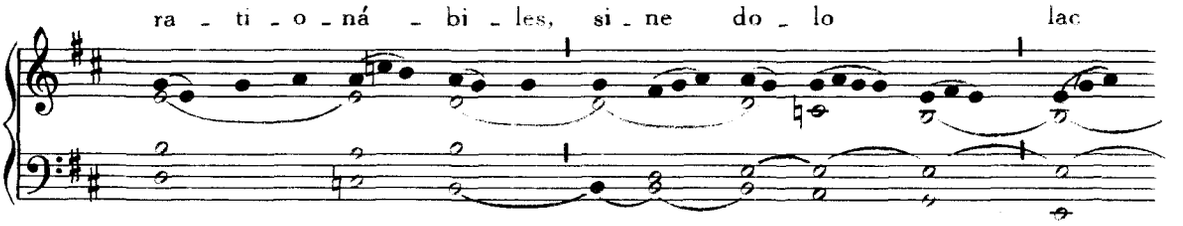


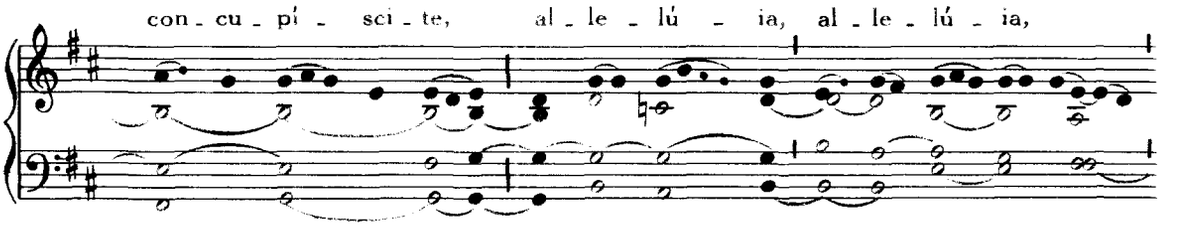


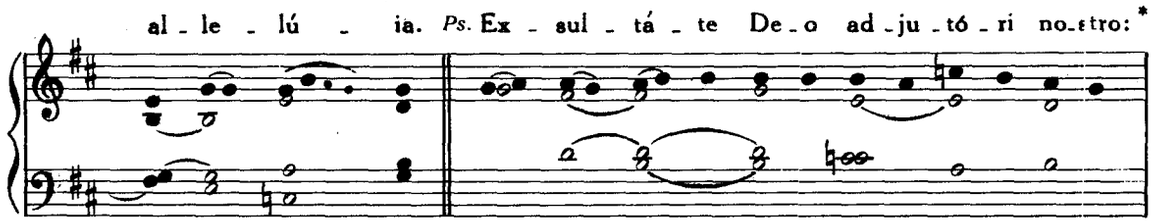
DOMINICA IN ALBIS

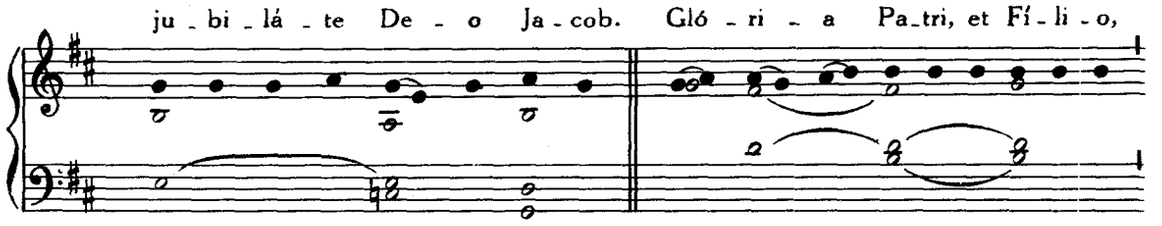
IN OCTAVA PASCHÆ.

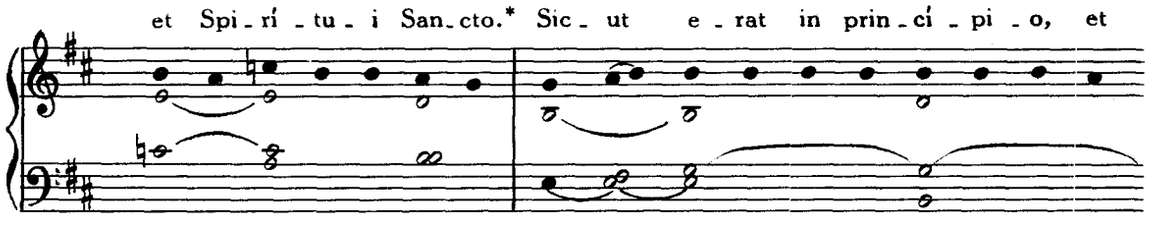


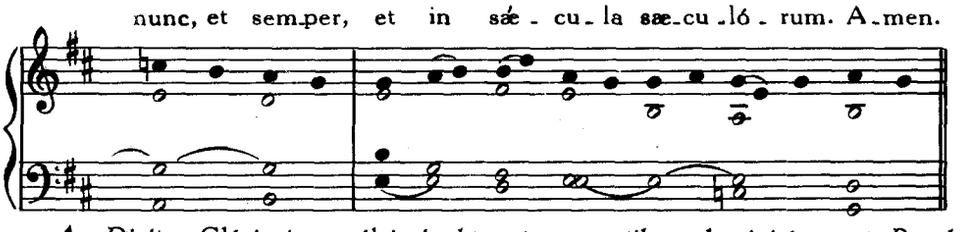




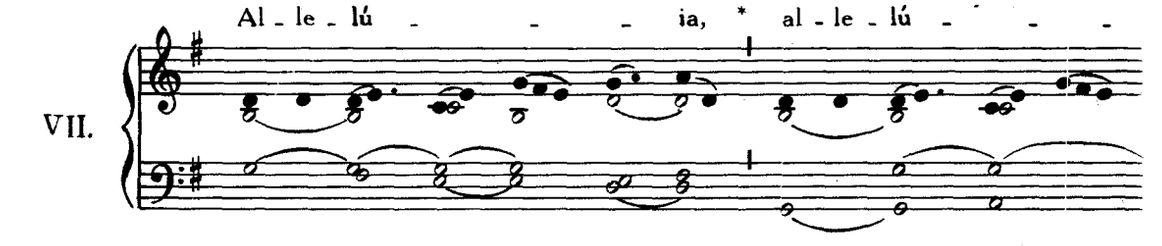


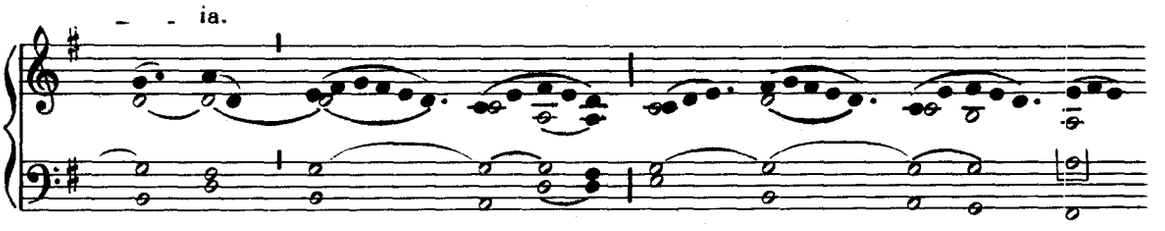


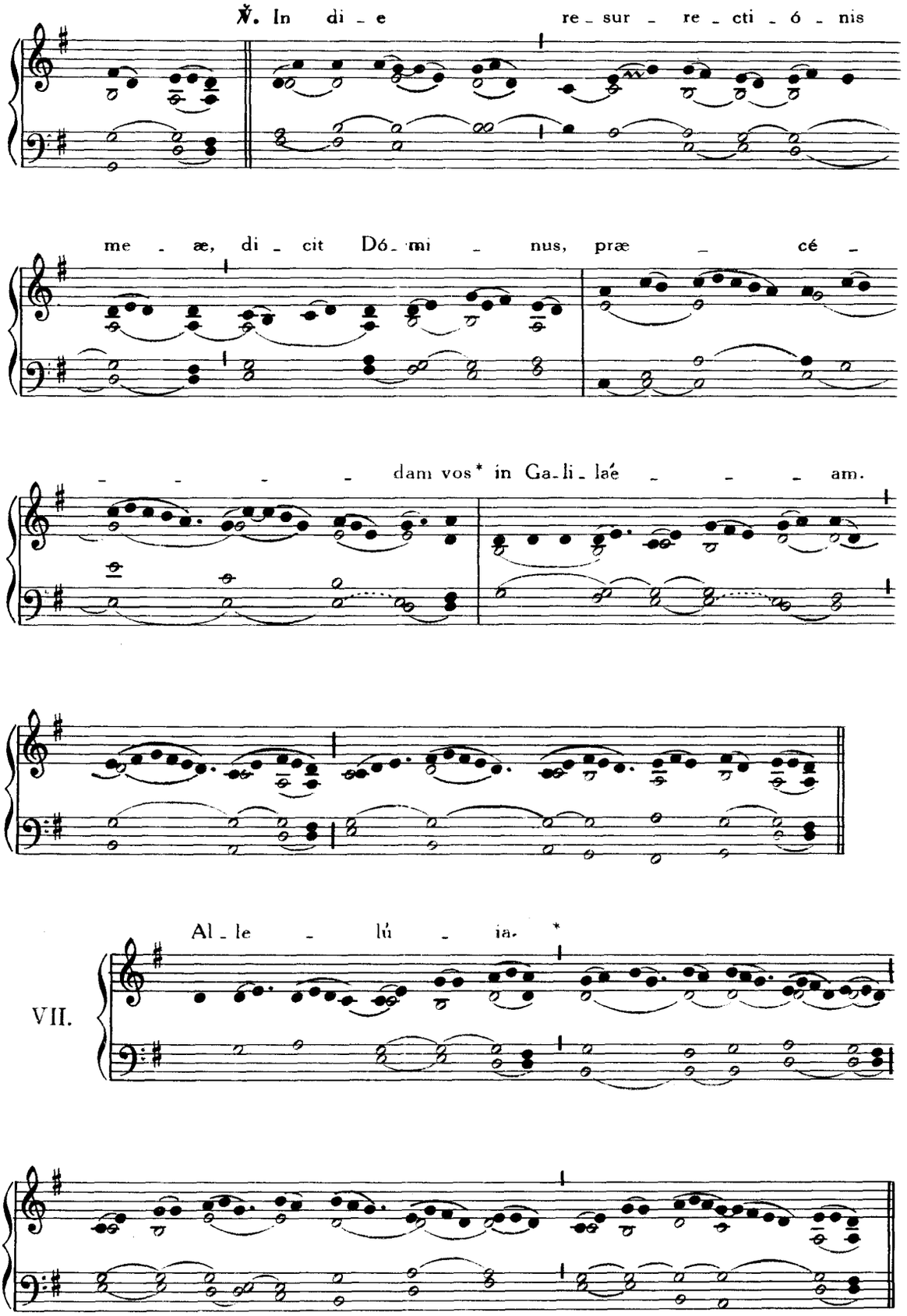




℣ *Dicitur* Glória in excélsis *in hac et sequentibus dominicis post Pascha, etiam quando infra hebdomadam adhibetur Missa dominicae praecedentis.*






℣. In di - e re - sur - re - cti - ó - nis
me - æ, di - cit Dó - mi - nus, præ - cé -
- - - - dam vos* in Ga - li - laé - - - am.
Al - le - lú - ia. *
VII.

℣. Post di - es o - - - cto, já - nu - is clau - sis,

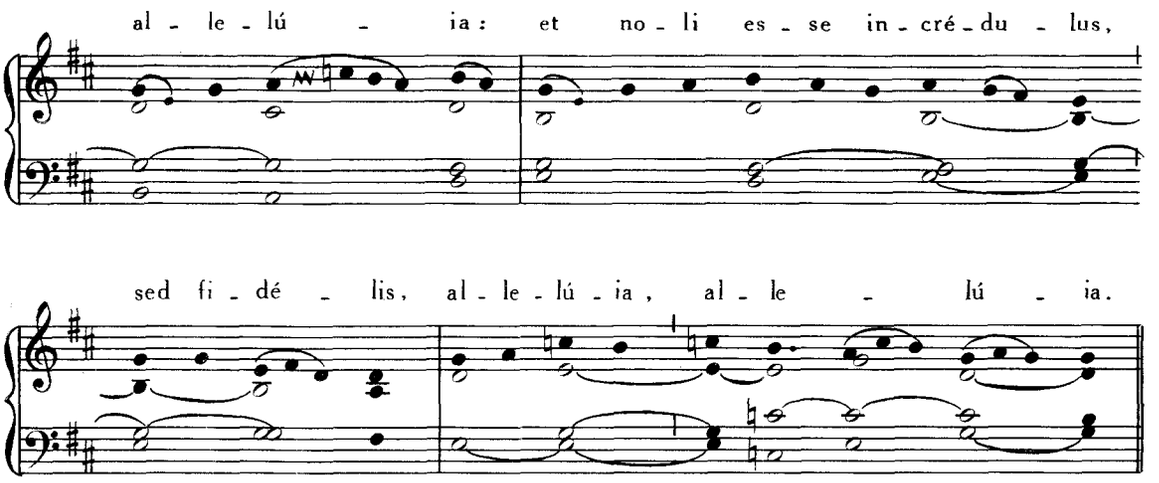
ste - tit Je - sus in mé - - - di - o di - sci - pu - ló - rum

su - ó - rum, et di - xit: * Pax vo - bis.

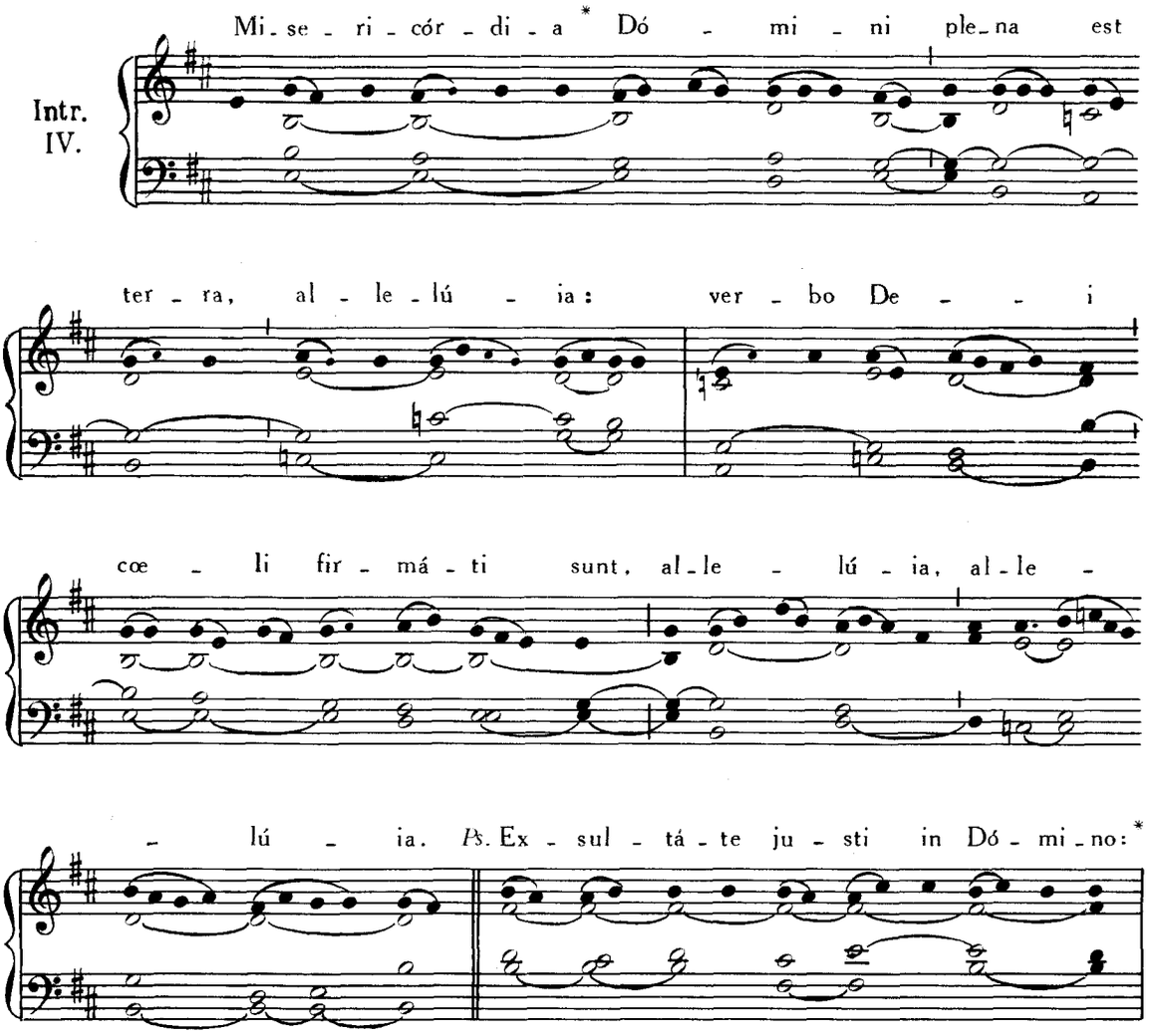
Offertorium. Angelus Dómini, p. 11.

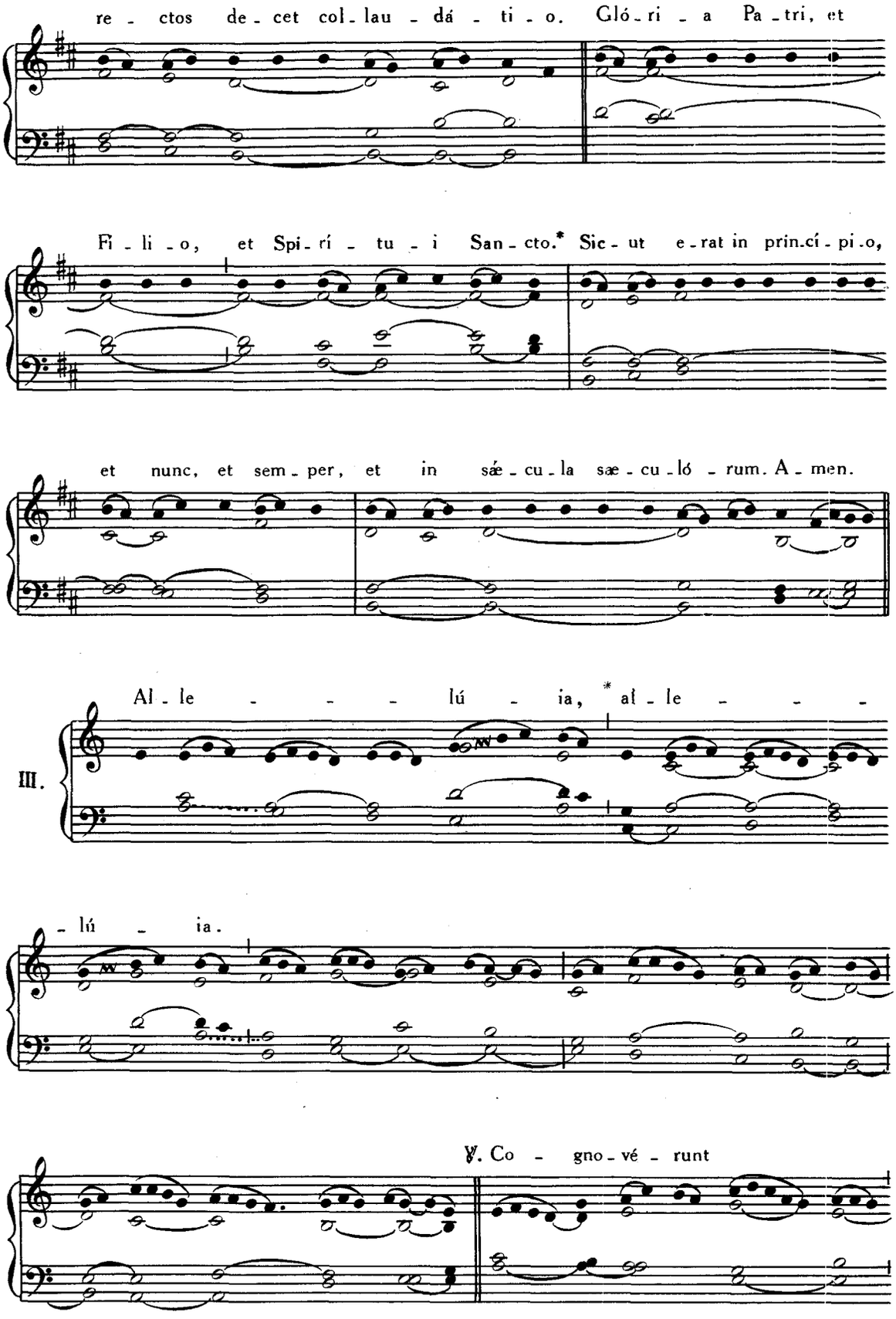
Comm. VI.

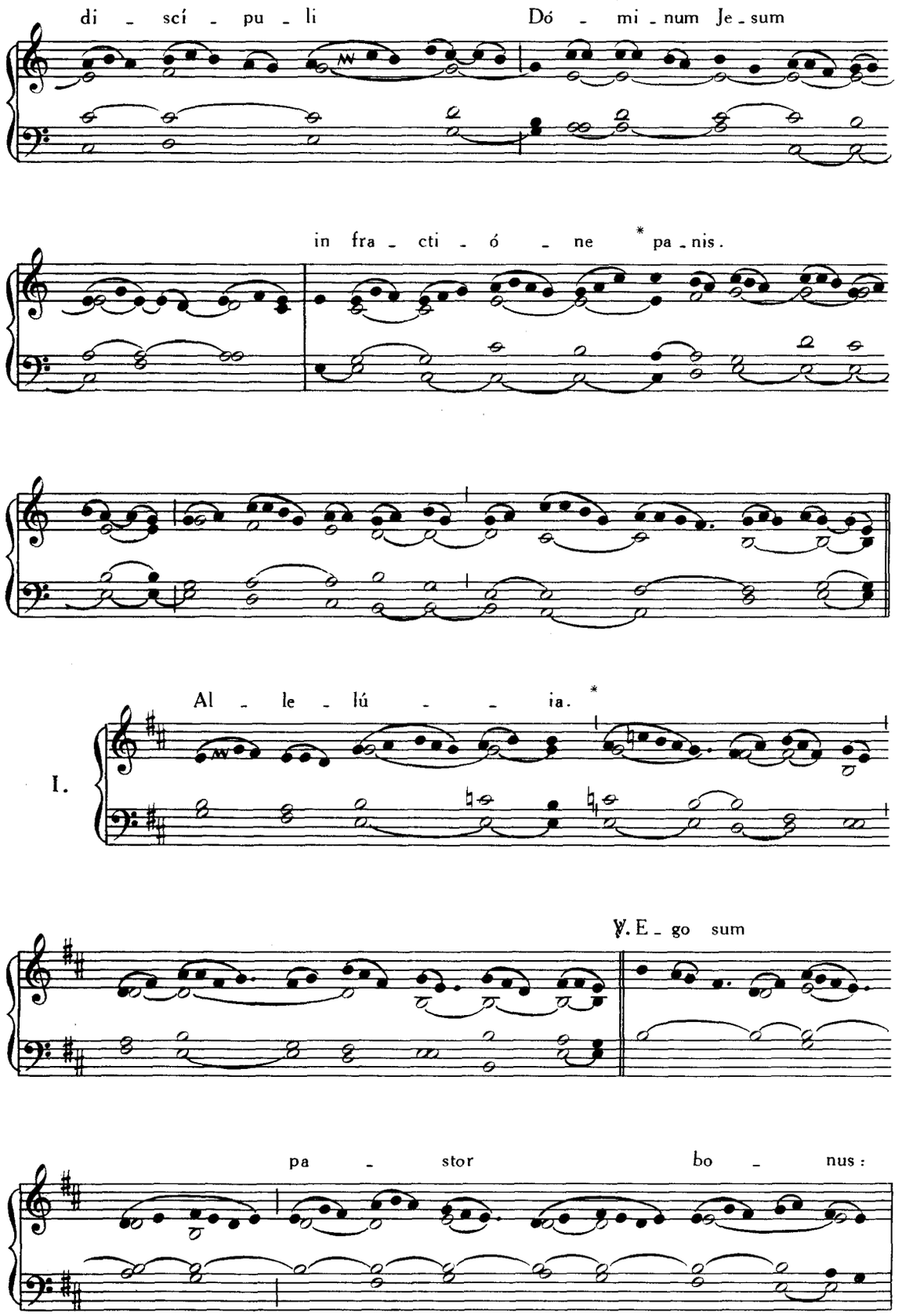
Mit - te * ma - num tu - am, et co - gnósce lo - ca cla - vó - rum,

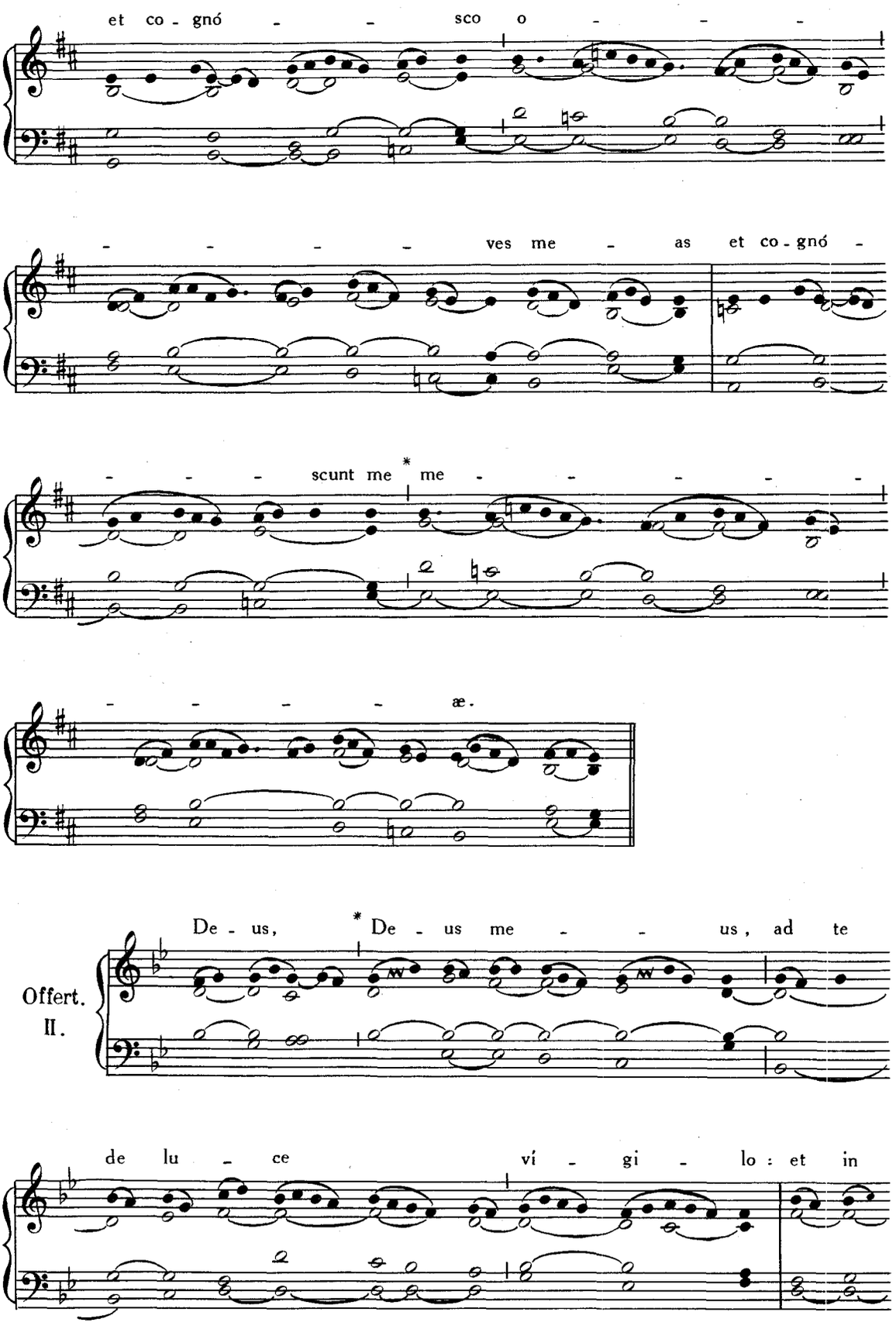


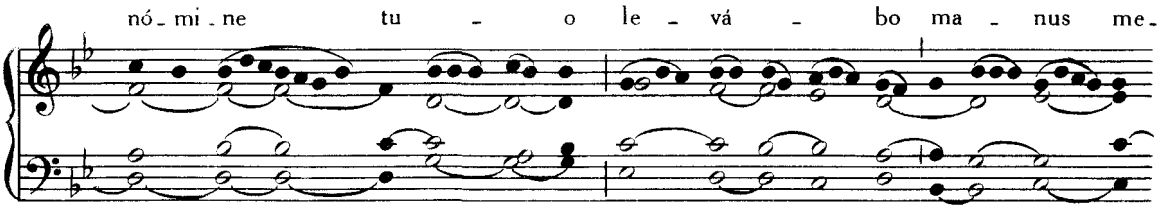
DOMINICA II. POST PASCHA.

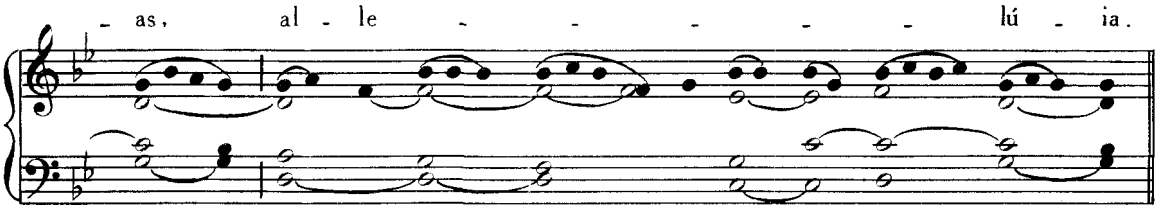


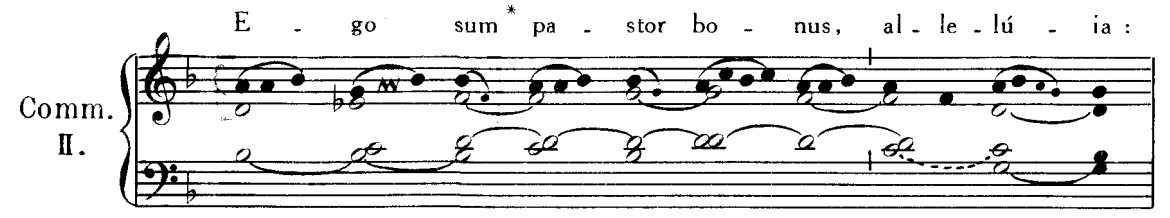

re - ctos de - cet col - lau - dá - ti - o. Gló - ri - a Pa - tri, et
Fi - li - o, et Spi - rí - tu - i San - cto.* Sic - ut e - rat in prin.cí - pi.o,
et nunc, et sem - per, et in sáe - cu - la sæ - cu - ló - rum. A - men.
III.
Al - le - - - lú - ia, * al - le - - -
- lú - ia.
℣. Co - gno - vé - runt

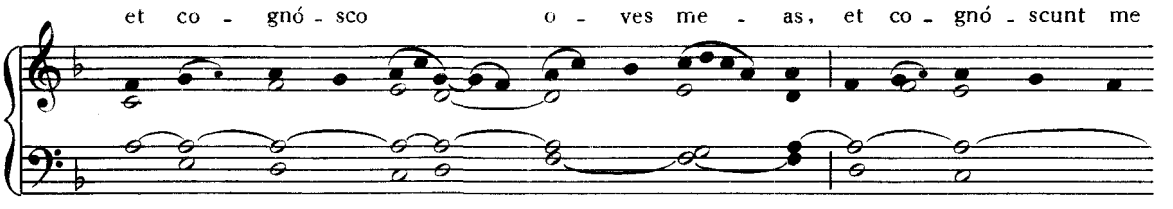

di - scí - pu - li
Dó - mi - num Je - sum
in fra - cti - ó - ne * pa - nis.
Al - le - lú - - ia. *
I.
℣. E - go sum
pa - stor bo - nus:

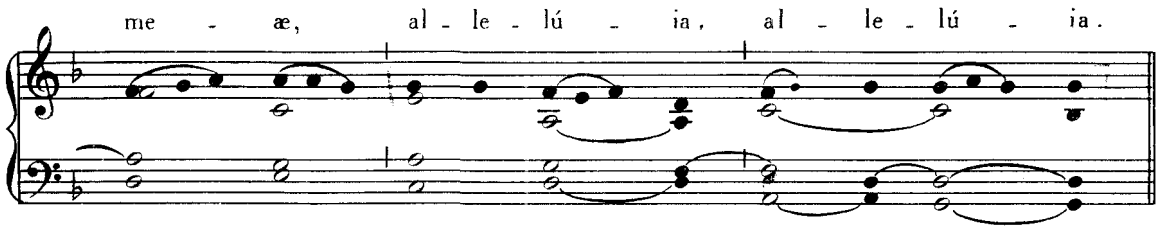

et co - gnó - - sco o - - -
- - - - ves me - as et co - gnó -
- - - scunt me * me - - - - -
- - - - æ.
Offert.
II.
De - us, * De - us me - - us, ad te
de lu - ce ví - gi - lo : et in



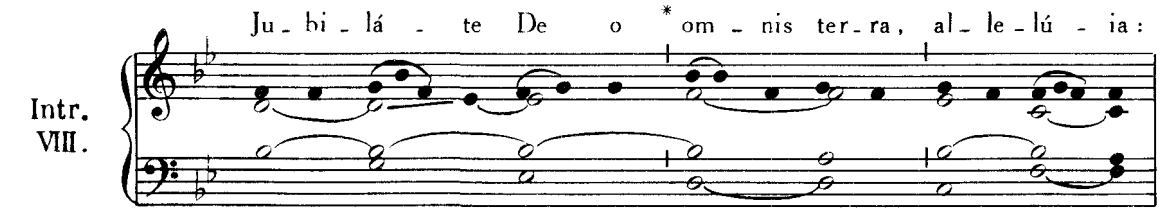


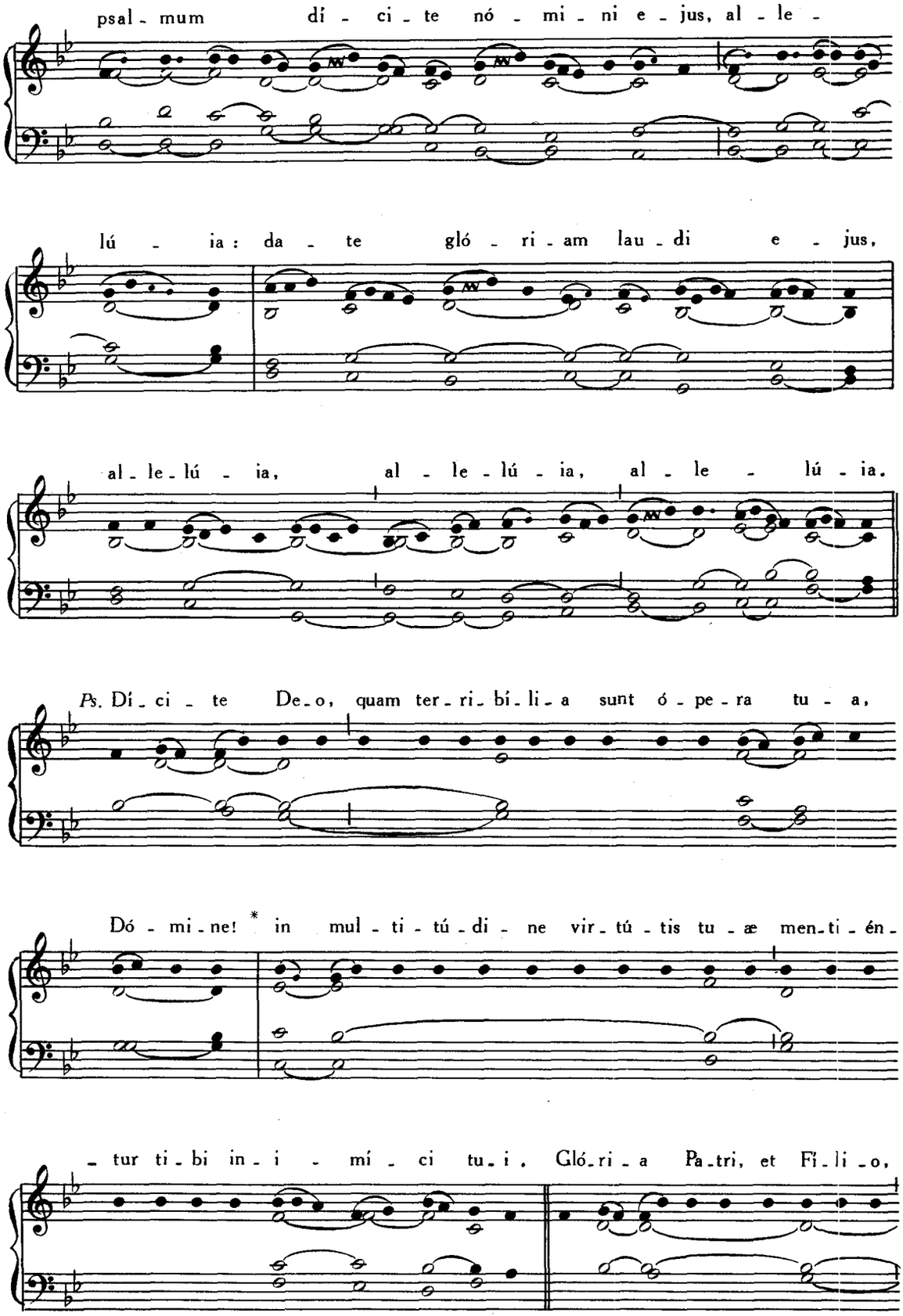


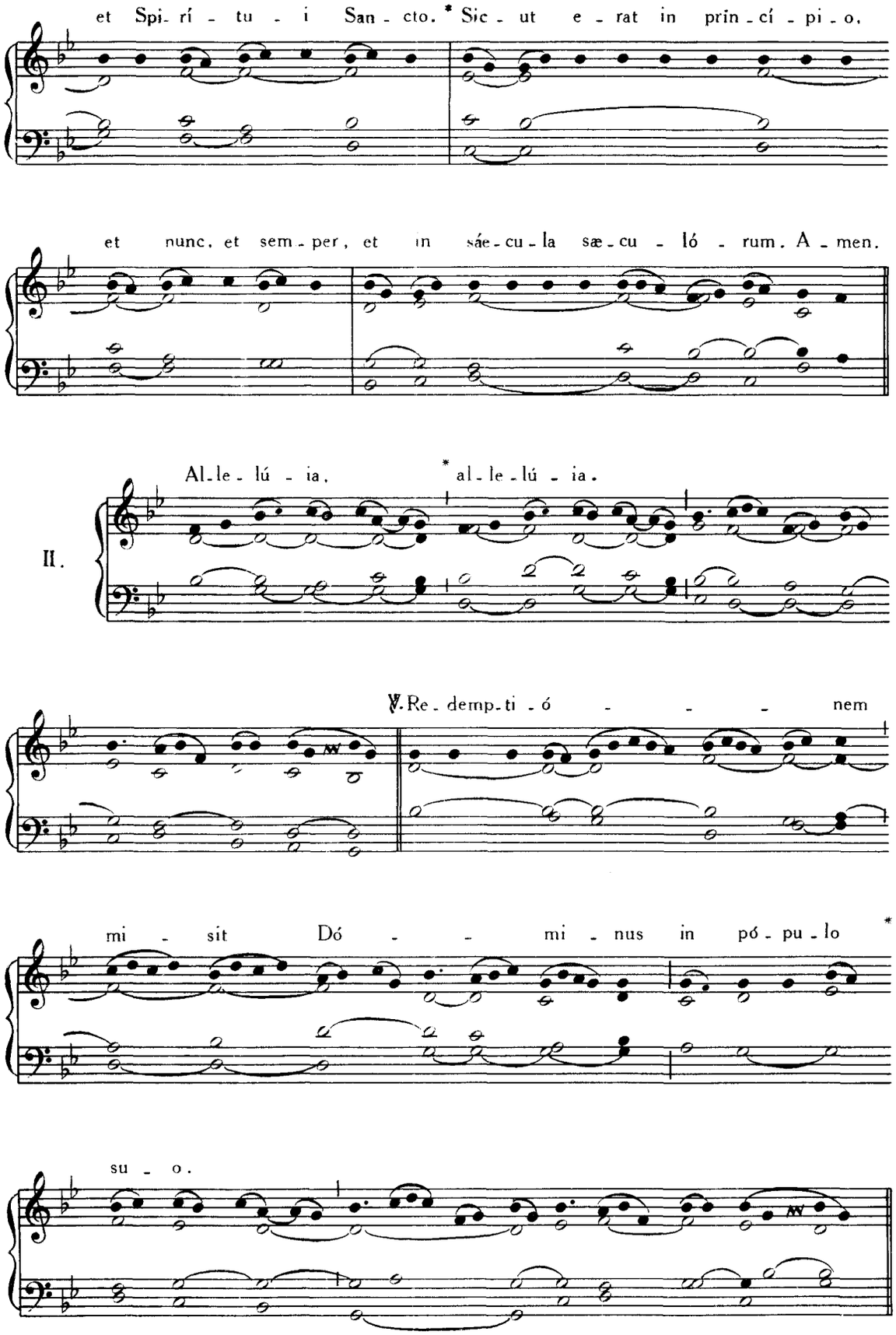


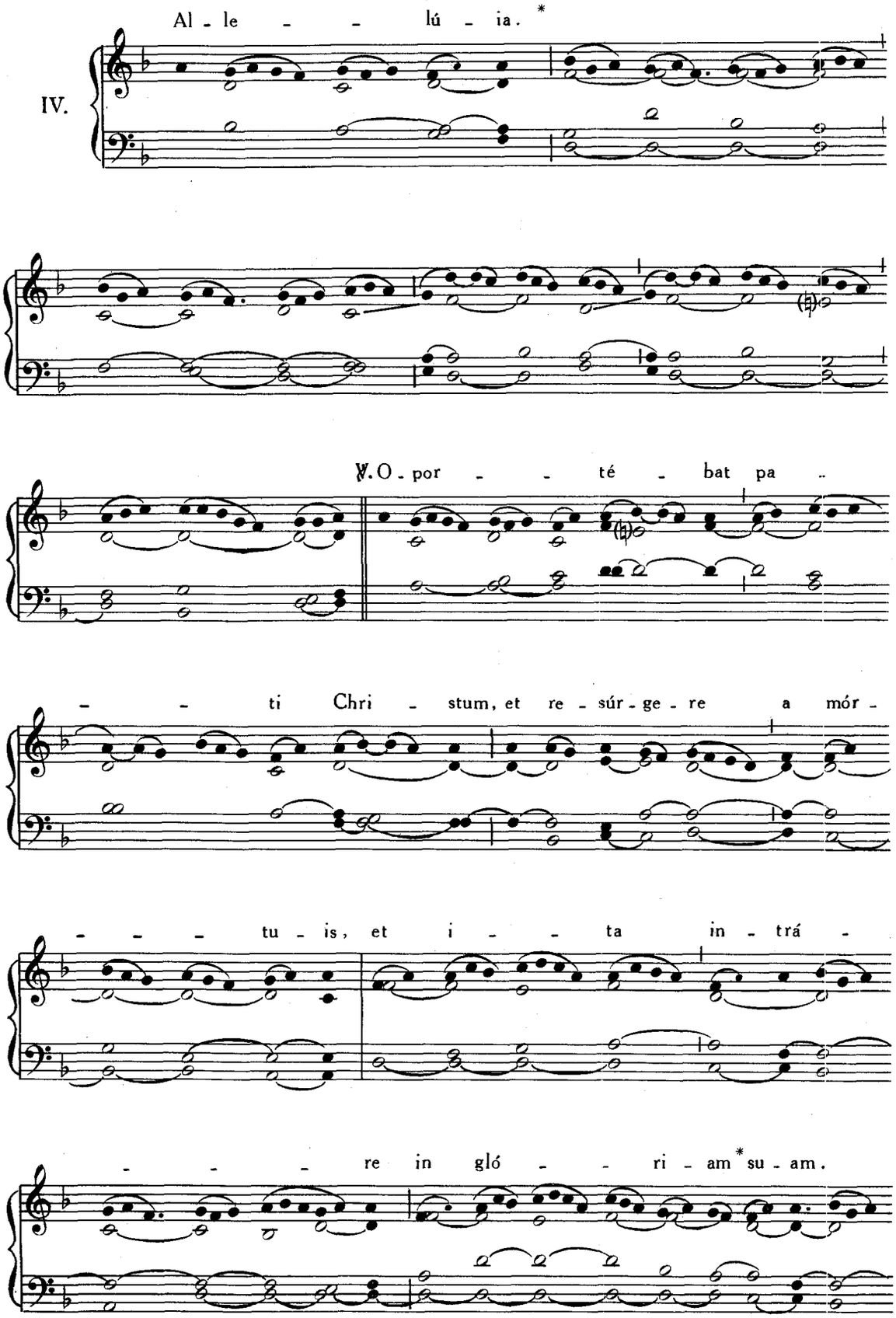


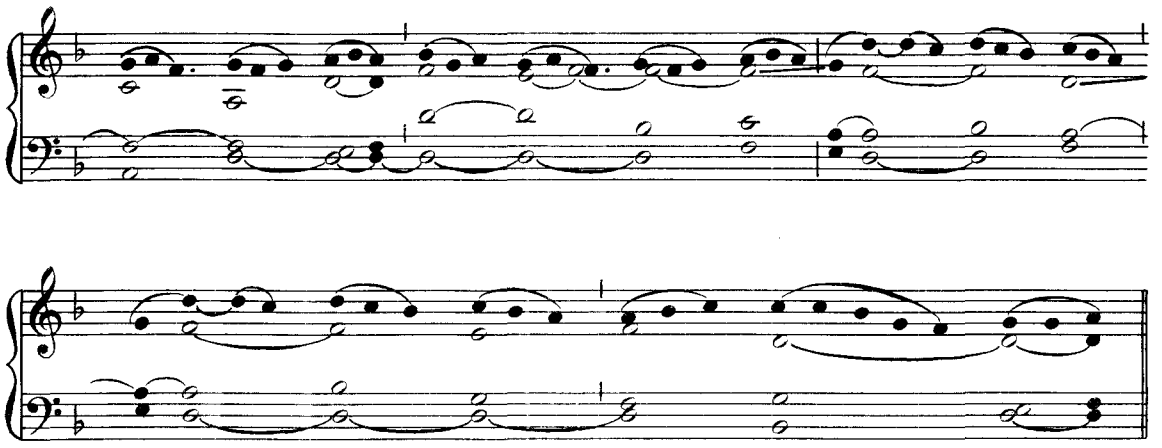
DOMINICA III. POST PASCHA.



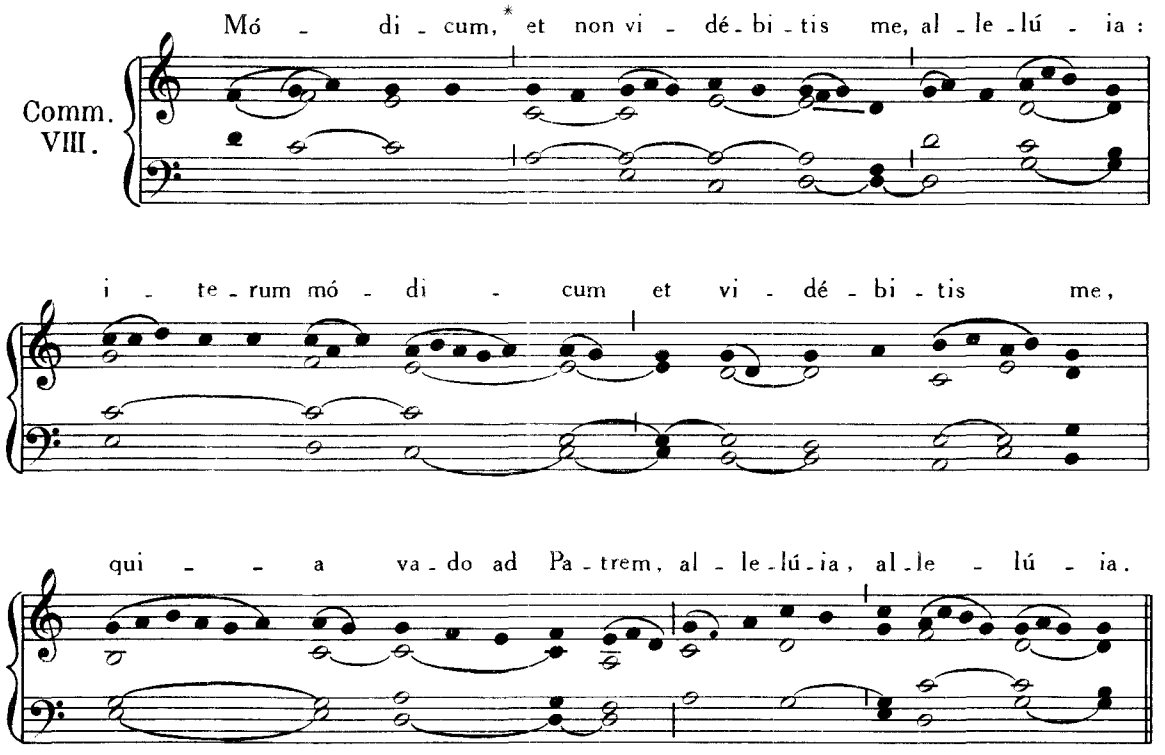

psal - mum dí - ci - te nó - mi - ni e - jus, al - le -
lú - ia: da - te gló - ri - am lau - di e - jus,
al - le - lú - ia, al - le - lú - ia, al - le - lú - ia.
Ps. Dí - ci - te De - o, quam ter - ri - bí - li - a sunt ó - pe - ra tu - a,
Dó - mi - ne! * in mul - ti - tú - di - ne vir - tú - tis tu - æ men - ti - én -
- tur ti - bi in - i - mí - ci tu - i. Gló - ri - a Pa - tri, et Fi - li - o,


et Spi- rí - tu - i San - cto. * Sic - ut e - rat in prin - cí - pi - o,
et nunc, et sem - per, et in sáe - cu - la sæ - cu - ló - rum. A - men.
II.
Al - le - lú - ia, * al - le - lú - ia.
℣. Re - demp - ti - ó - - - - nem
mi - sit Dó - - mi - nus in pó - pu - lo *
su - o.

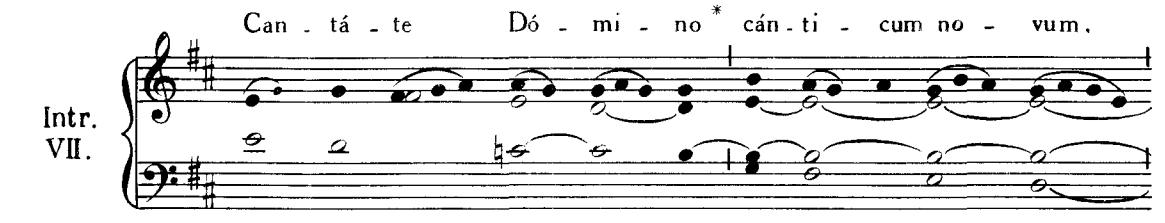

IV.
Al - le - - lú - ia. *
℣. O - por - - té - bat pa -
- - ti Chri - stum, et re - súr - ge - re a mór -
- - - tu - is, et i - - ta in - trá -
- - - re in gló - - ri - am * su - am.

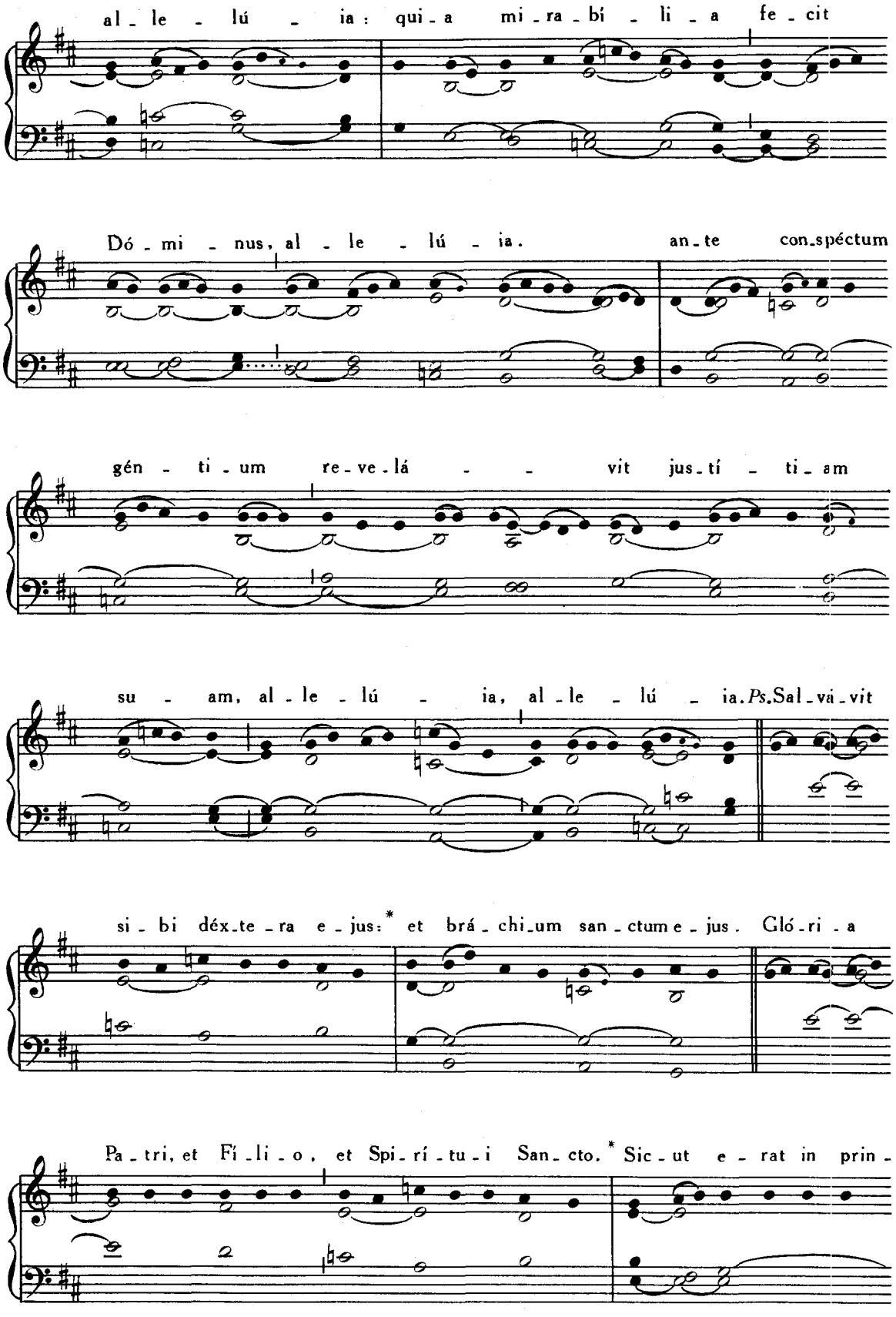


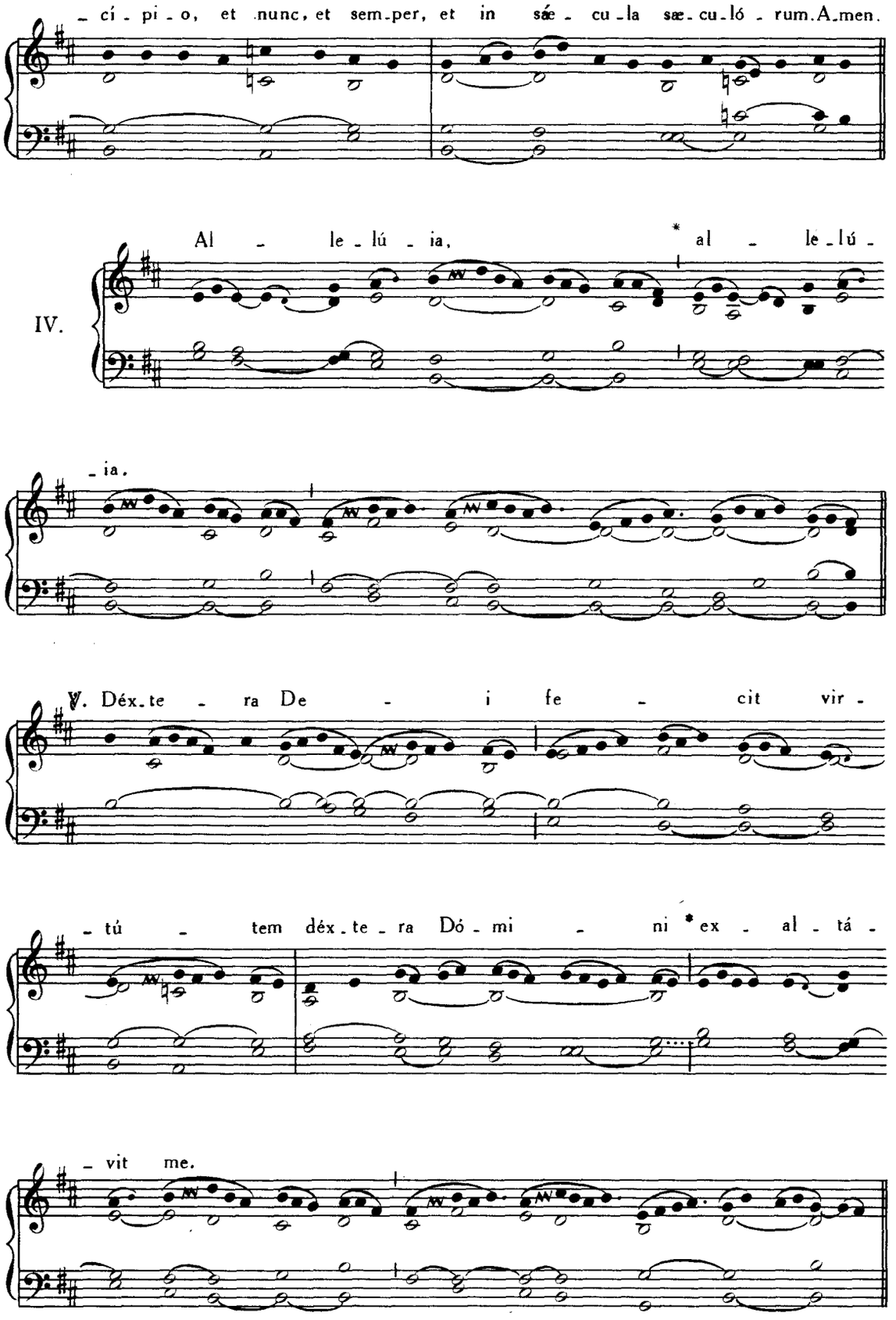
Offertorium. Lauda ánima, *ut in Feria VI. Quatuor Temporum Pentecostes*, p. 97.

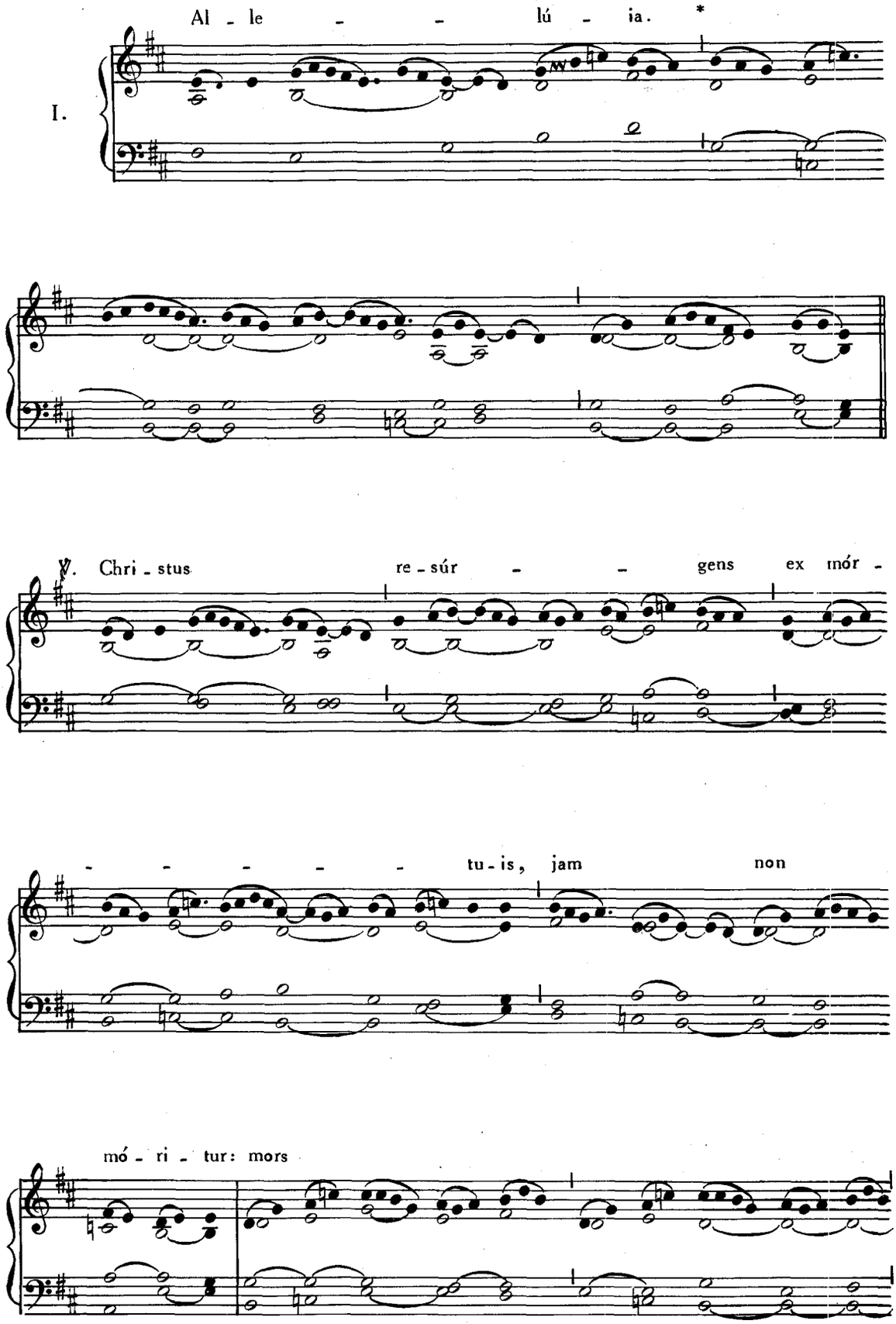


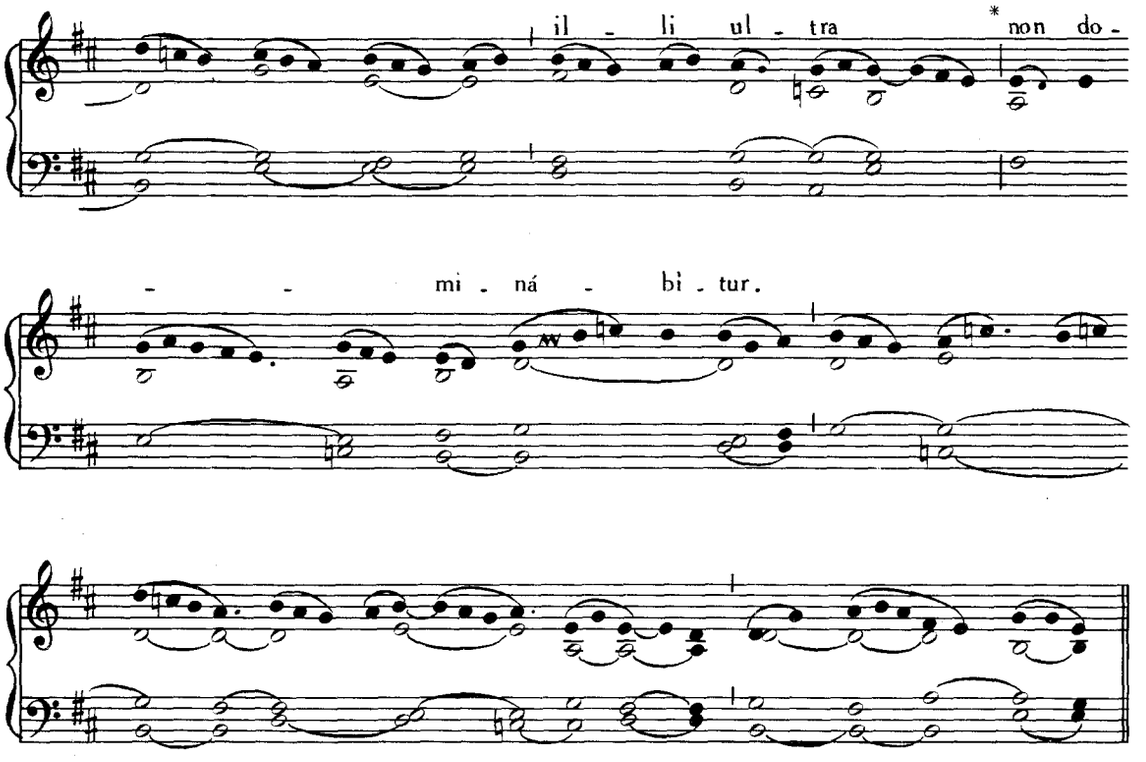
DOMINICA IV. POST PASCHA.



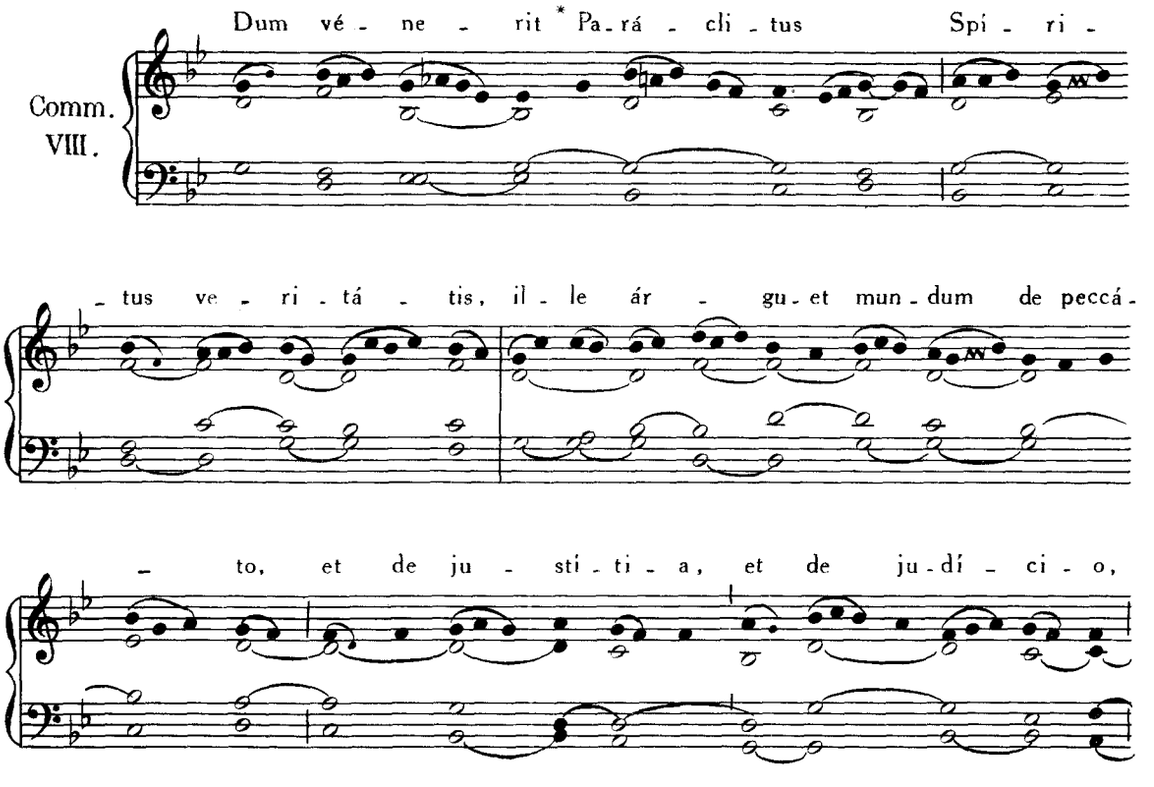

al - le - lú - ia: qui - a mi - ra - bí - li - a fe - cit
Dó - mi - nus, al - le - lú - ia. an - te con - spéctum
gén - ti - um re - ve - lá - - vit jus - tí - ti - am
su - am, al - le - lú - ia, al - le - lú - ia. *Ps.* Sal - vá - vit
si - bi déx - te - ra e - jus: * et brá - chi - um san - ctum e - jus. Gló - ri - a
Pa - tri, et Fí - li - o, et Spi - rí - tu - i San - cto. * Sic - ut e - rat in prin -

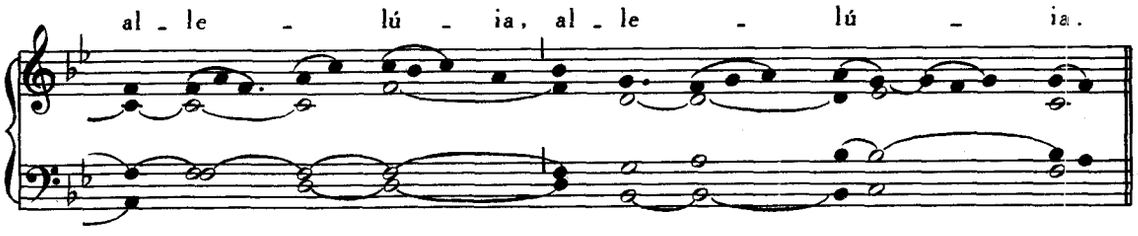

- cí - pi - o, et nunc, et sem-per, et in sáe - cu-la sæ-cu-ló - rum. A-men.
IV.
Al - le - lú - ia, * al - le - lú -
- ia.
℣. Dex-te - ra De - i fe - cit vir -
- tú - tem dex-te - ra Dó - mi - ni * ex - al - tá -
- vit me.


I.
Al - le - - lú - ia. *
℣. Chri - stus re - súr - - gens ex mór -
- - - - - tu - is, jam non
mó - ri - tur: mors



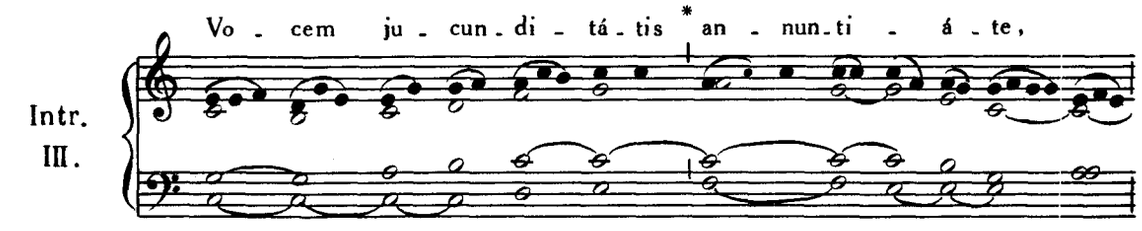
Offertorium. Jubiláte Deo univérsa terra, Pars I, p. 123.

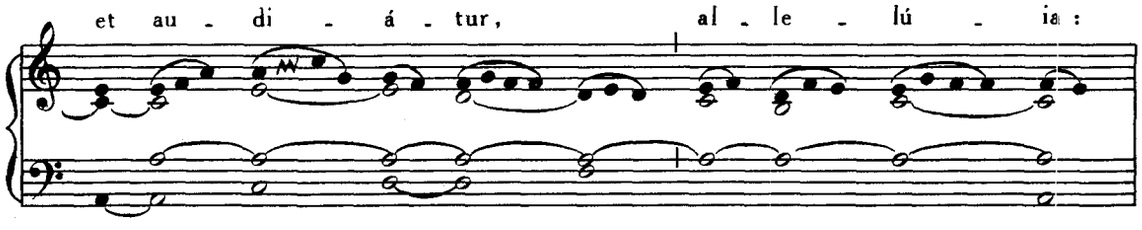


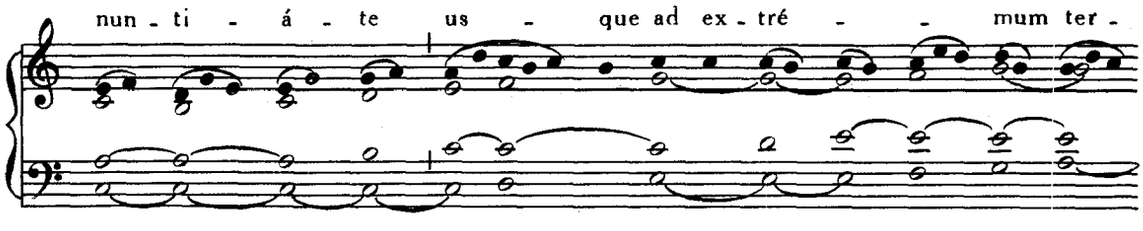


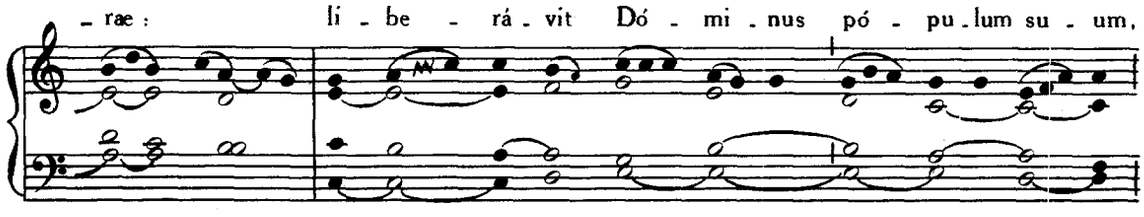
DOMINICA V. POST PASCHA.

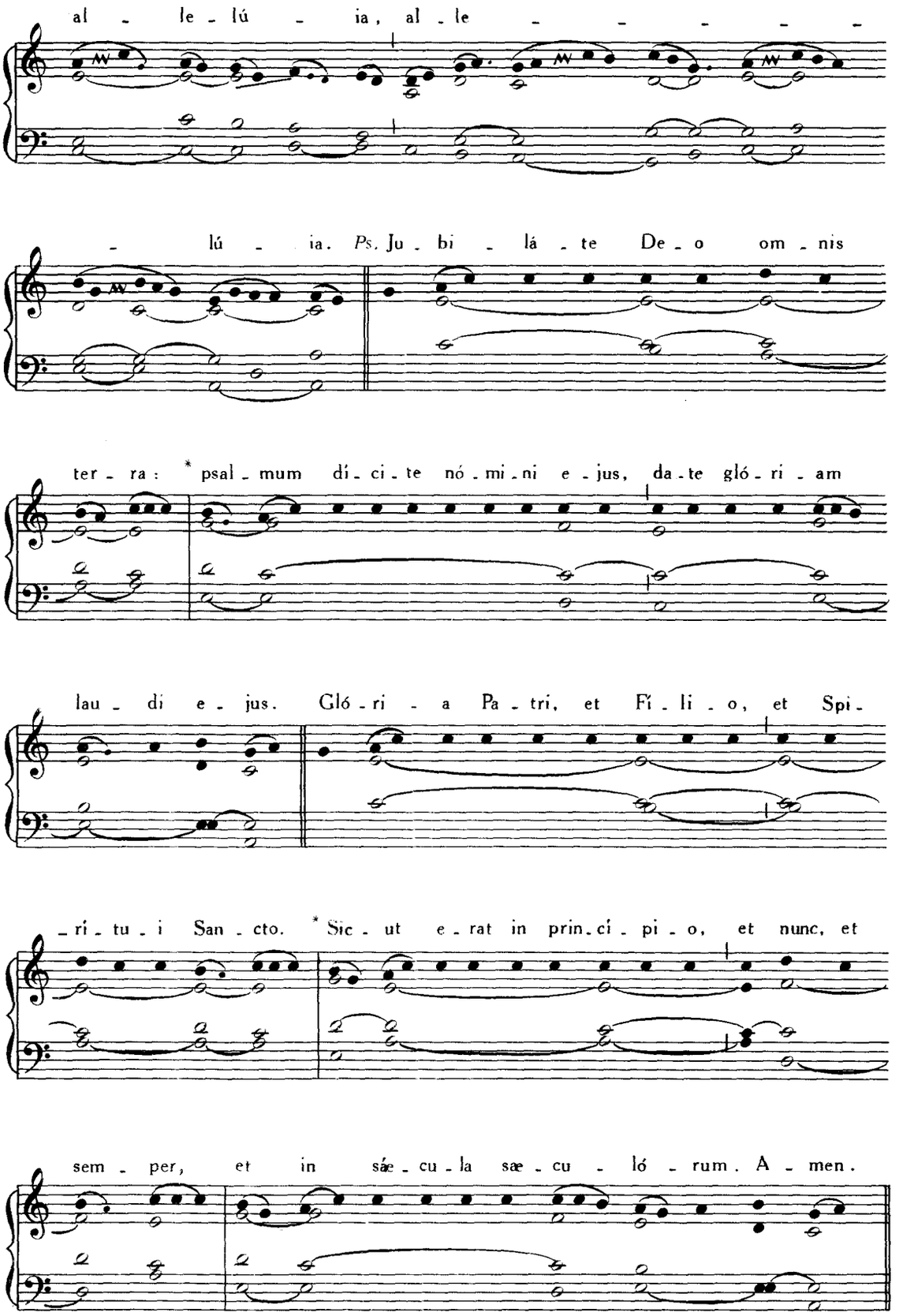
Intr. III.

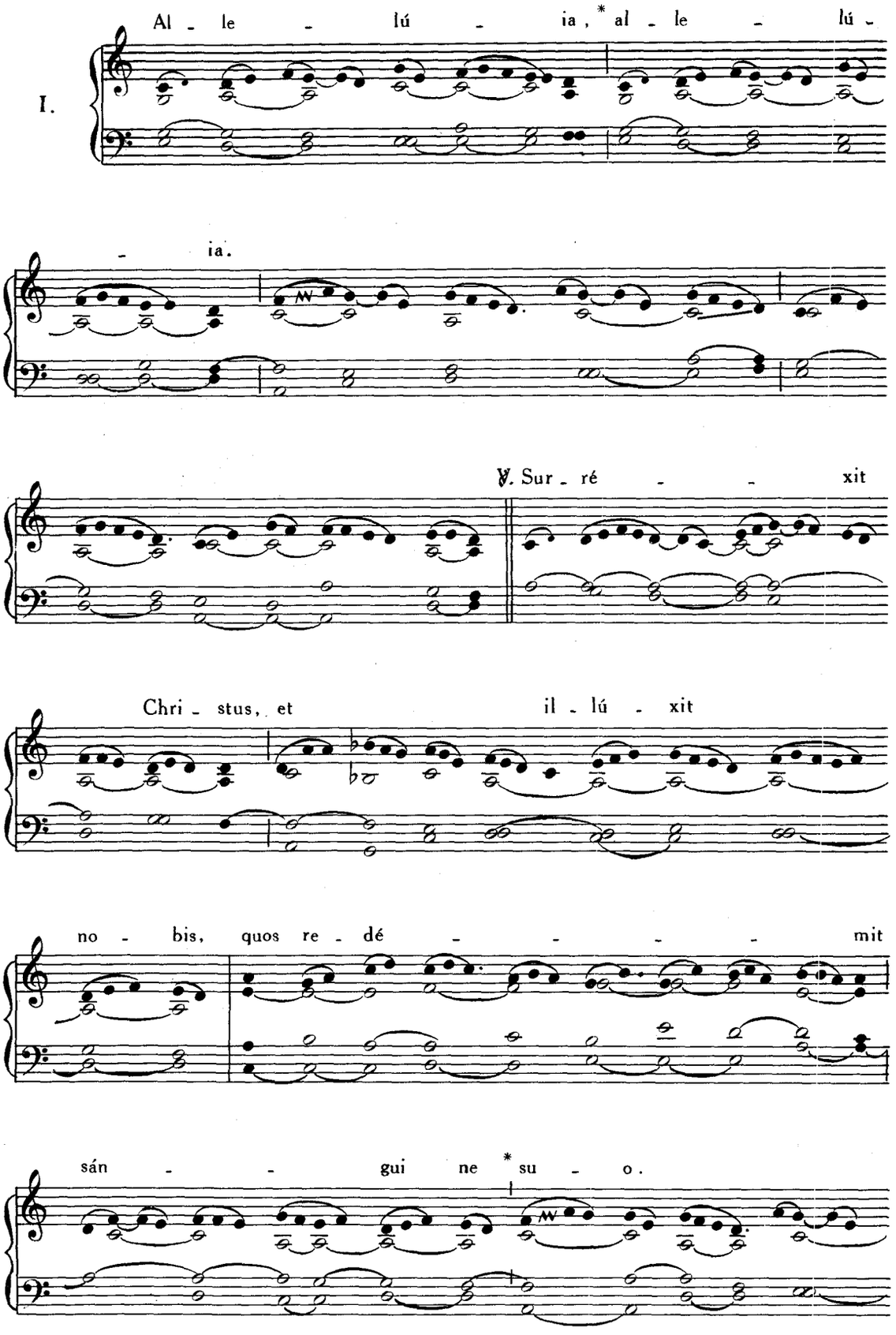


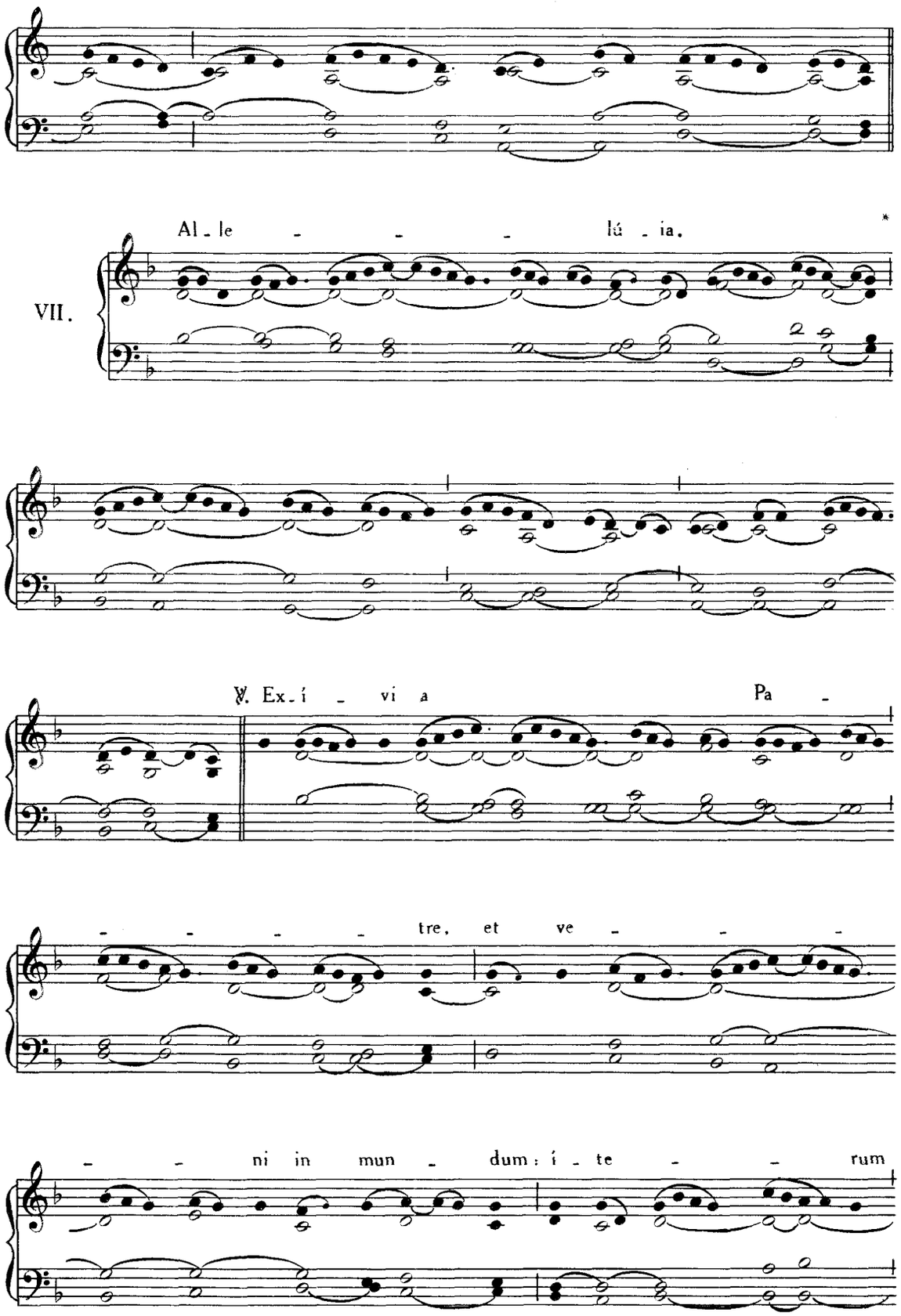


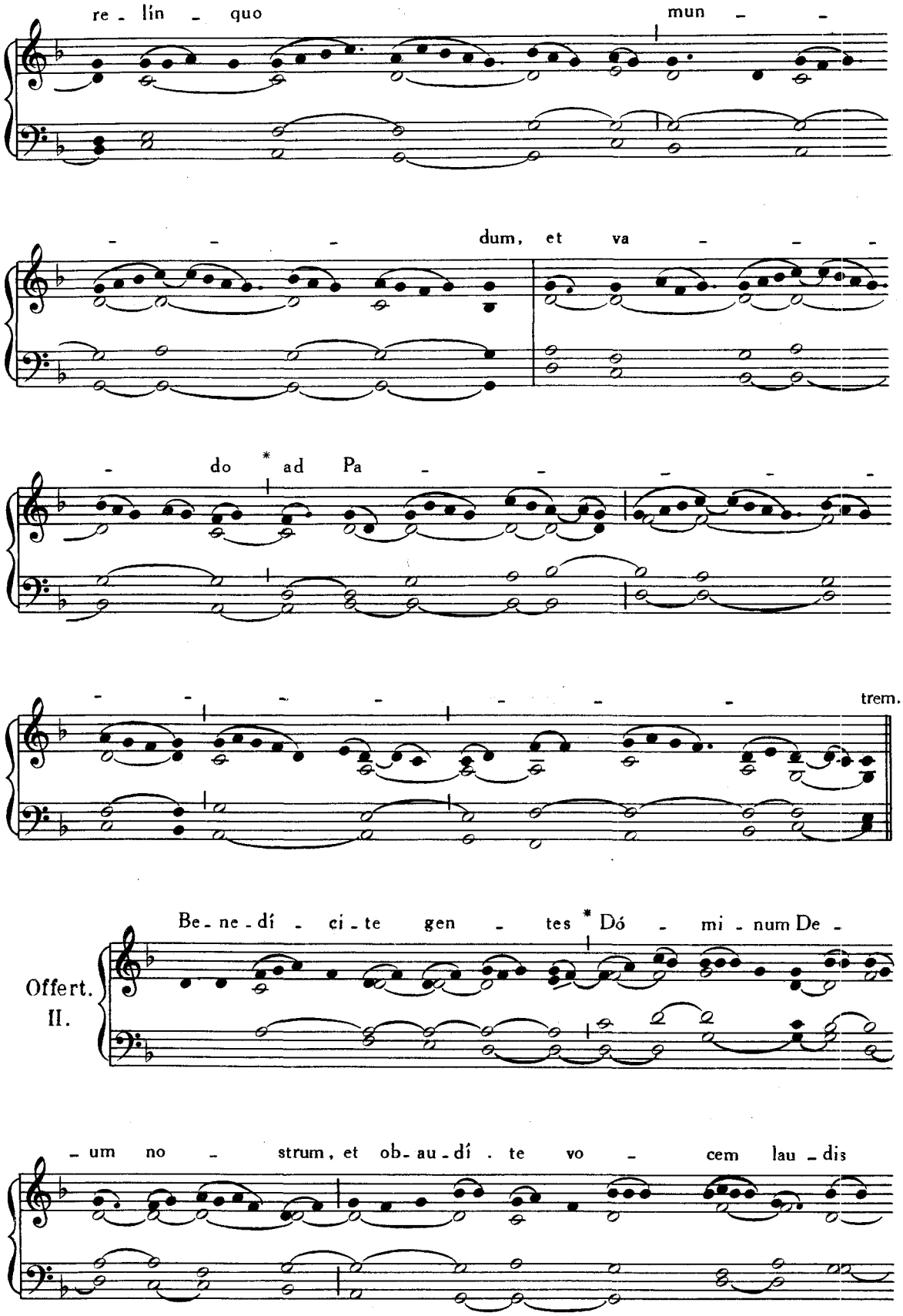


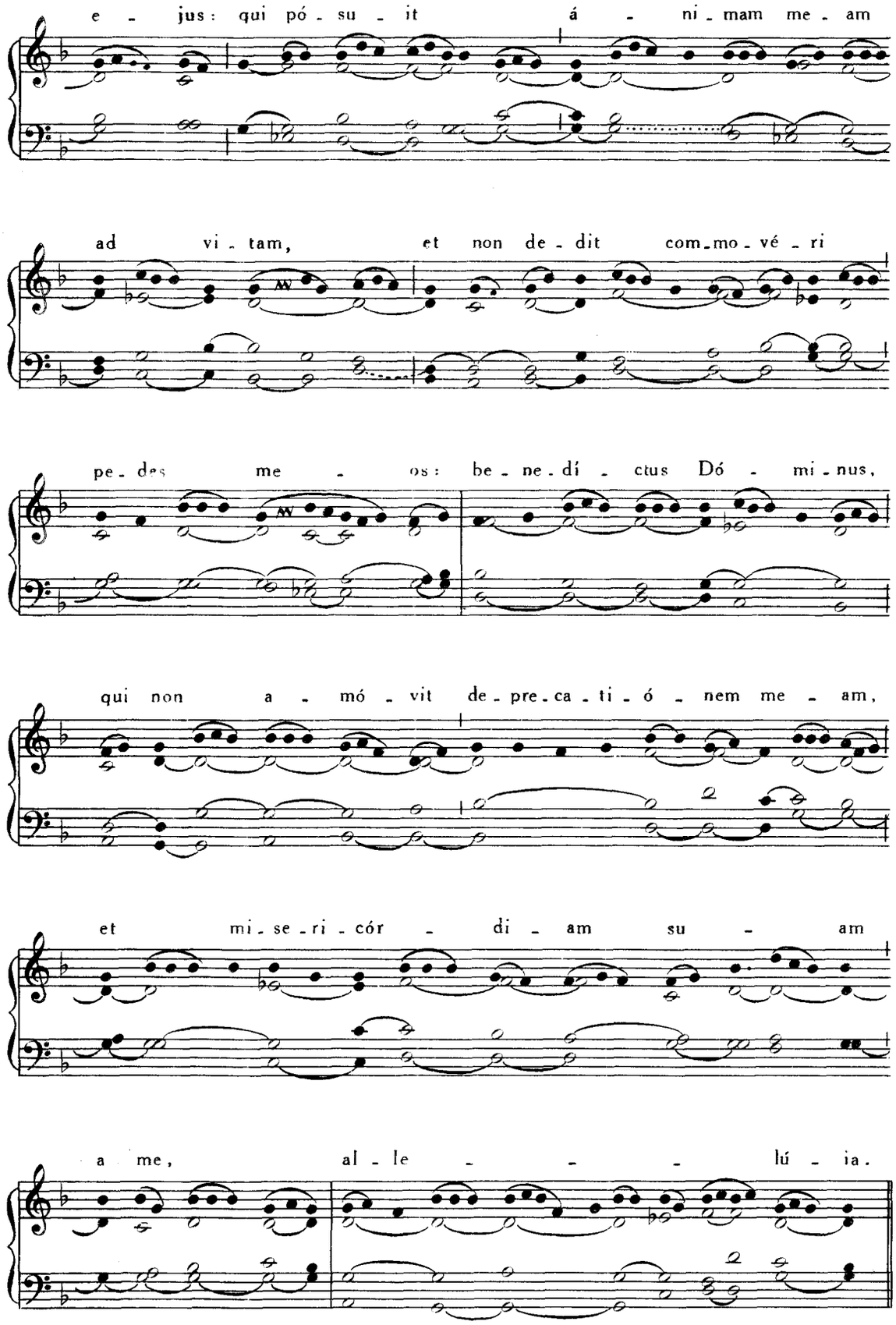



al - le - lú - ia, al - le - - - - - -
- lú - ia. *Ps.* Ju - bi - lá - te De - o om - nis
ter - ra: * psal - mum dí - ci - te nó - mi - ni e - jus, da - te gló - ri - am
lau - di e - jus. Gló - ri - a Pa - tri, et Fi - li - o, et Spi -
- rí - tu - i San - cto. * Sic - ut e - rat in prin - cí - pi - o, et nunc, et
sem - per, et in sáe - cu - la sæ - cu - ló - rum. A - men.

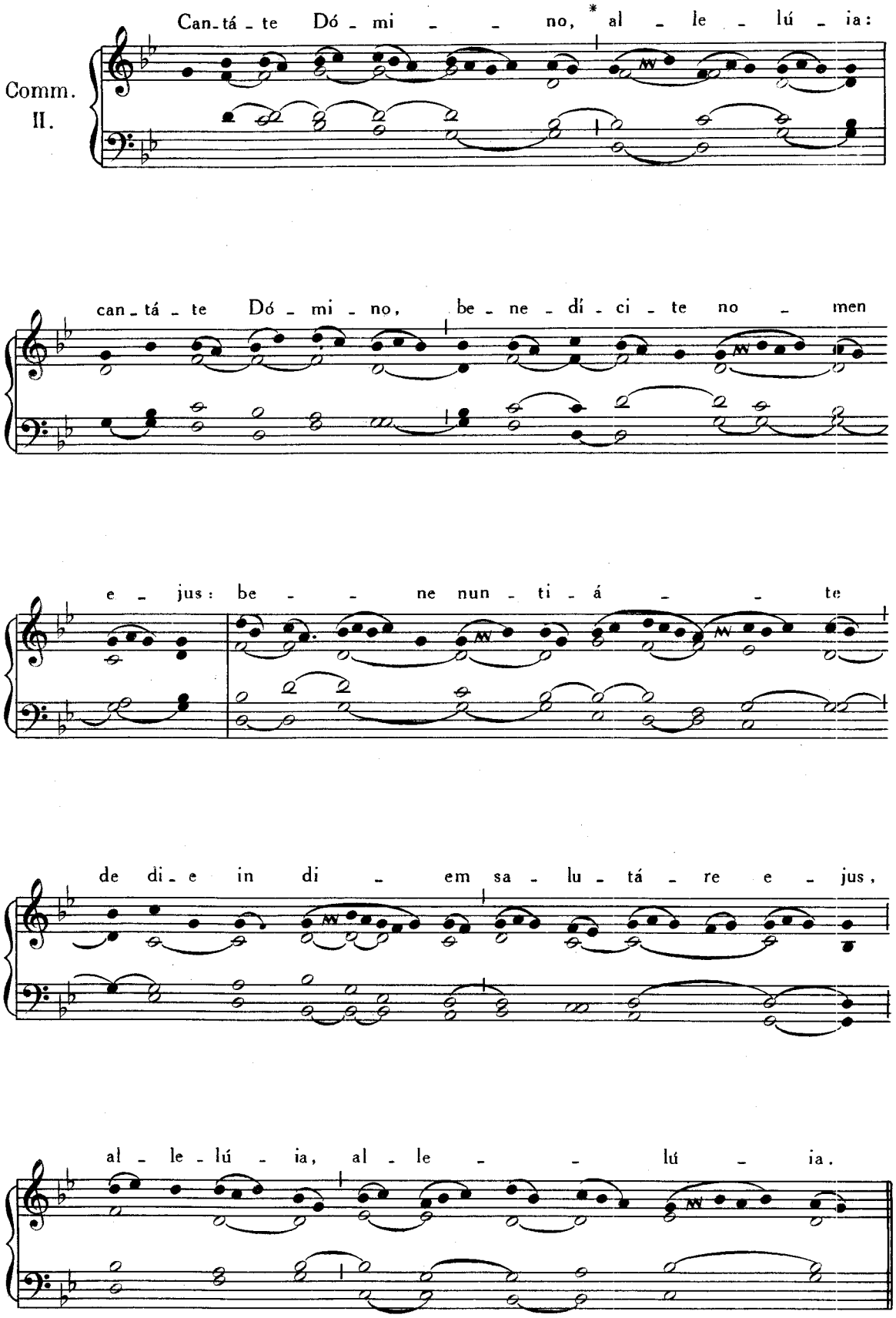

I.
Al - le - lú - ia, * al - le - lú -
- ia.
℣. Sur - ré - - xit
Chri - stus, et il - lú - xit
no - bis, quos re - dé - - - - mit
sán - - gui ne * su - o.


Al - le - - - lú - ia.
VII.
℣. Ex - í - vi a Pa -
- - - - tre, et ve - - -
- - ni in mun - dum: í - te - - rum


re - lín - quo
mun - -
- - - dum, et va - - -
- do * ad Pa - - - - -
- - - - - - - - trem.
Offert.
II.
Be - ne - dí - ci - te gen - tes * Dó - mi - num De -
- um no - strum, et ob - au - dí . te vo - cem lau - dis

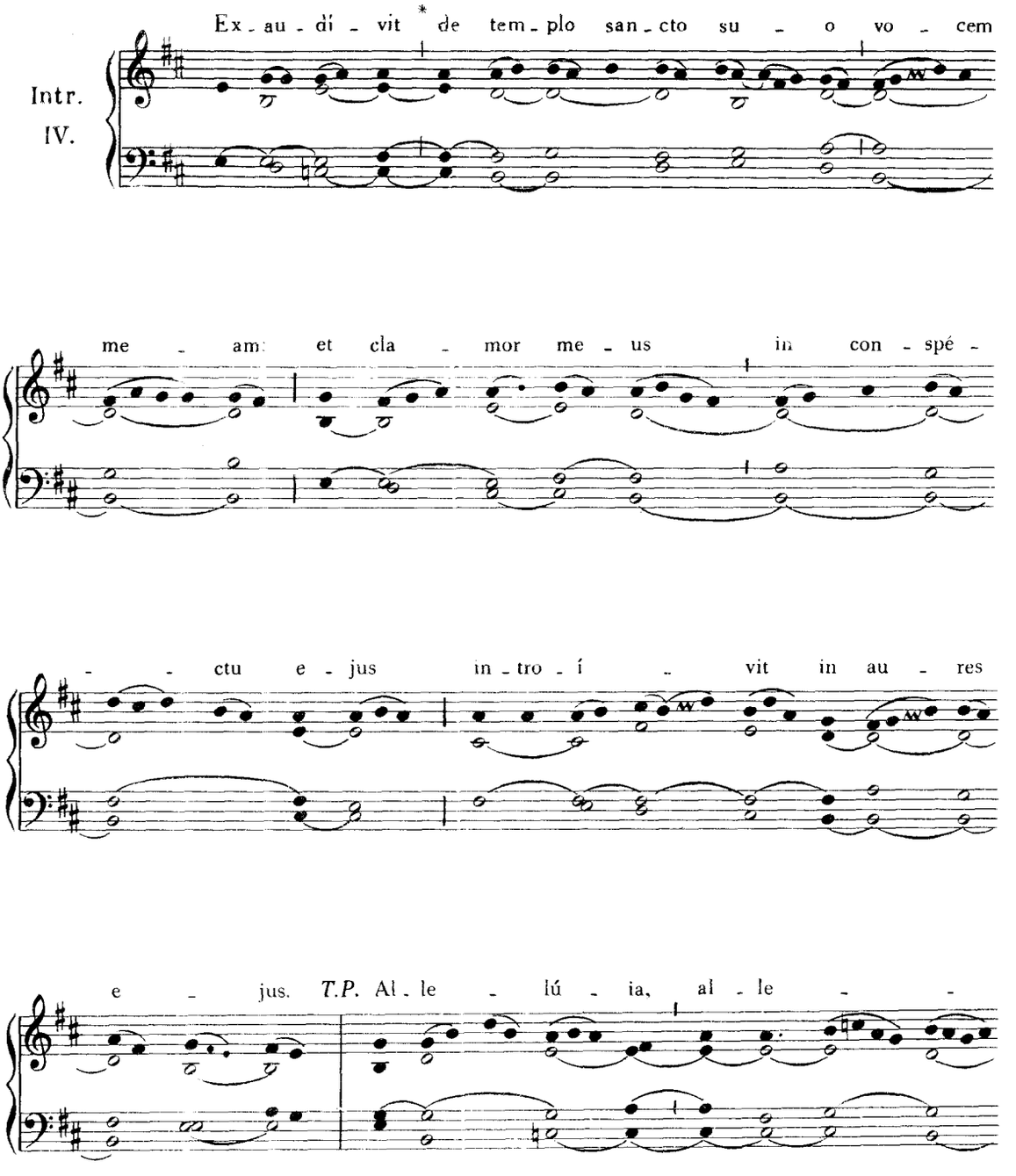

e - jus: qui pó - su - it á - ni - mam me - am
ad vi - tam, et non de - dit com - mo - vé - ri
pe - des me - os: be - ne - dí - ctus Dó - mi - nus,
qui non a - mó - vit de - pre - ca - ti - ó - nem me - am,
et mi - se - ri - cór - di - am su - am
a me, al - le - - - lú - ia.

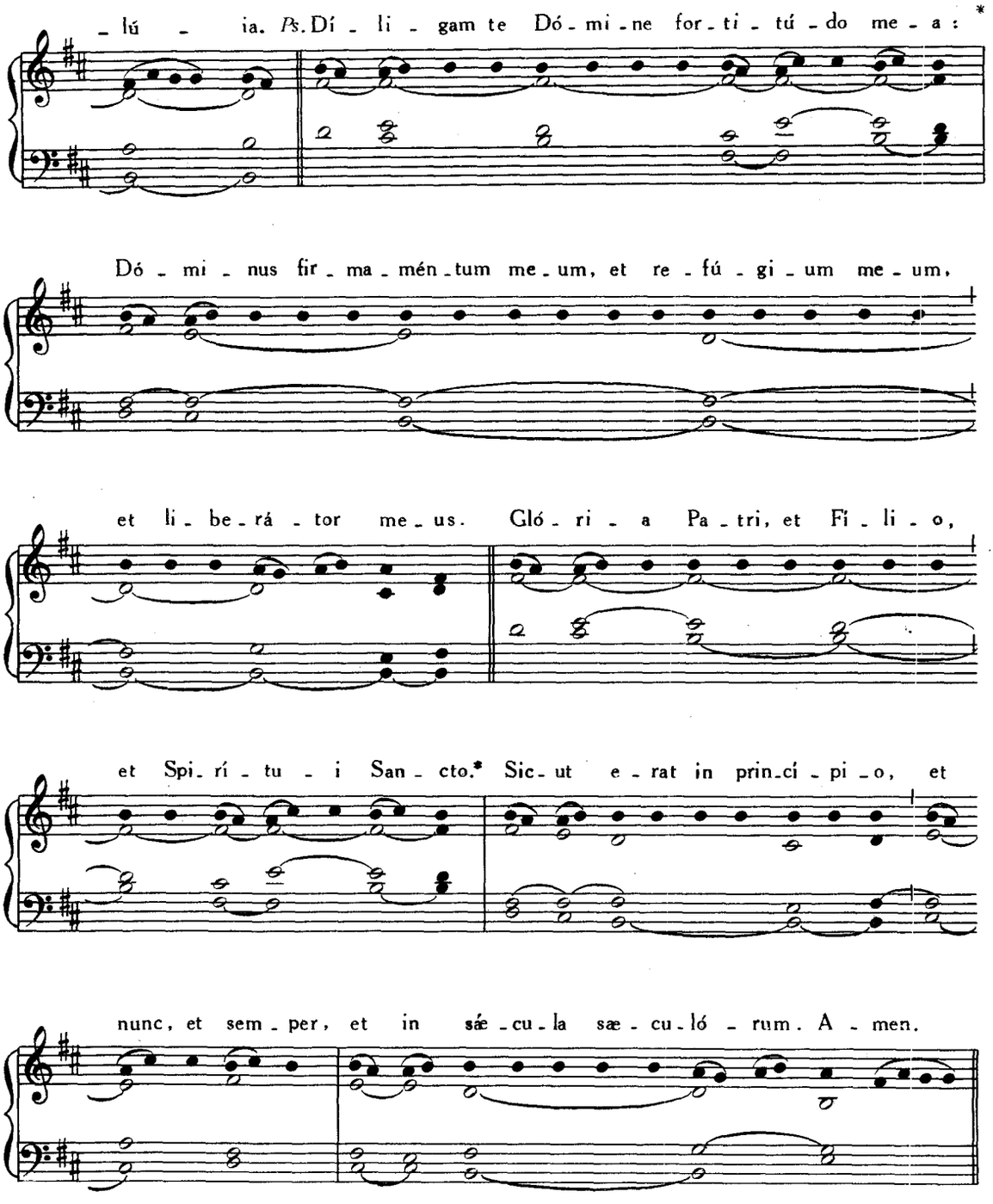
Comm. II.


Can-tá-te Dó-mi-no, * al-le-lú-ia:
can-tá-te Dó-mi-no, be-ne-dí-ci-te no-men
e-jus: be-ne nun-ti-á-te
de di-e in di-em sa-lu-tá-re e-jus,
al-le-lú-ia, al-le-lú-ia.

IN LITANIIS MAJORIBUS ET MINORIBUS

AD MISSAM.



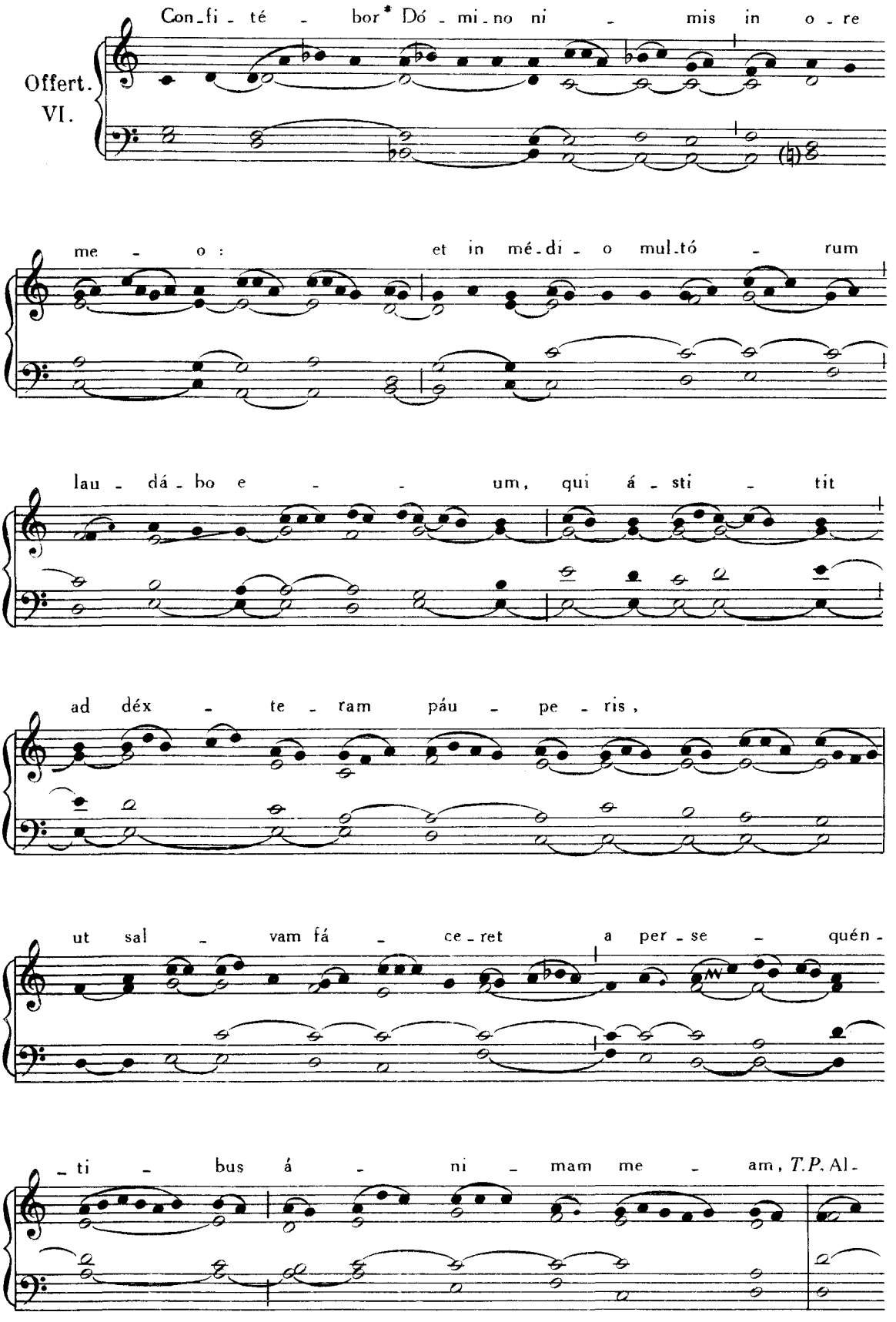


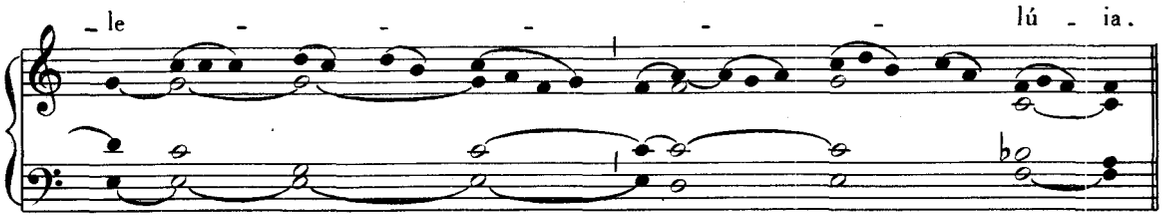
℣ *In hac Missa non dicitur* Glória in excélsis.

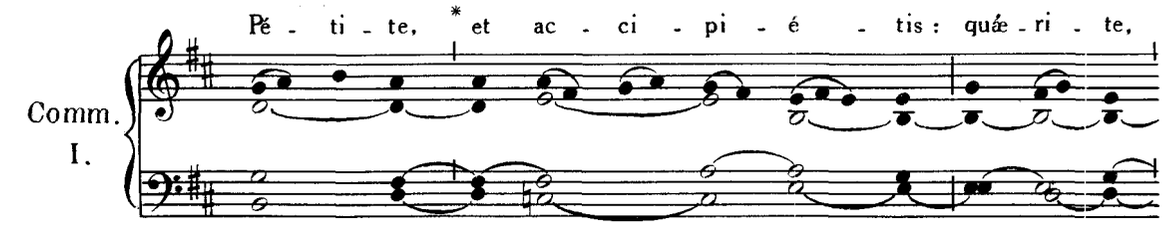
Tempore paschali dicitur Allelúia, allelúia. ℣ Propítius esto, Dómine, Pars IV, p. 203.

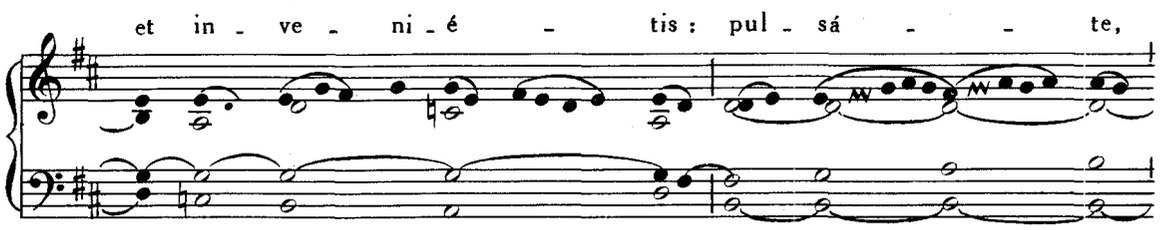
Extra tempus paschale, graduale Liberásti nos. Dómine, *ut infra,* p. 256; *deinde* Allelúia, allelúia. ℣ Propítius esto, Pars IV, p. 203.

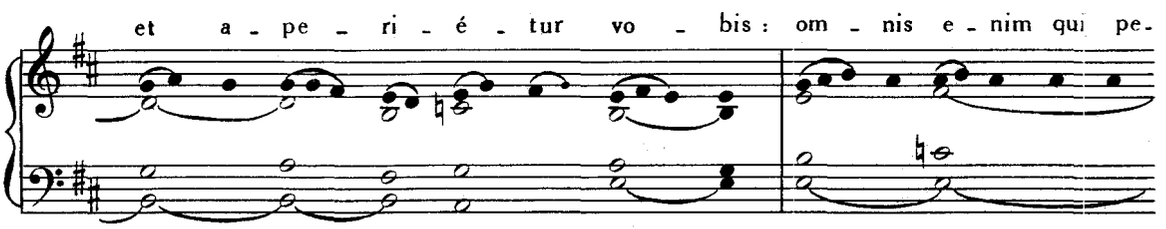
Post Septuagesimam, omissis Allelúia *et* ℣ *sequenti, dicitur Tractus* De Necessitátibus meis, Pars I, p. 185.

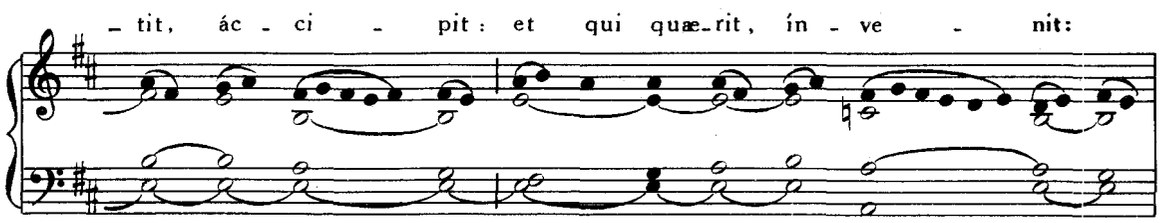

Offert.
VI.
Con-fi-té - bor* Dó-mi-no ni - mis in o-re
me - o : et in mé-di-o mul-tó - rum
lau-dá-bo e - - um, qui á-sti - tit
ad dex - te-ram páu - pe-ris,
ut sal - vam fá - ce-ret a per-se - quén-
-ti - bus á - ni - mam me - am, T.P. Al-

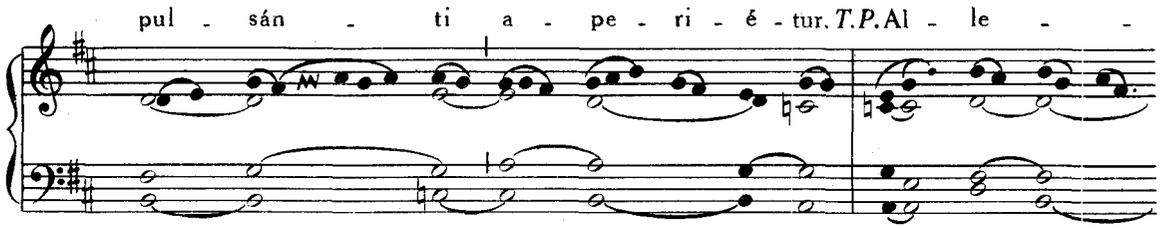

le - - - - - lú - ia.

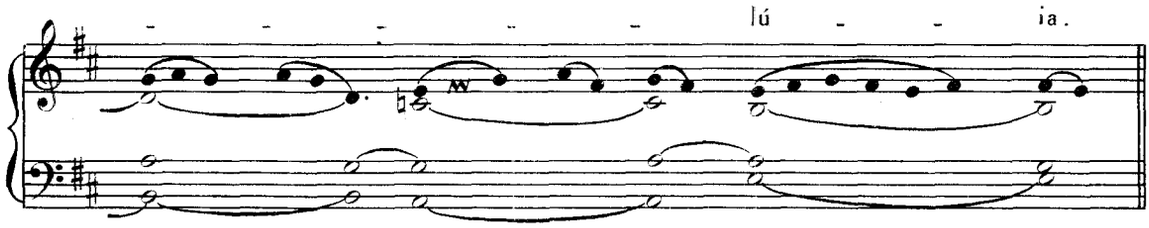

Comm.
I.
Pé - ti - te, * et ac - ci - pi - é - tis: quáe - ri - te,


et in - ve - ni - é - tis: pul - sá - te,


et a - pe - ri - é - tur vo - bis: om - nis e - nim qui pe-


- tit, ác - ci - pit: et qui quæ-rit, ín - ve - nit:


pul - sán - ti a - pe - ri - é - tur. T.P. Al - le - -

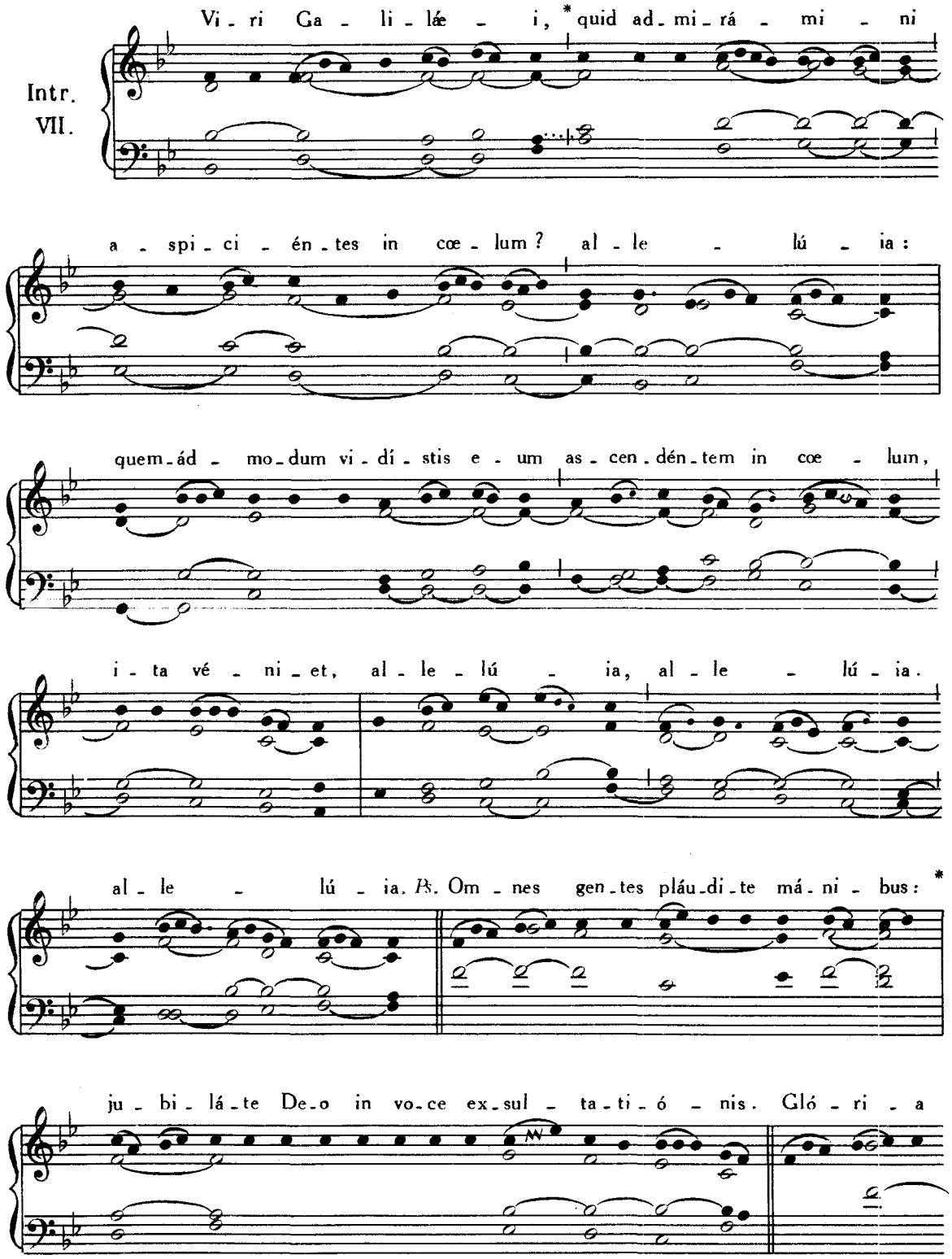


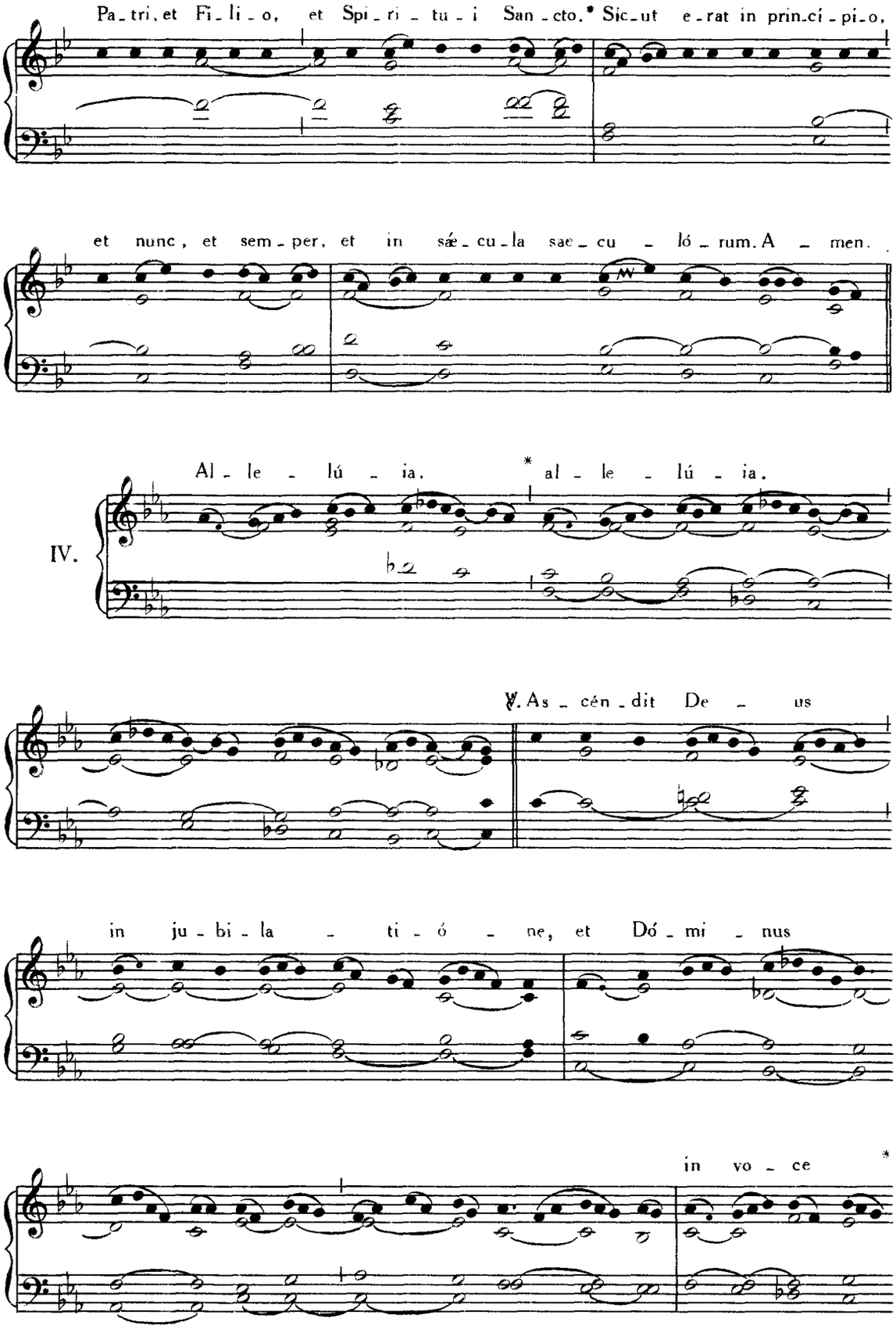
IN VIGILIA ASCENSIONIS.

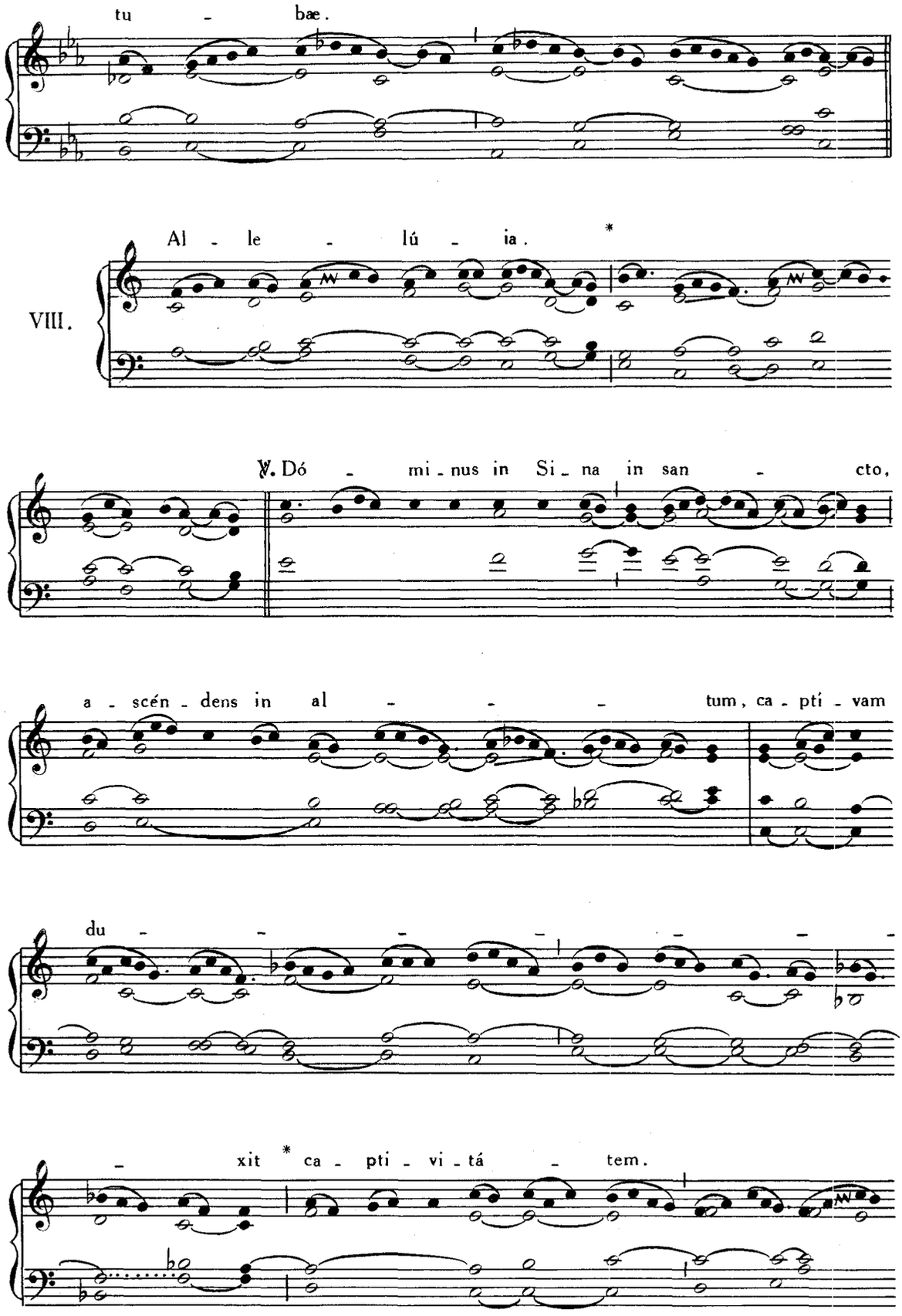
***Missa dicitur de** Dominica V. post Pascha*, p. 54.

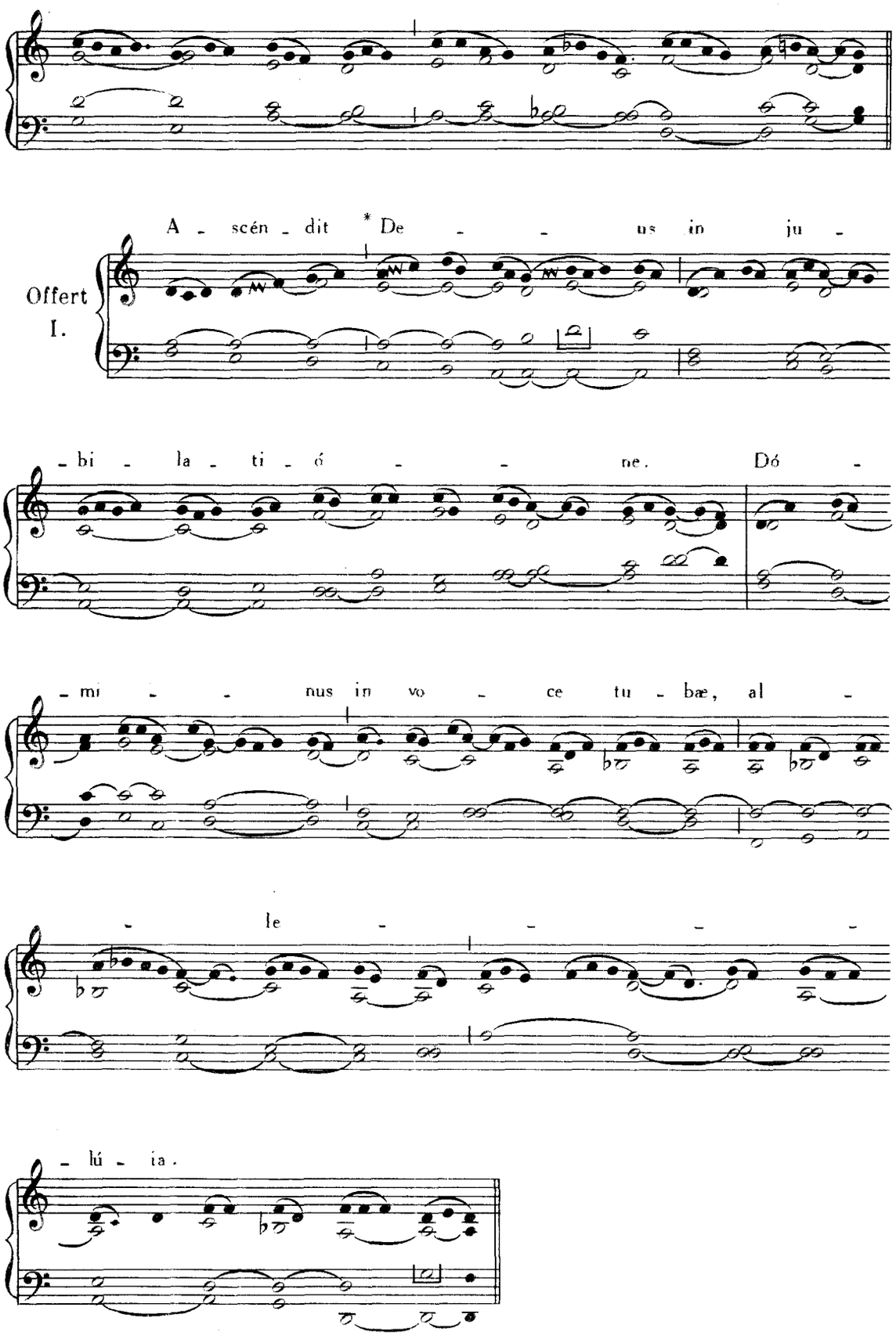
IN ASCENSIONE DOMINI.

Intr.
VII.

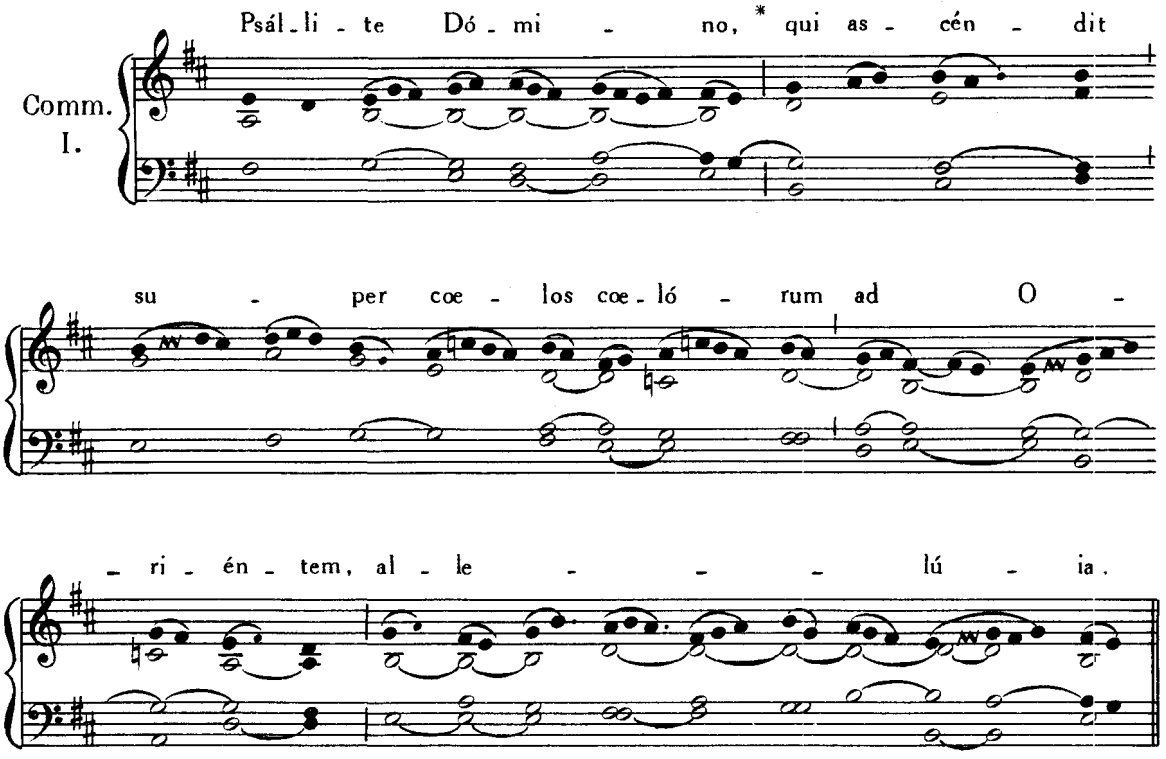



Pa-tri, et Fi-li-o, et Spi-ri-tu-i San-cto.* Sic-ut e-rat in prin-cí-pi-o,
et nunc, et sem-per, et in sáe-cu-la sae-cu-ló-rum. A-men.
IV.
Al-le-lú-ia, * al-le-lú-ia.
℣. As-cén-dit De-us
in ju-bi-la-ti-ó-ne, et Dó-mi-nus
in vo-ce *


tu - bæ.
VIII.
Al - le - lú - ia. *
℣. Dó - mi - nus in Si - na in san - cto,
a - scén - dens in al - - - tum, ca - pti - vam
du - - - - - - -
- xit * ca - pti - vi - tá - tem.

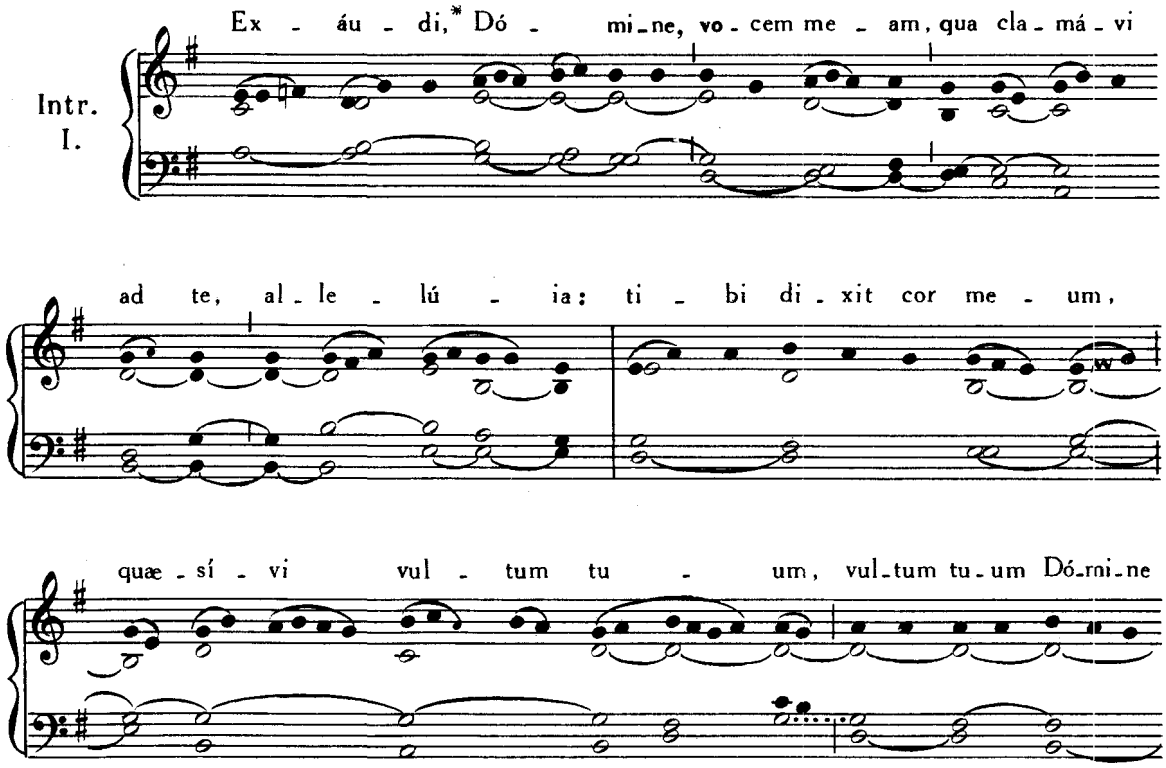

Offert
I.
A - scén - dit * De - - us in ju -
- bi - la - ti - ó - - ne. Dó -
- mi - - nus in vo - ce tu - bæ, al -
- le - - - -
- lú - ia.

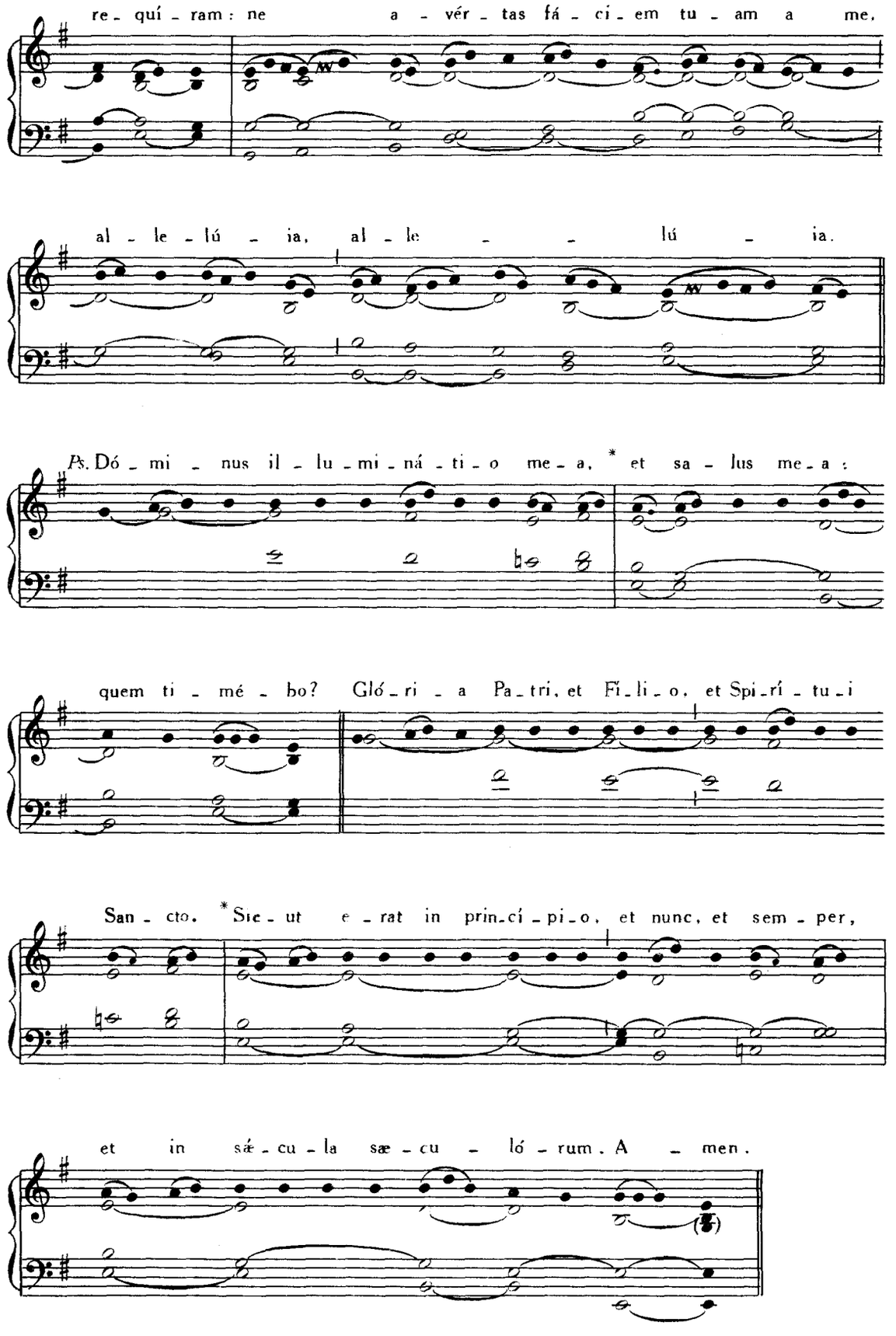
PARS II

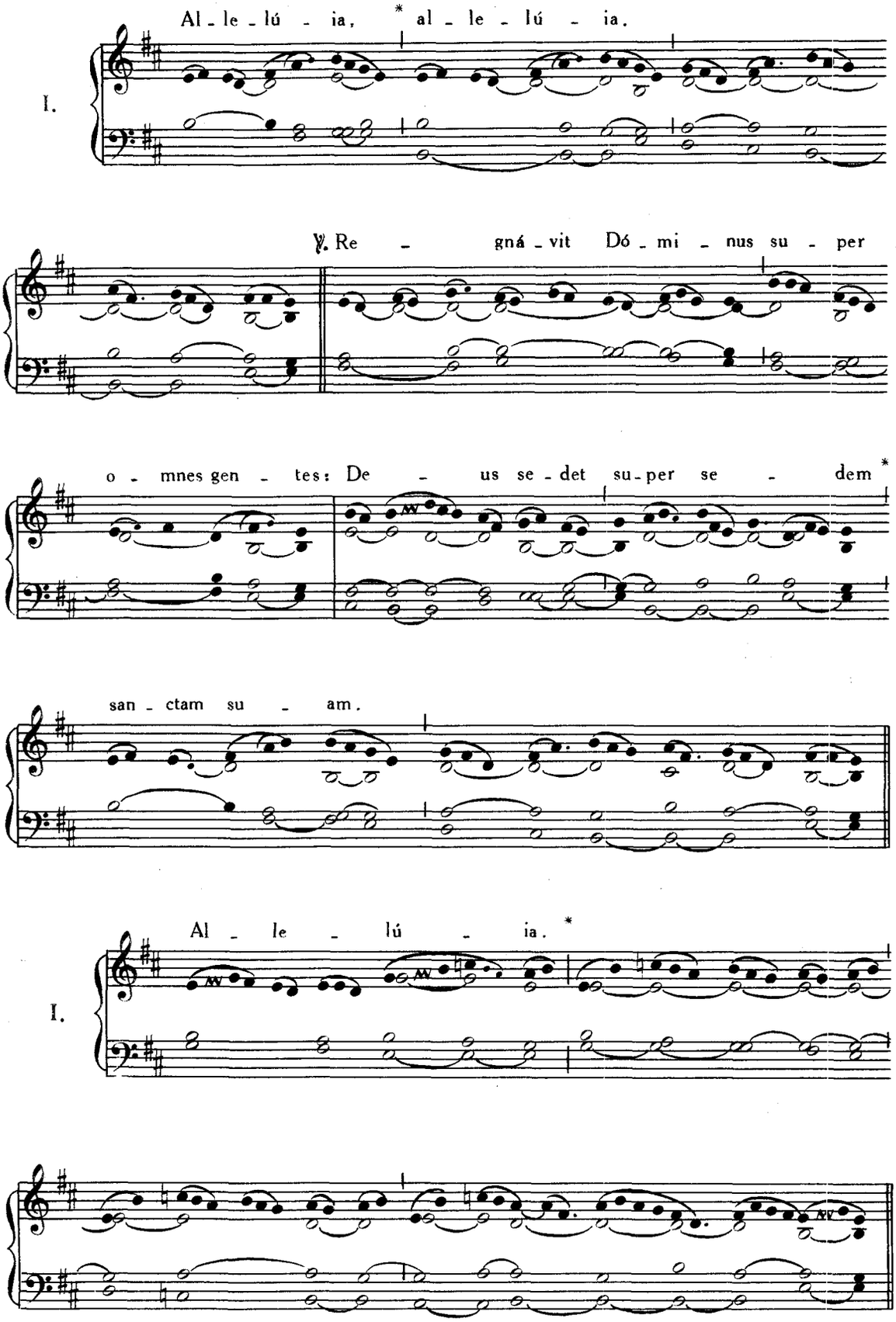


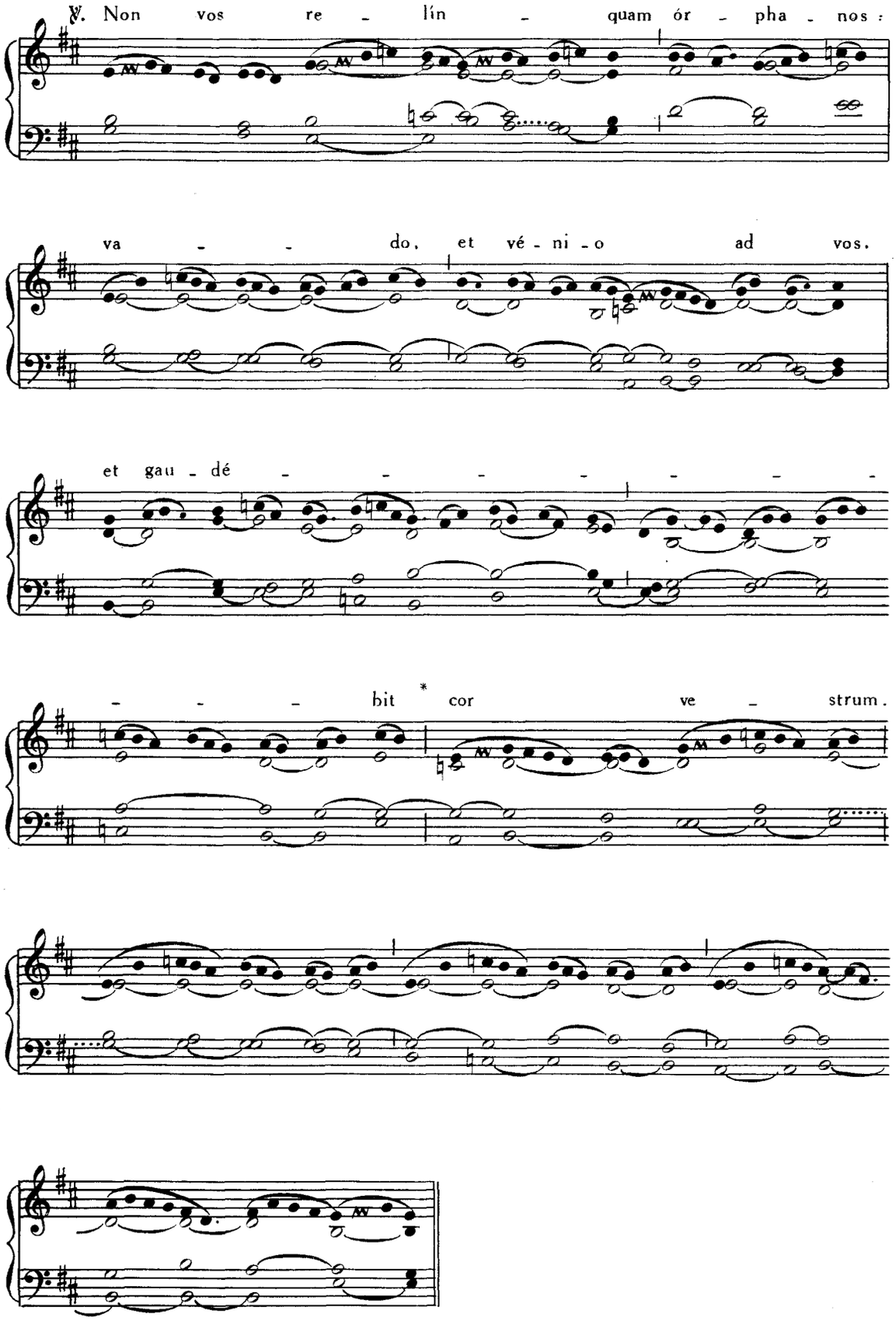
¶ *Disbus a feria VI post Ascensionem usque ad feriam VI ante vigiliam Pentecostes inclusive, dicitur Missa de festo Ascensionis, ut supra,* p. 66, *cum* Glória *sed sine* Credo.

DOMINICA POST ASCENSIONEM



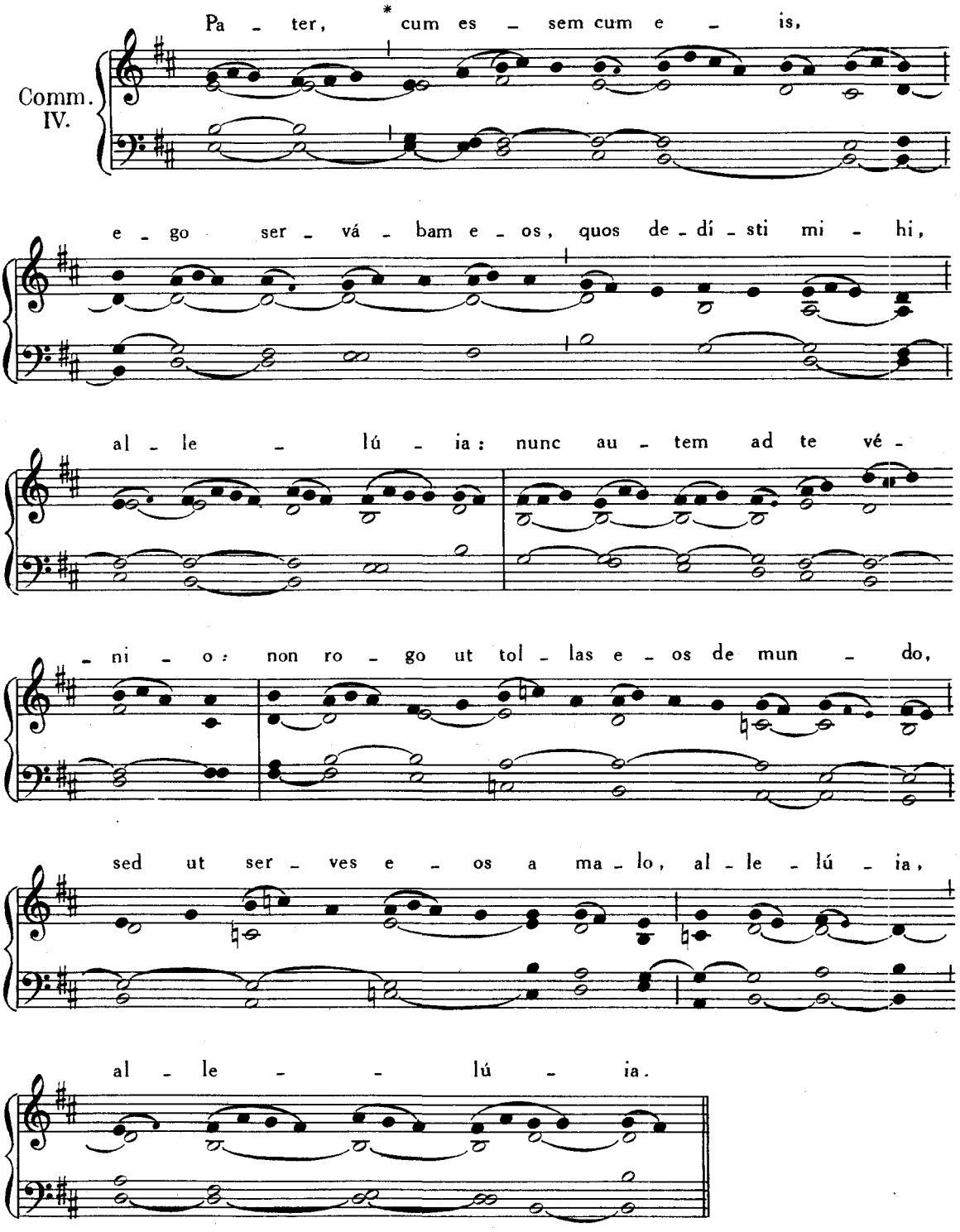

re - quí - ram : ne a - vér - tas fá - ci - em tu - am a me.
al - le - lú - ia, al - le - lú - ia.
℣. Dó - mi - nus il - lu - mi - ná - ti - o me - a, * et sa - lus me - a :
quem ti - mé - bo? Gló - ri - a Pa - tri, et Fi - li - o, et Spi - rí - tu - i
San - cto. * Sic - ut e - rat in prin - cí - pi - o, et nunc, et sem - per,
et in sǽ - cu - la sæ - cu - ló - rum. A - men.


Al - le - lú - ia, * al - le - lú - ia.
I.
℣. Re - gnáv - it Dó - mi - nus su - per
o - mnes gen - tes: De - us se - det su - per se - dem *
san - ctam su - am.
Al - le - lú - ia. *
I.


℣. Non vos re - lín - quam ór - pha - nos :
va - - do, et vé - ni - o ad vos.
et gau - dé - - - - - - -
- - - bit * cor ve - strum.

PARS II

Offertorium. Ascéndit **Deus, p. 69.**



Introitus Dum sanctificátus fúero, *de feria IV post dominicam IV. Quadragesimae, addito duplex* Allelúia *in fine,* Pars I, p. 262.

Glória in excélsis.

Allelúia ℣ Confitémini Dómino, Pars I, p. 345, *incipiendo a tertio* Allelúia; *et in fine non repetitur* Allelúia, *sed immediate sequitur tractus* Laudáte Dóminum, omnes gentes, Pars I, p. 199.

Offert. VIII.

E - mít - te * Spí - ri - tum tu - um,

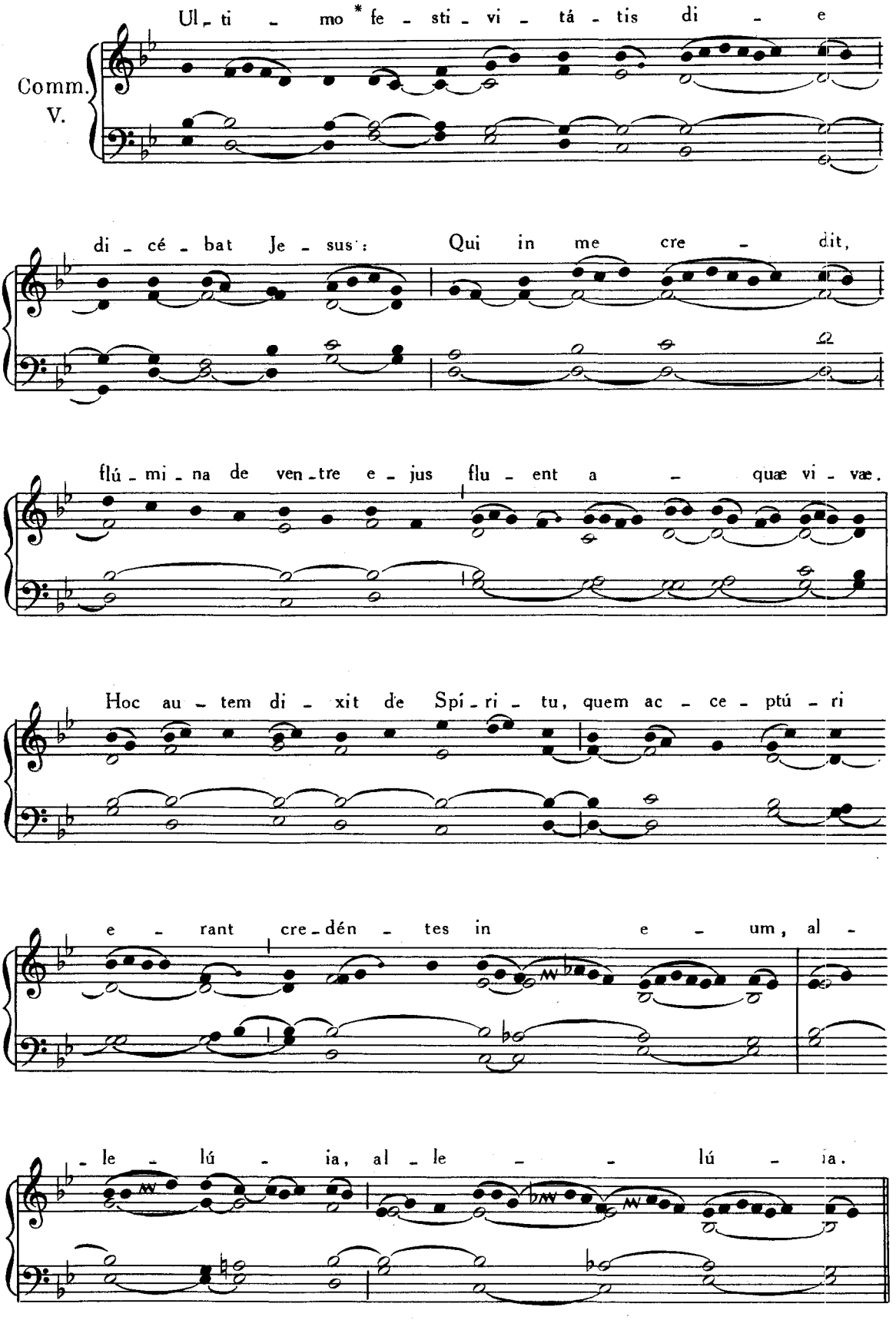
et cre - a - bún - tur, et re - no - vá -

- bis fá - ci - em ter - ræ:

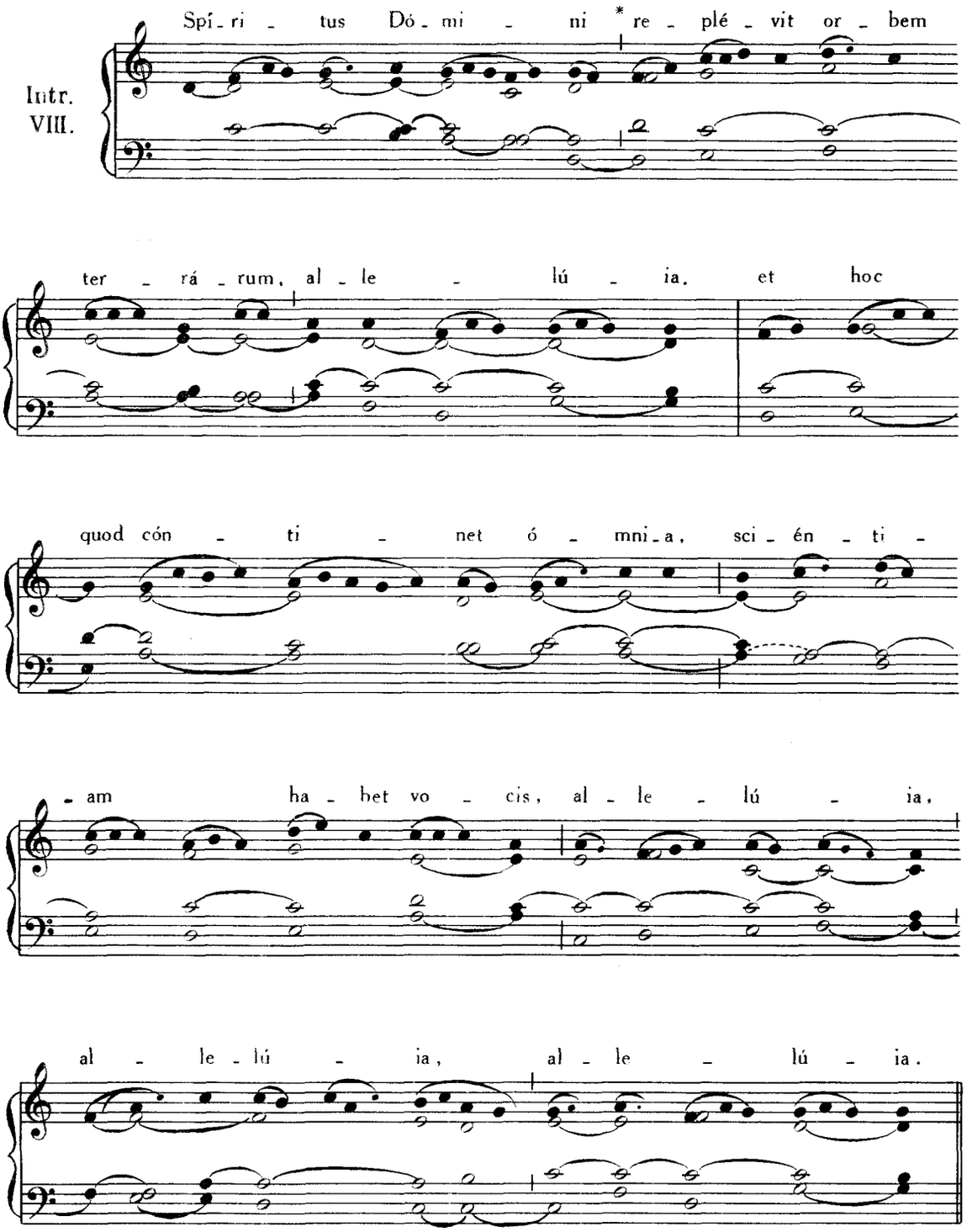
sit gló - ri - a Dó - mi - ni

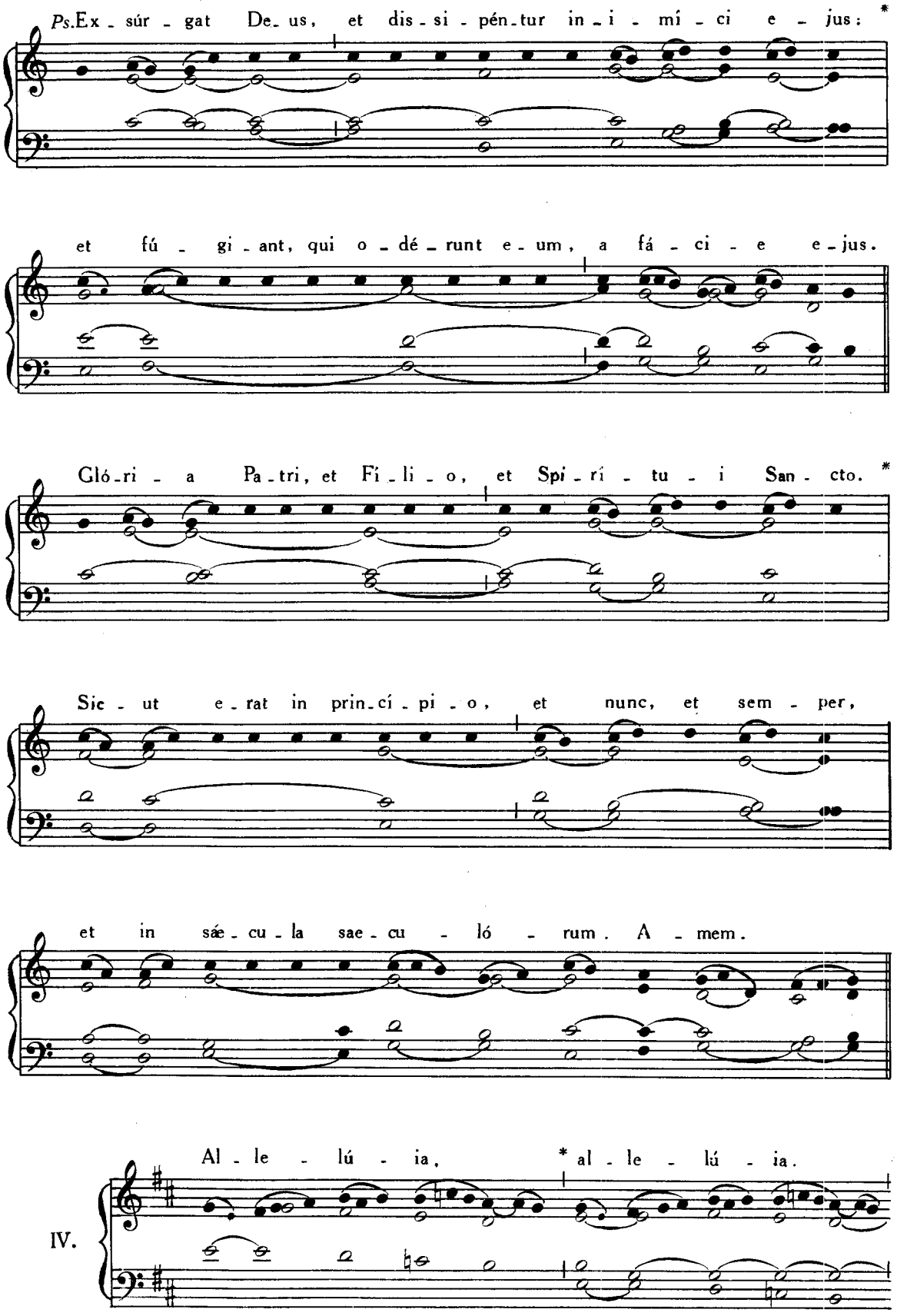
in sæ - cu - la, al - le -

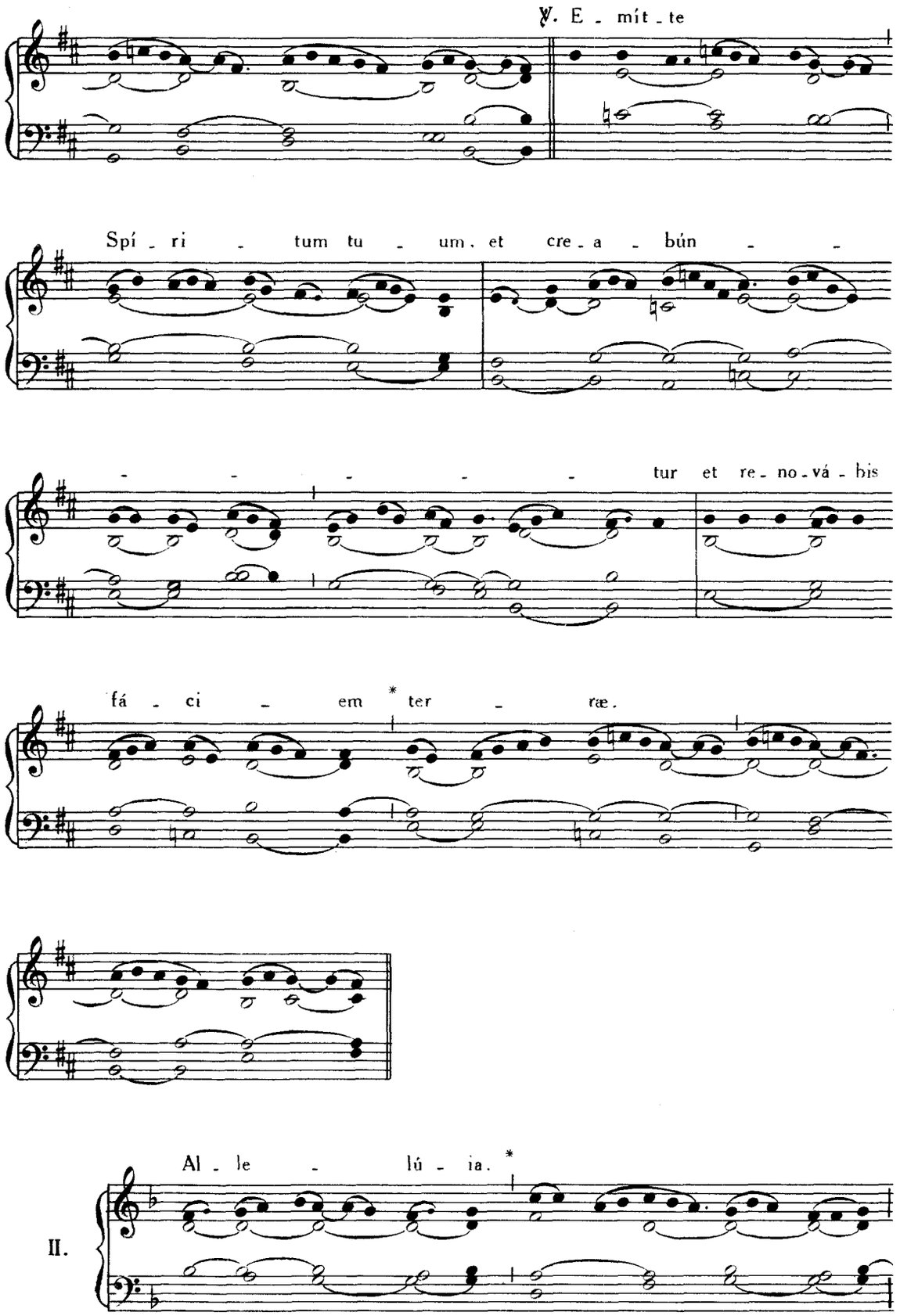
- - lú - ia.

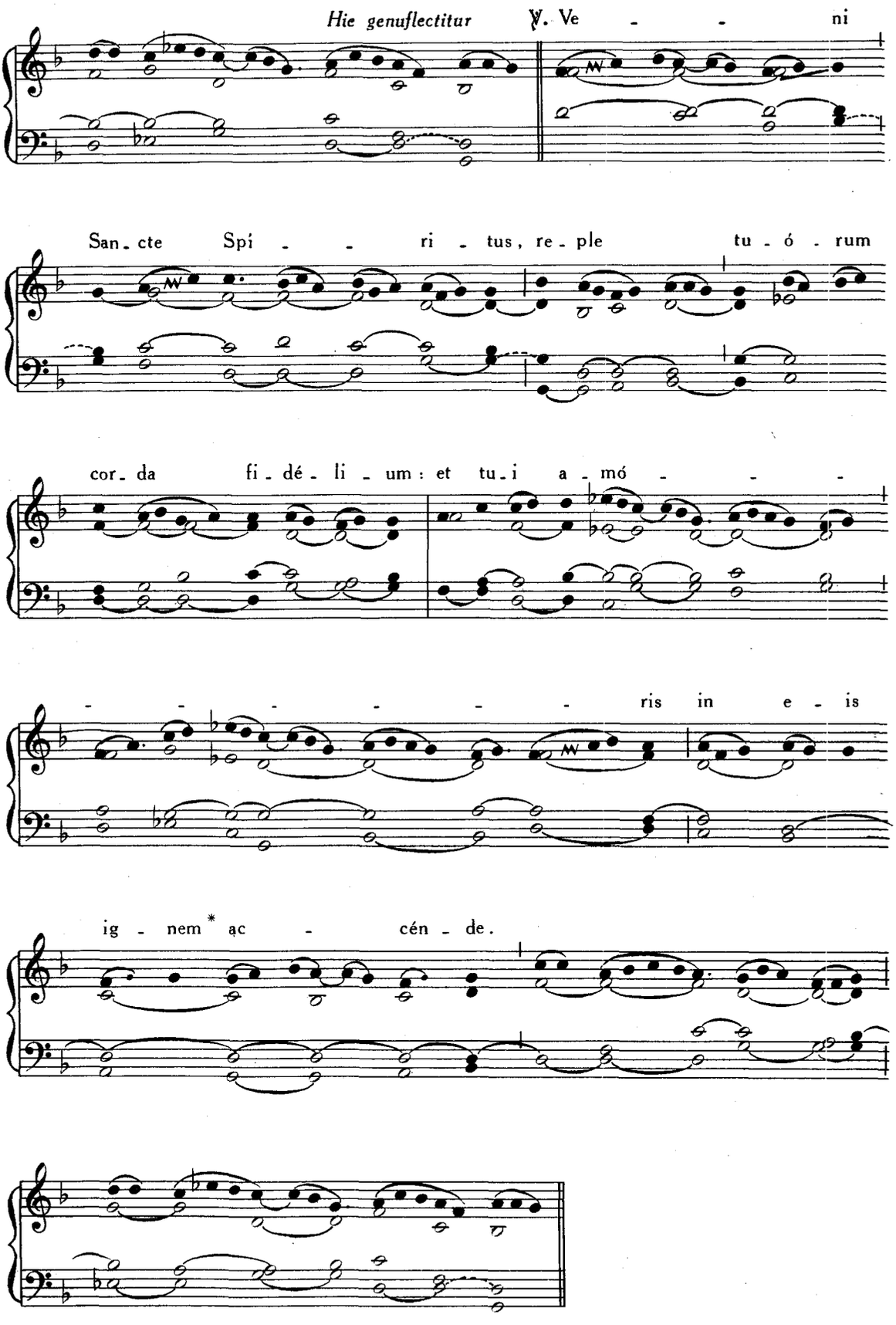

Comm.
V.
Ul - ti - mo * fe - sti - vi - tá - tis di - e
di - cé - bat Je - sus: Qui in me cre - dit,
flú - mi - na de ven - tre e - jus flu - ent a - quæ vi - væ.
Hoc au - tem di - xit de Spí - ri - tu, quem ac - ce - ptú - ri
e - rant cre - dén - tes in e - um, al -
- le - lú - ia, al - le - lú - ia.

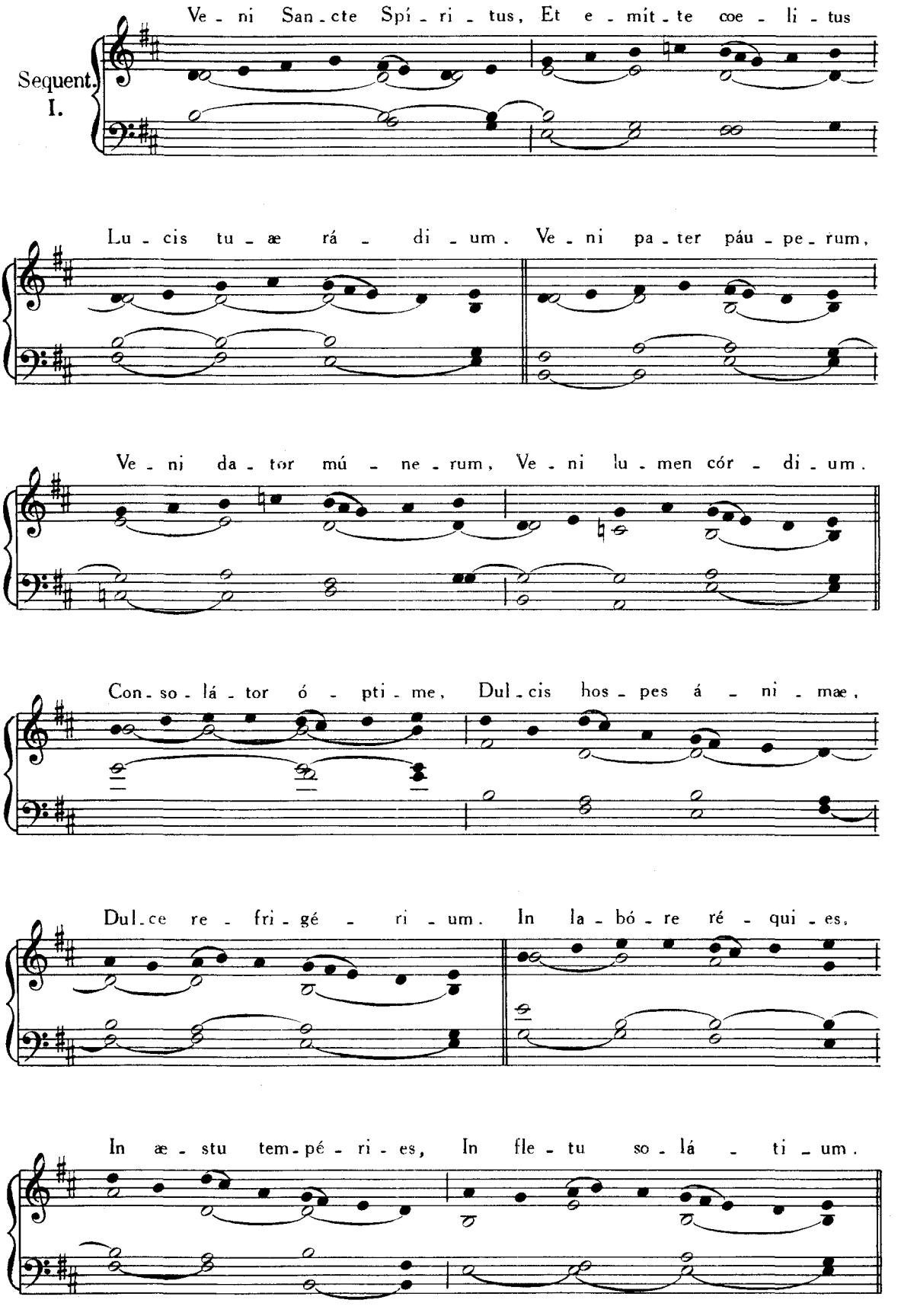
DOMINICA PENTECOSTES.

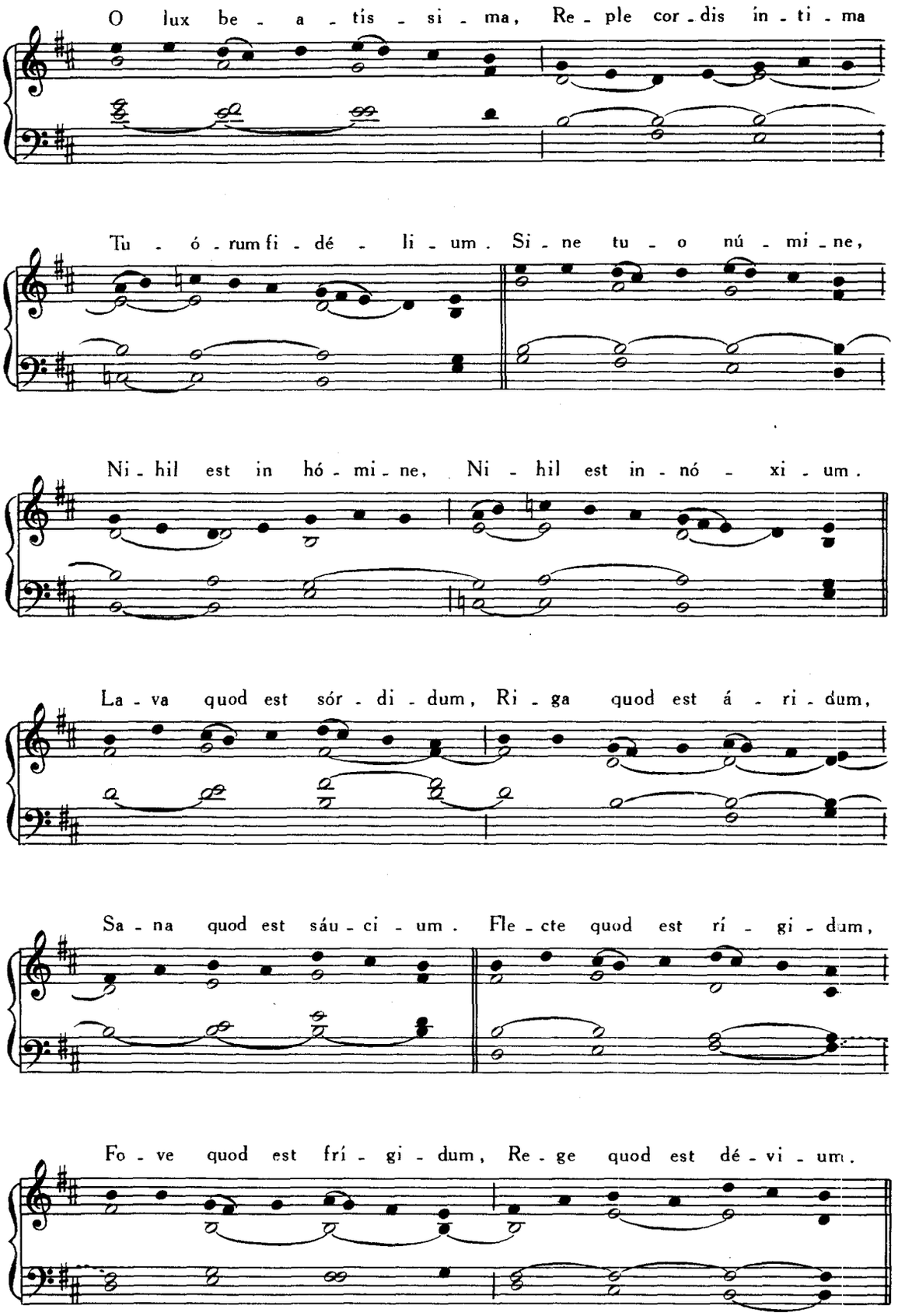


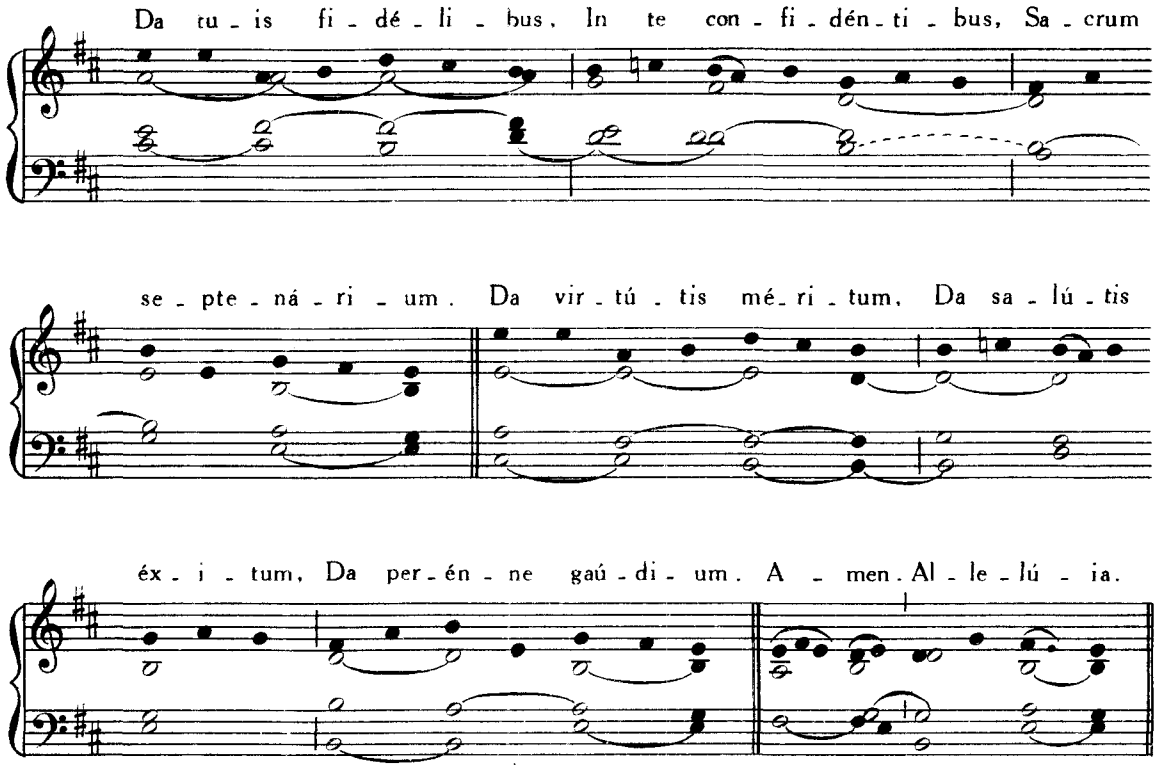

Ps.Ex - súr - gat De- us, et dis - si - pén-tur in - i - mí - ci e - jus: *
et fú - gi - ant, qui o - dé - runt e - um, a fá - ci - e e - jus.
Gló-ri - a Pa - tri, et Fi - li - o, et Spi - rí - tu - i San - cto. *
Sic - ut e - rat in prin-cí - pi - o, et nunc, et sem - per,
et in sáe - cu - la sae - cu - ló - rum. A - mem.
IV.
Al - le - lú - ia, * al - le - lú - ia.


℣. E - mít - te
Spí - ri - tum tu - um, et cre - a - bún - - -
- - - - - tur et re - no - vá - bis
fá - ci - em * ter - ræ.
II.
Al - le - lú - ia. *

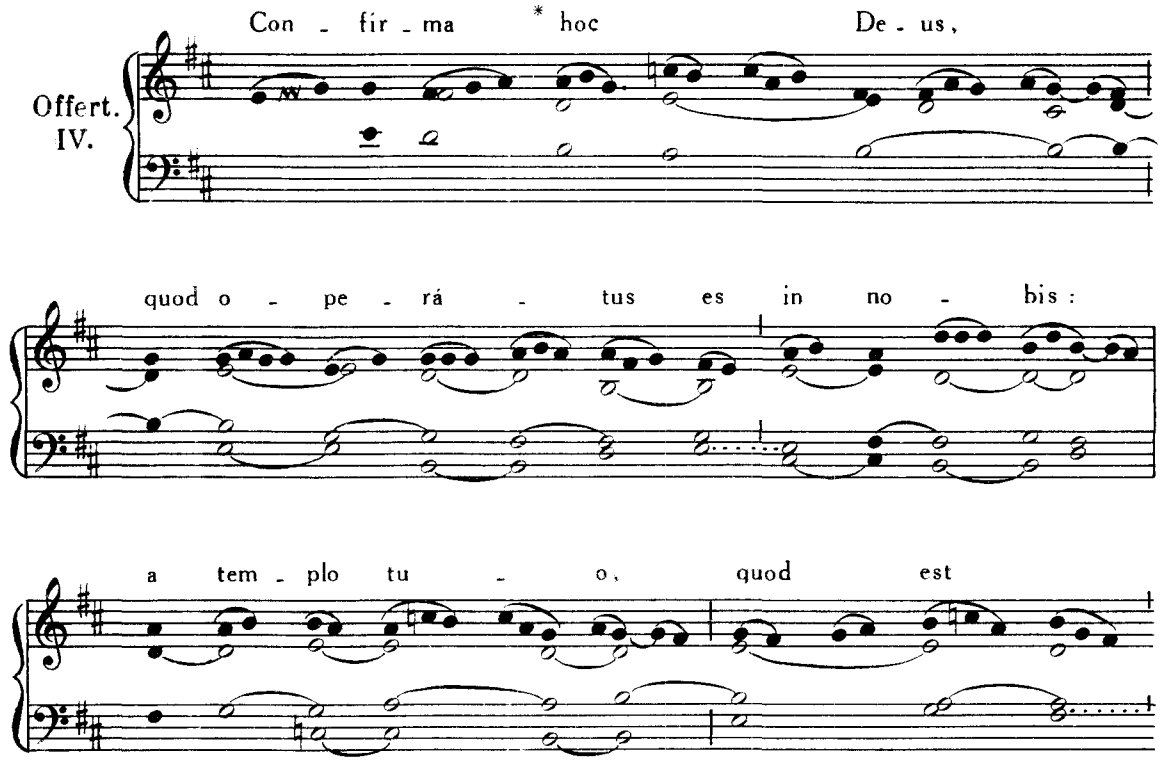

Hie genuflectitur
℣. Ve - - ni
San - cte Spi - - ri - tus, re - ple tu - ó - rum
cor - da fi - dé - li - um : et tu - i a - mó - - -
- - - - - - - ris in e - is
ig - nem * ac - cén - de.

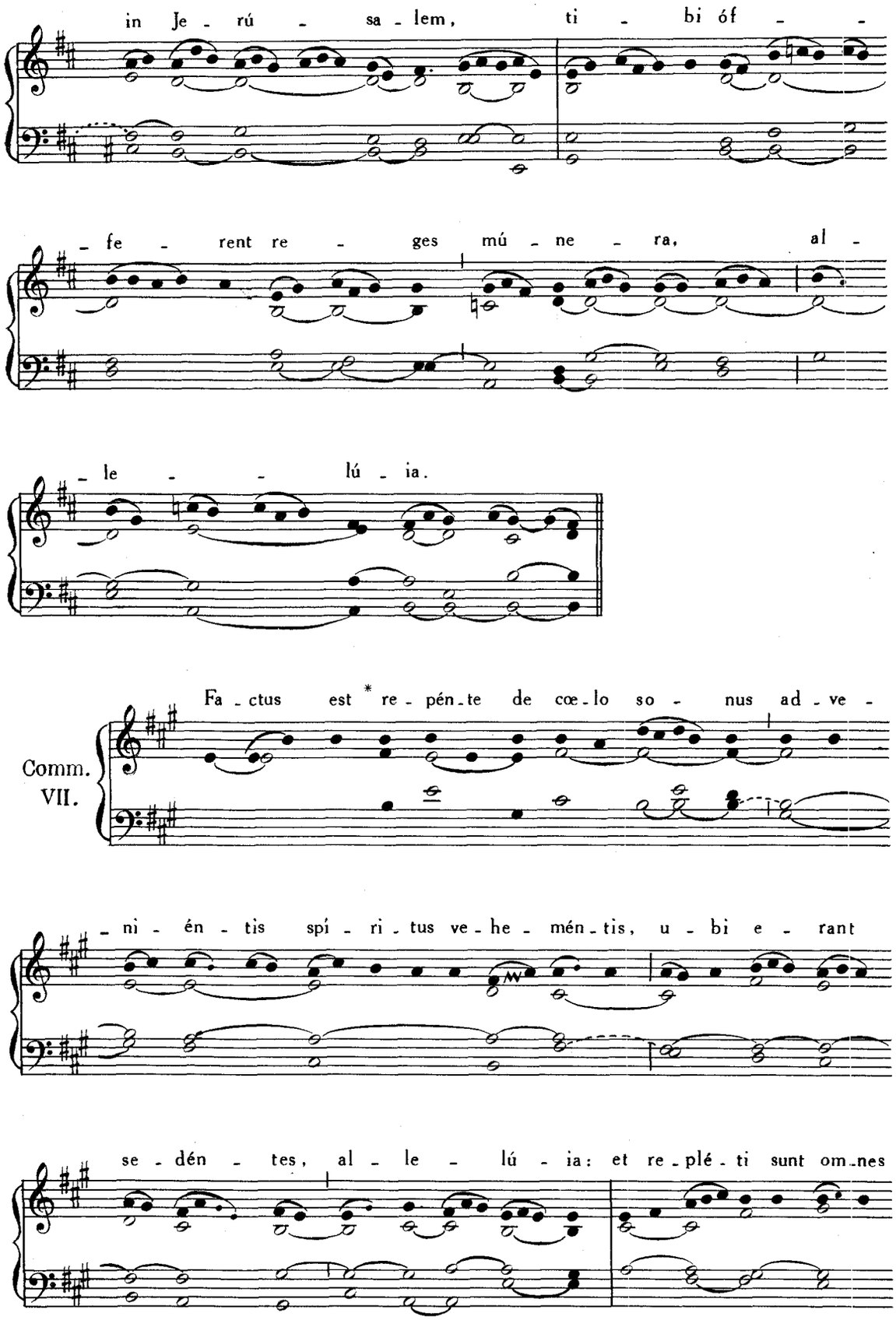

Sequent.
I.
Ve - ni San - cte Spí - ri - tus, Et e - mít - te coe - li - tus
Lu - cis tu - æ rá - di - um. Ve - ni pa - ter páu - pe - rum,
Ve - ni da - tor mú - ne - rum, Ve - ni lu - men cór - di - um.
Con - so - lá - tor ó - pti - me, Dul - cis hos - pes á - ni - mæ,
Dul - ce re - fri - gé - ri - um. In la - bó - re ré - qui - es,
In æ - stu tem - pé - ri - es, In fle - tu so - lá - ti - um.

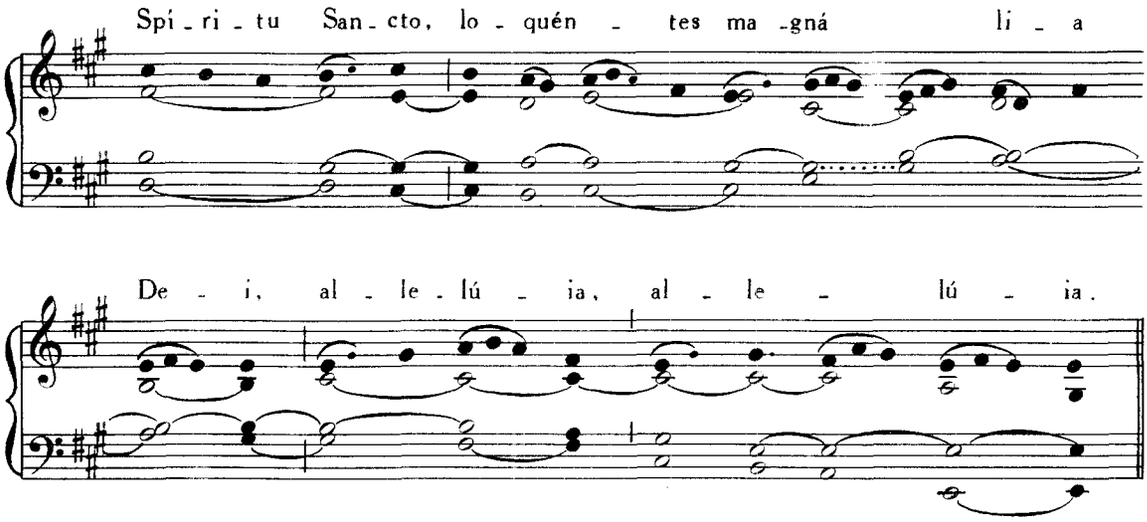

O lux be - a - tís - si - ma, Re - ple cor - dis ín - ti - ma
Tu - ó - rum fi - dé - li - um. Si - ne tu - o nú - mi - ne,
Ni - hil est in hó - mi - ne, Ni - hil est in - nó - xi - um.
La - va quod est sór - di - dum, Ri - ga quod est á - ri - dum,
Sa - na quod est sáu - ci - um. Fle - cte quod est rí - gi - dum,
Fo - ve quod est frí - gi - dum, Re - ge quod est dé - vi - um.



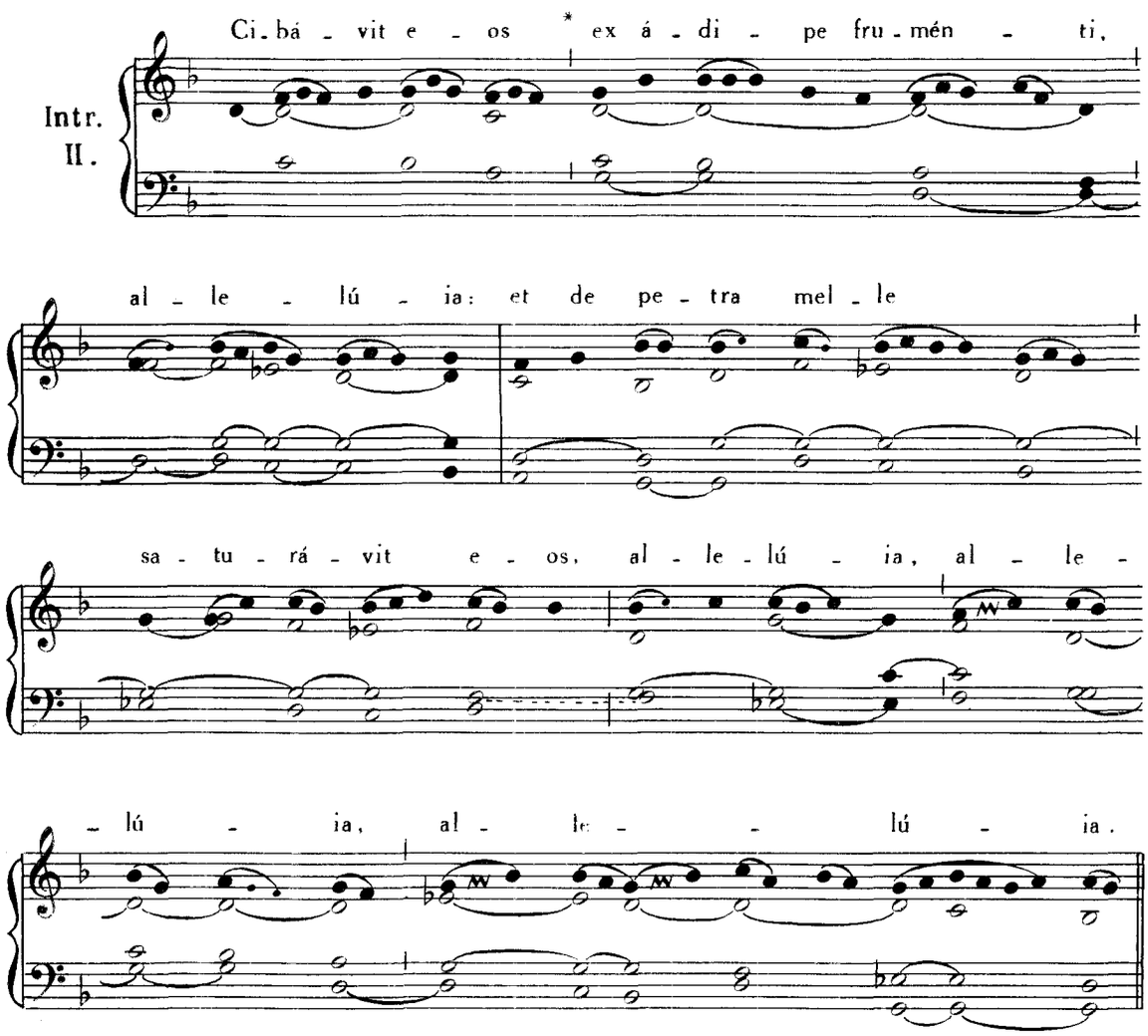
Et dicitur quotidie usque ad sequens Sabbatum inclusive.

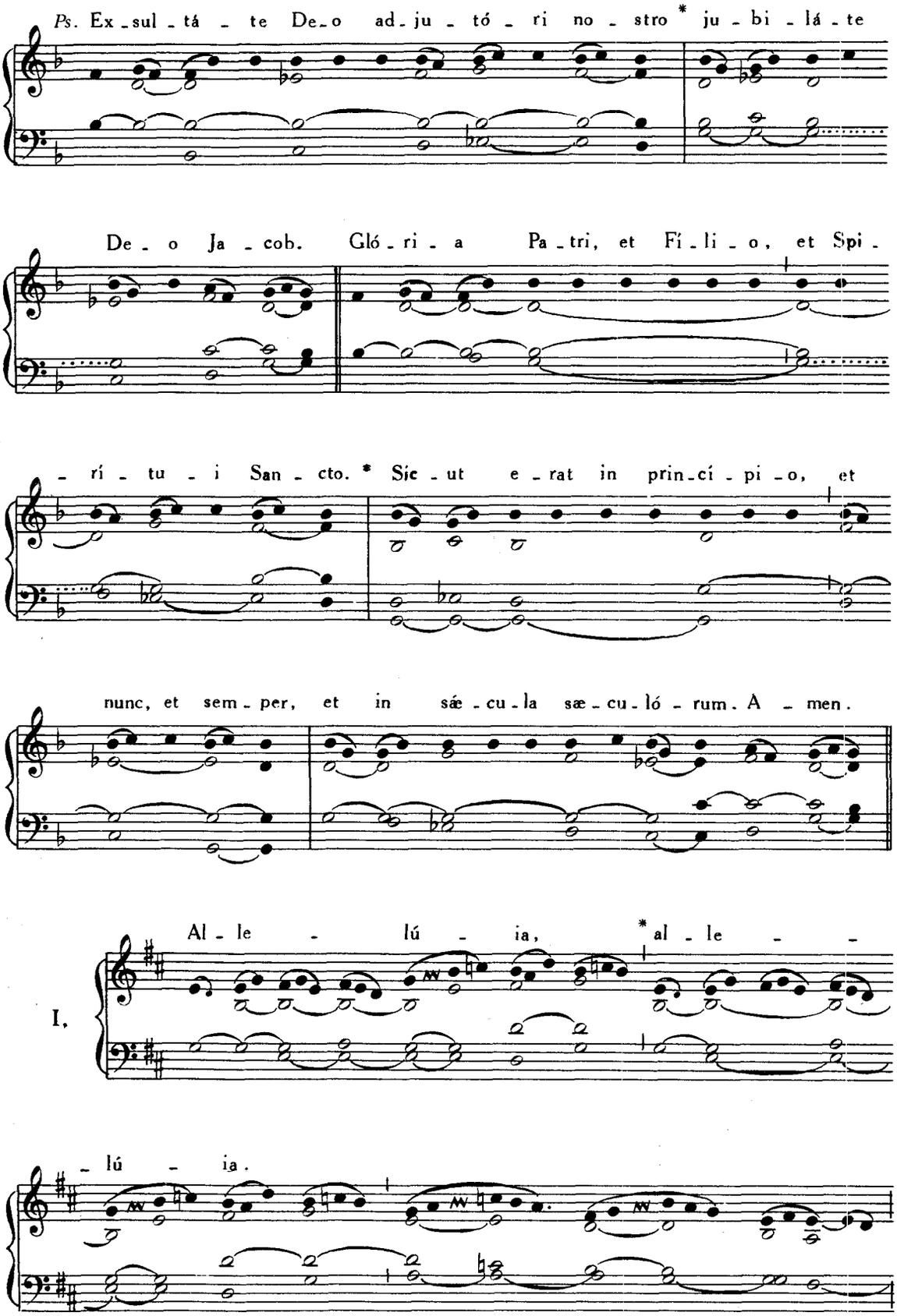


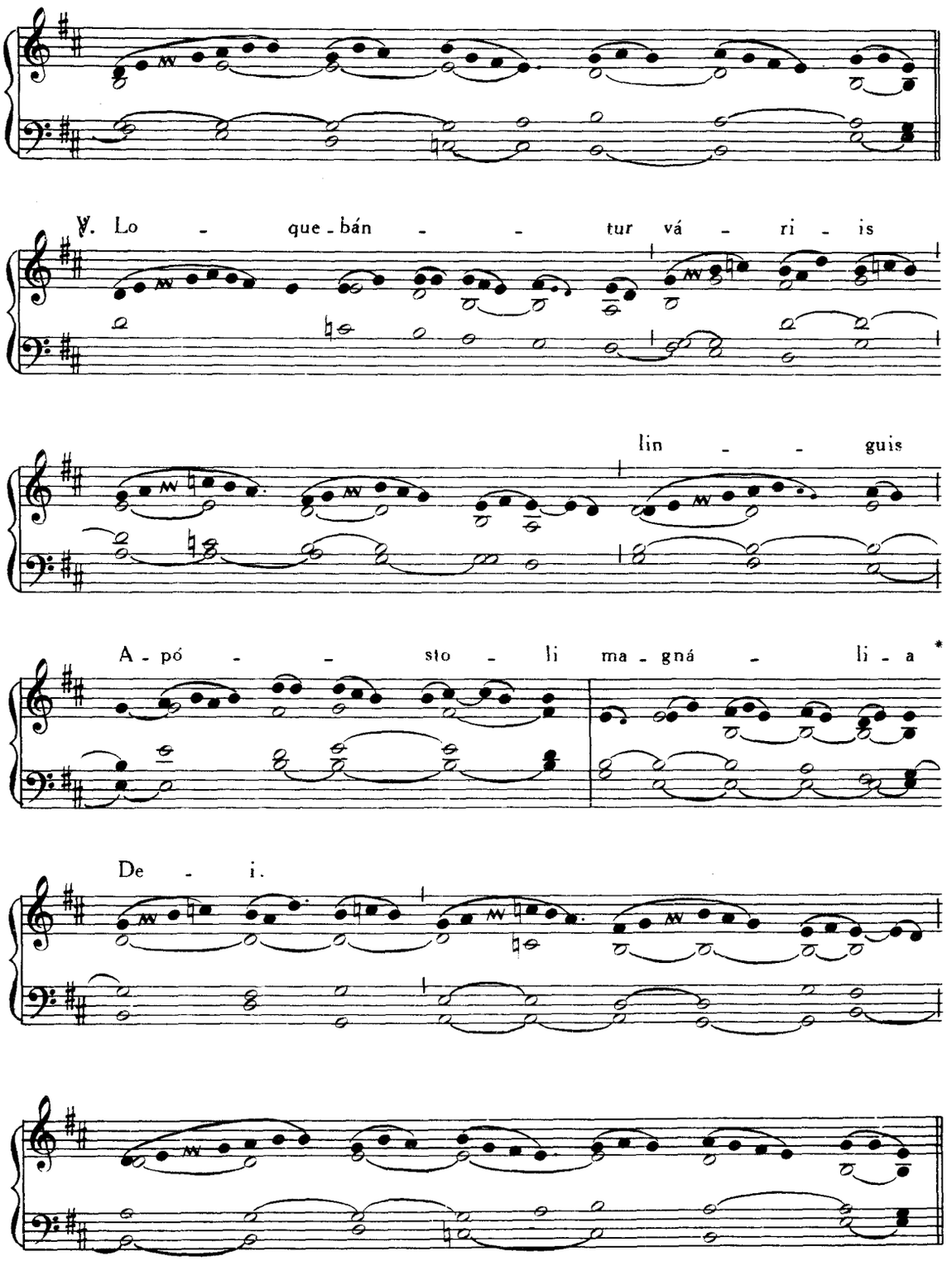

in Je - rú - sa - lem, ti - bi óf - -
- fe - rent re - ges mú - ne - ra, al -
- le - - lú - ia.
Comm. VII.
Fa - ctus est * re - pén - te de cœ - lo so - nus ad - ve -
- ni - én - tis spí - ri - tus ve - he - mén - tis, u - bi e - rant
se - dén - tes, al - le - lú - ia: et re - plé - ti sunt om - nes



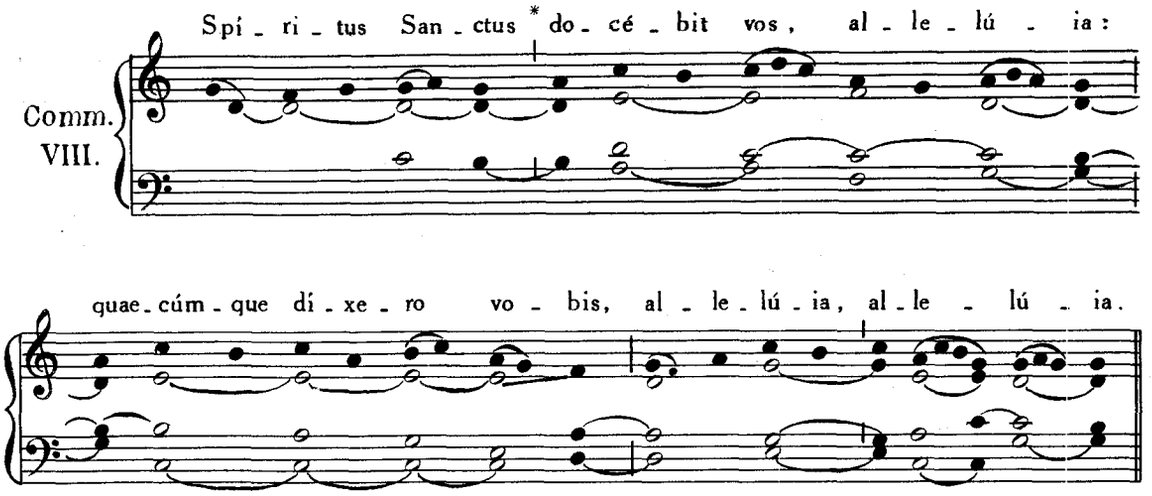
FERIA SECUNDA POST PENTECOSTEN.



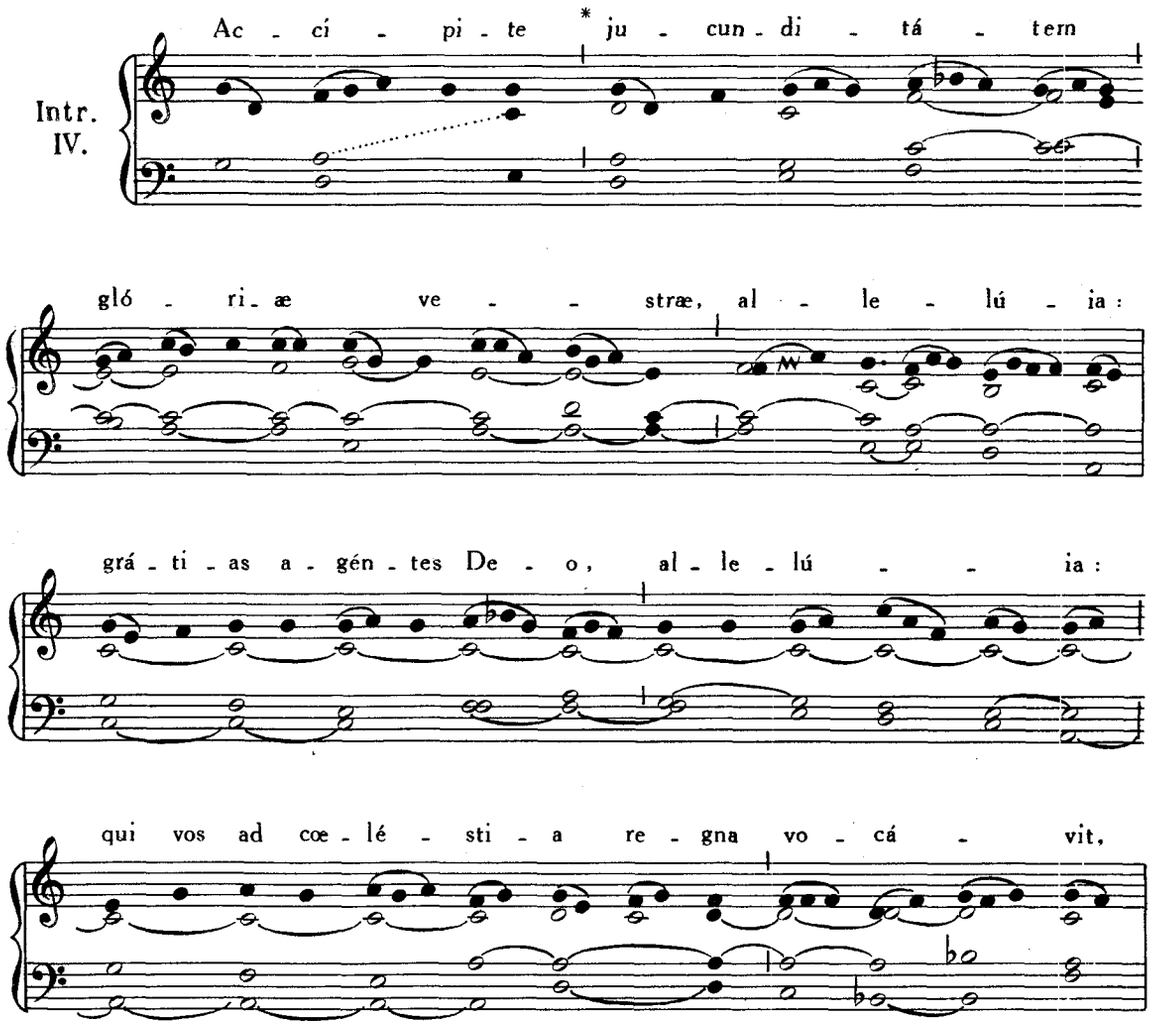

Ps. Ex - sul - tá - te De - o ad - ju - tó - ri no - stro * ju - bi - lá - te
De - o Ja - cob. Gló - ri - a Pa - tri, et Fí - li - o, et Spi -
- rí - tu - i San - cto. * Sic - ut e - rat in prin - cí - pi - o, et
nunc, et sem - per, et in sæ - cu - la sæ - cu - ló - rum. A - men.
I.
Al - le - lú - ia, * al - le - -
- lú - ia.

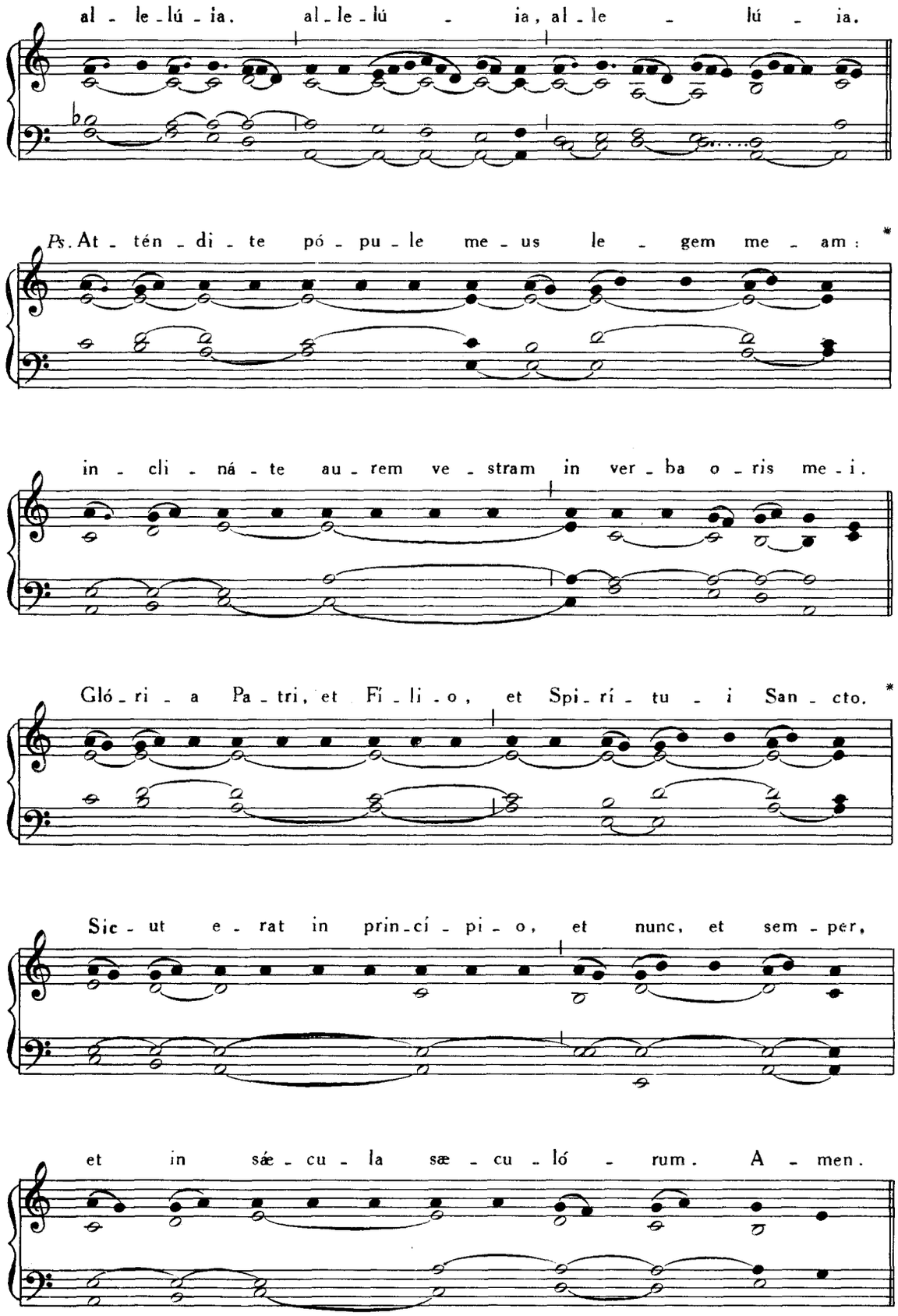


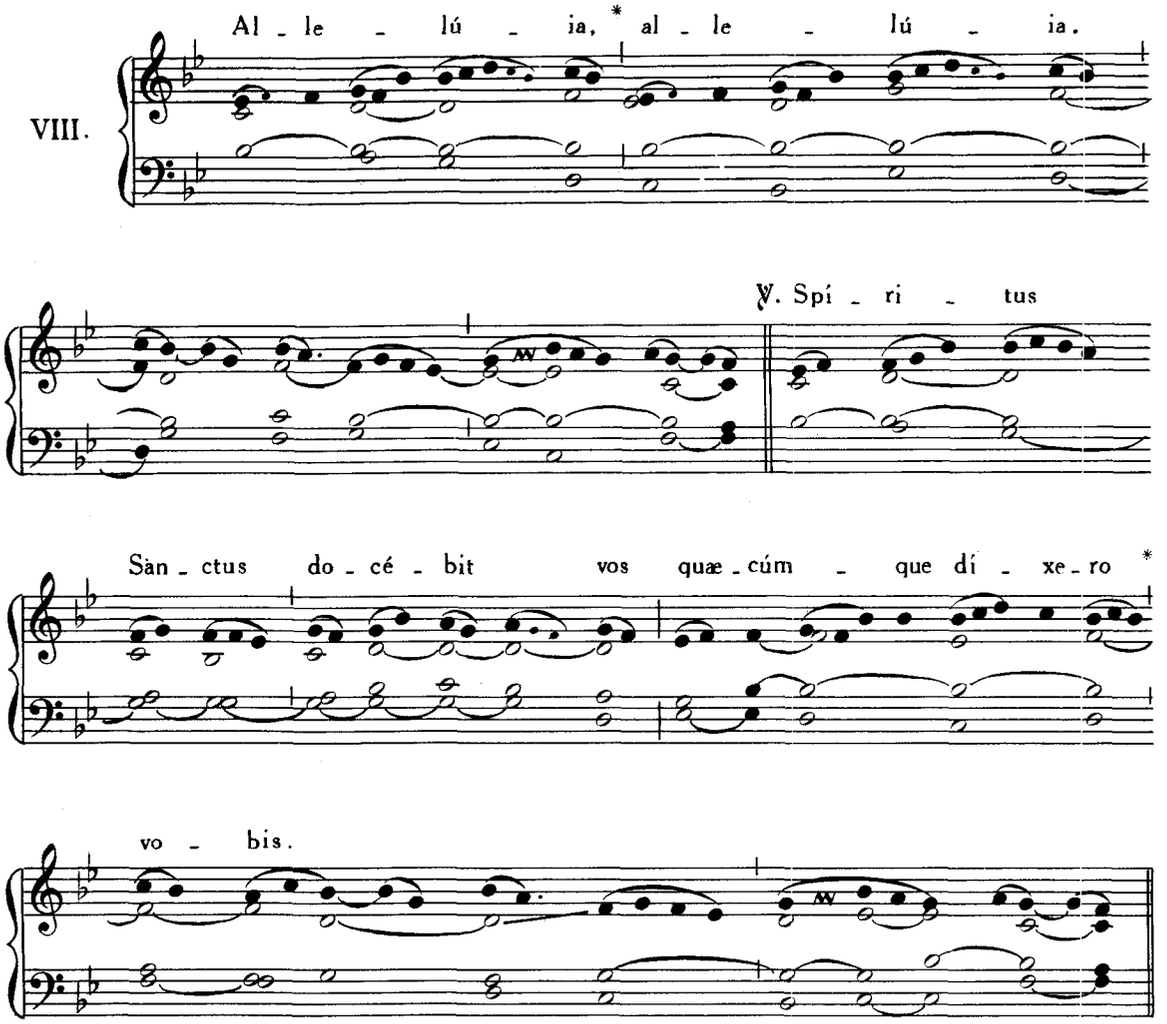
Allelúia. ℣. Veni Sancte Spíritus, p. 79.
Sequentia. Veni Sancte Spíritus. Allelúia, p. 81.
Offertorium. Intônuit de cœlo, p. 16.



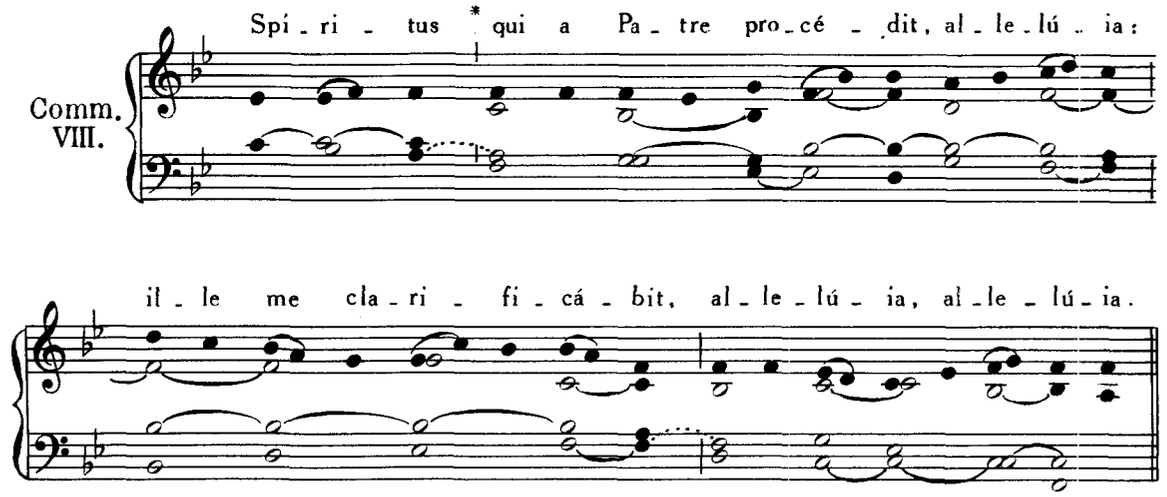
FERIA TERTIA POST PENTECOSTEN.



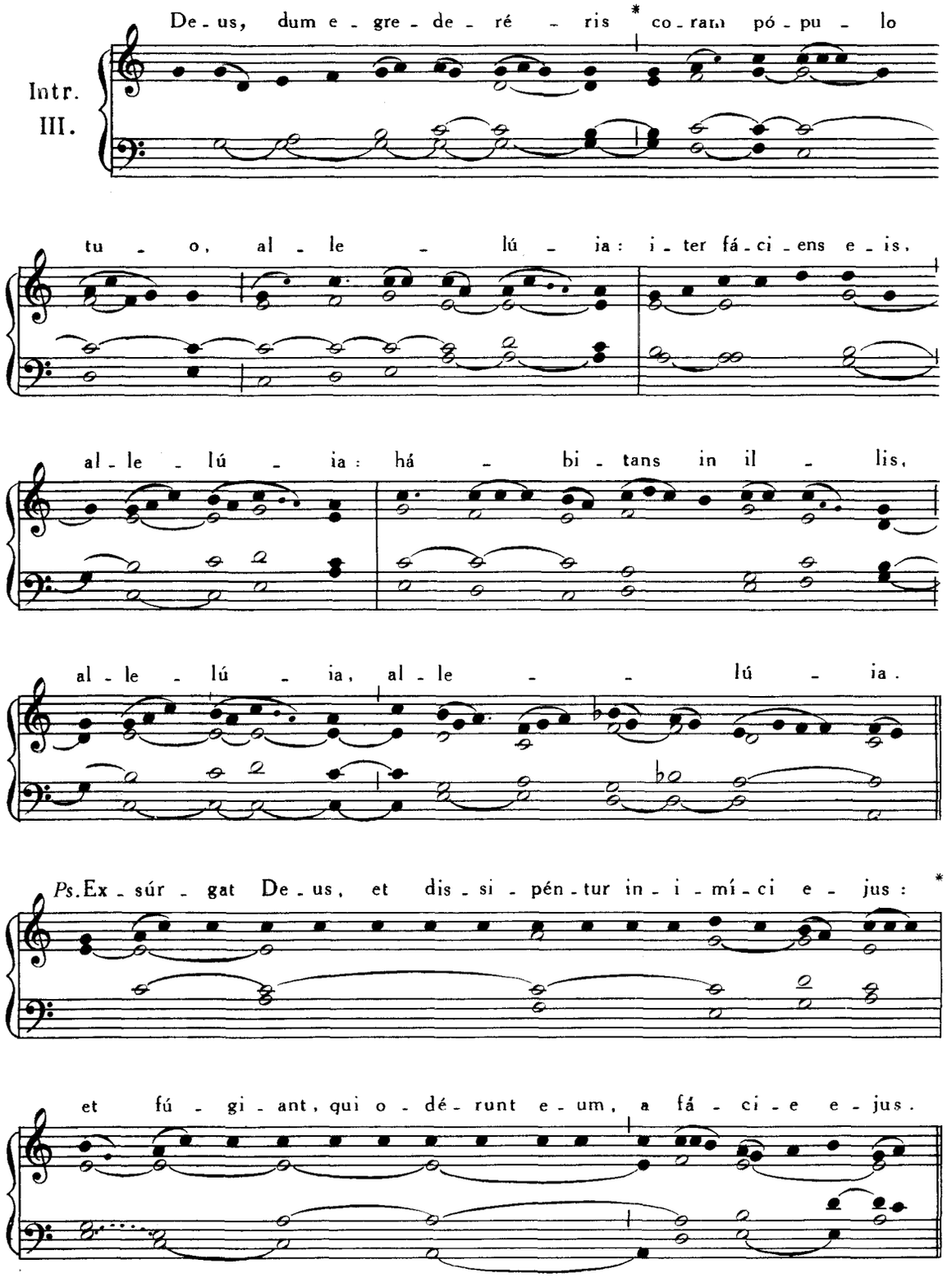

al - le - lú - ia. al - le - lú - ia, al - le - lú - ia.
℣. At - tén - di - te pó - pu - le me - us le - gem me - am: *
in - cli - ná - te au - rem ve - stram in ver - ba o - ris me - i.
Gló - ri - a Pa - tri, et Fi - li - o, et Spi - rí - tu - i San - cto. *
Sic - ut e - rat in prin - cí - pi - o, et nunc, et sem - per,
et in sæ - cu - la sæ - cu - ló - rum. A - men.

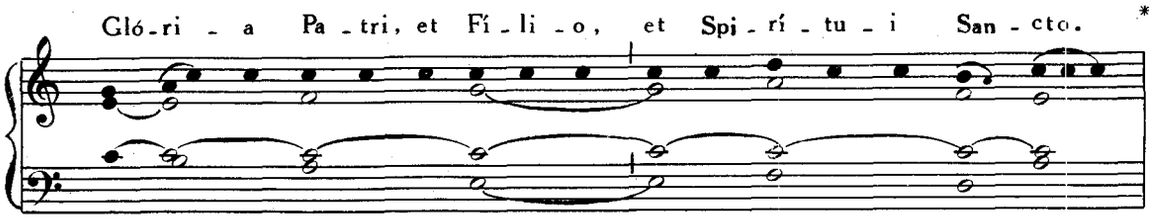


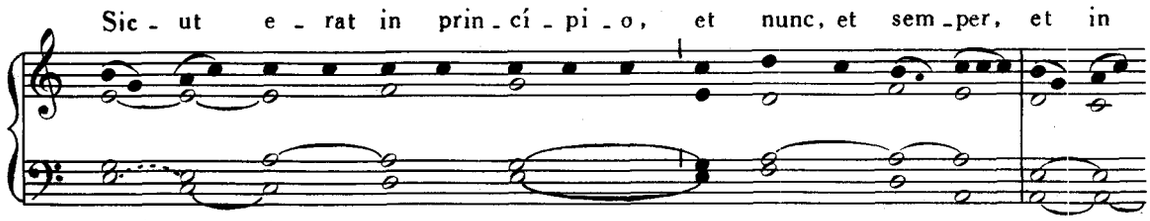
Allelúia. ℣. Veni Sancte Spíritus, p. 79.
Sequentia. Veni Sancte Spíritus. Allelúia, p. 81.
Offertorium. Portas cœli, p. 20.

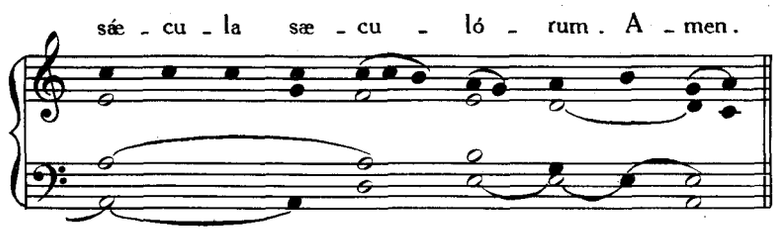


FERIA IV. QUATUOR TEMPORUM PENTECOSTES.

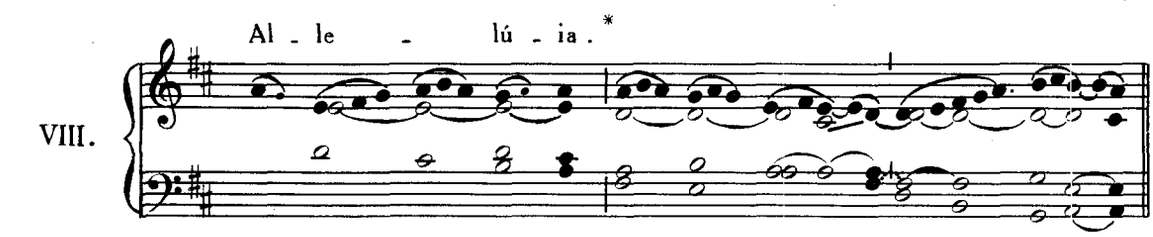


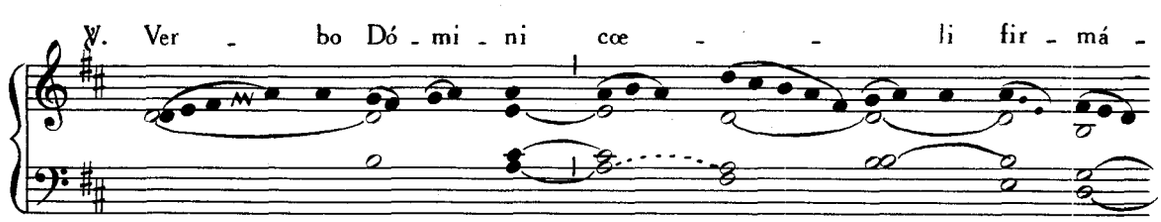


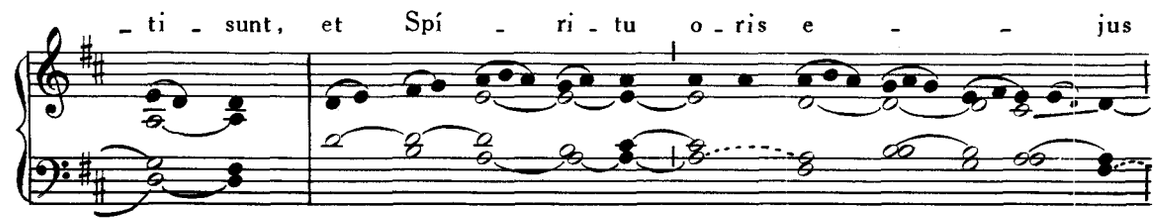


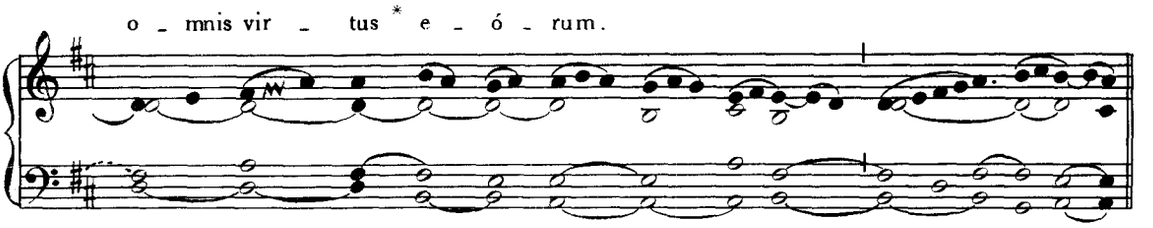


Post Lectionem.

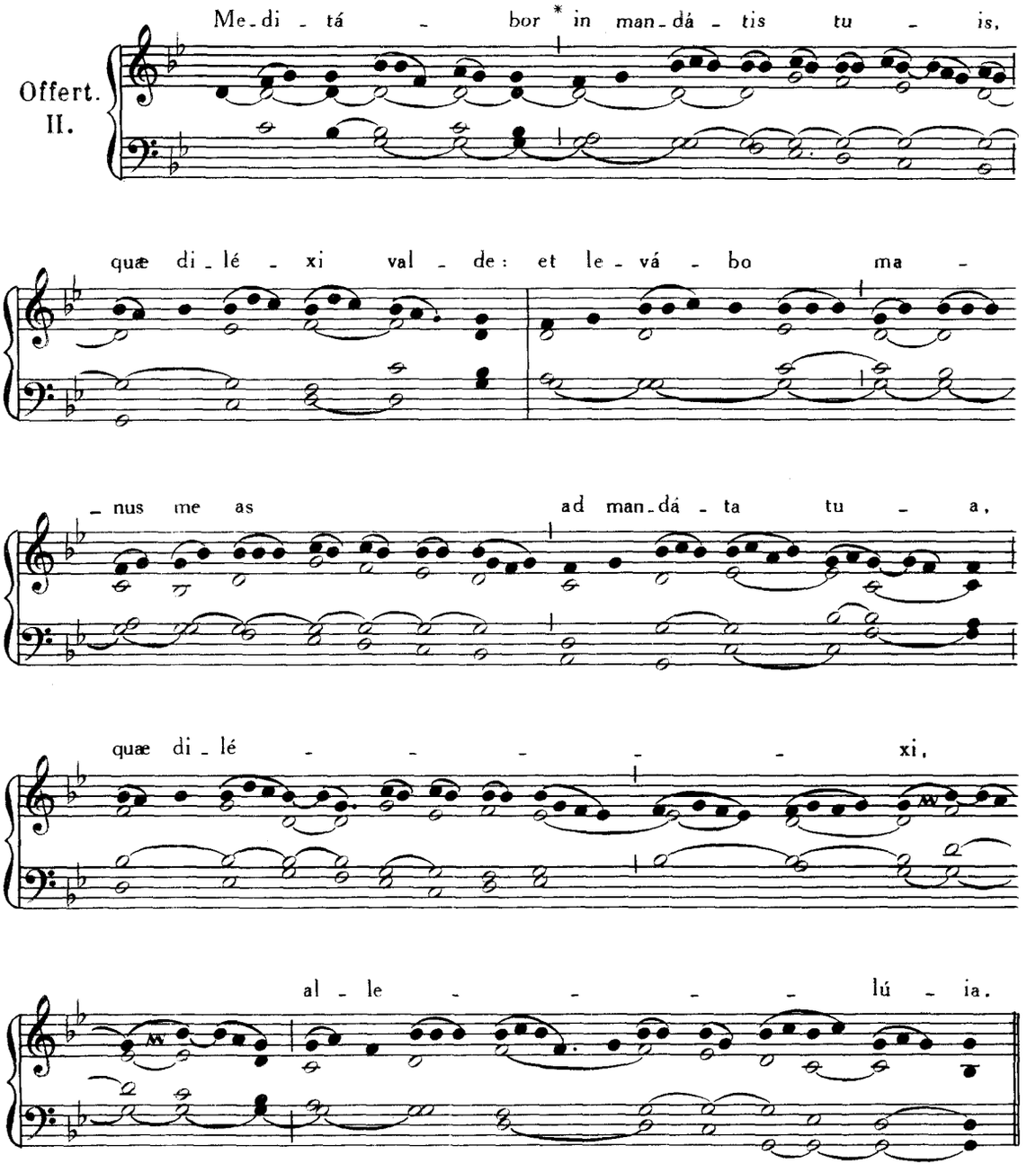


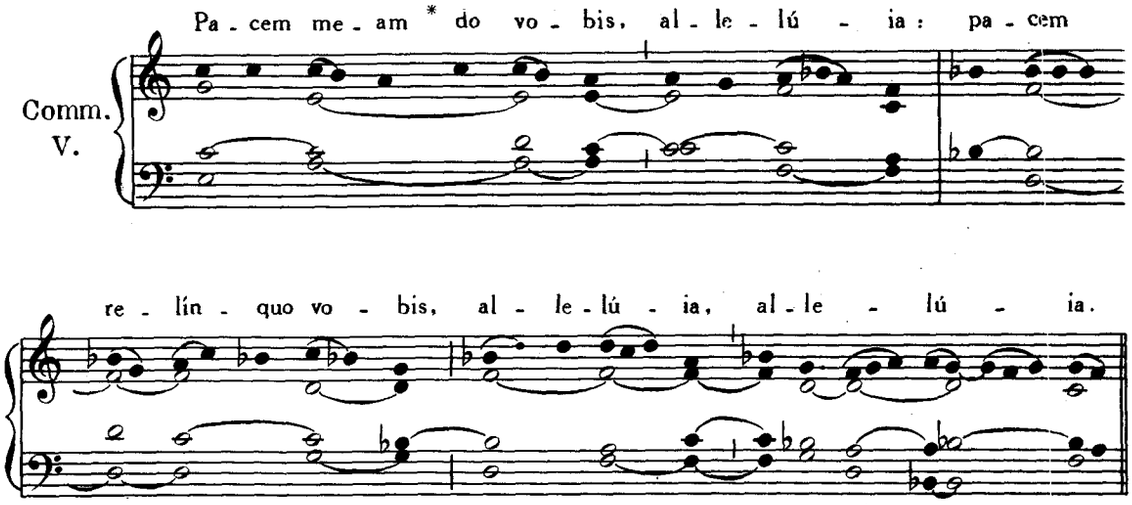






Non repetitur Allelúia, *sed statim dicitur* Glória in excélcis.
Post Epistolam : Allelúia, allelúia. ℣. Veni Sancte Spiritus, p. 79.
Sequentia. Veni Sancte Spíritus. Allelúia, p. 81.

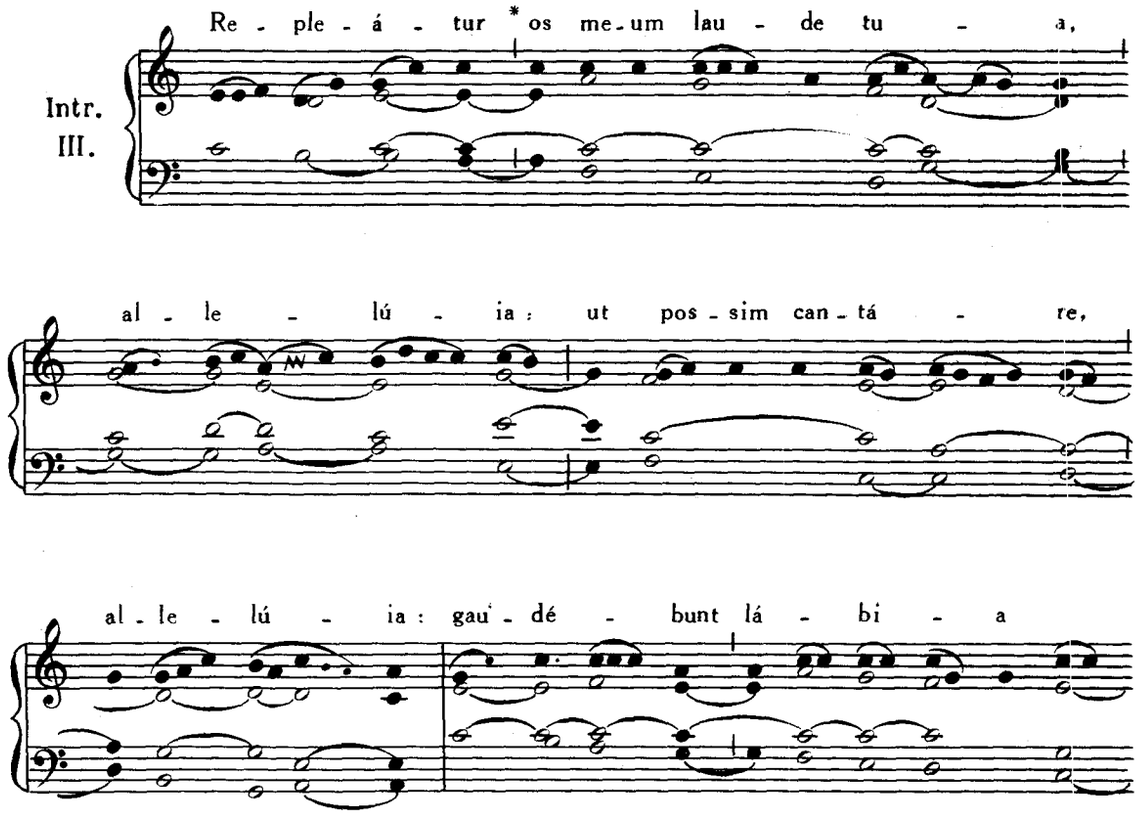


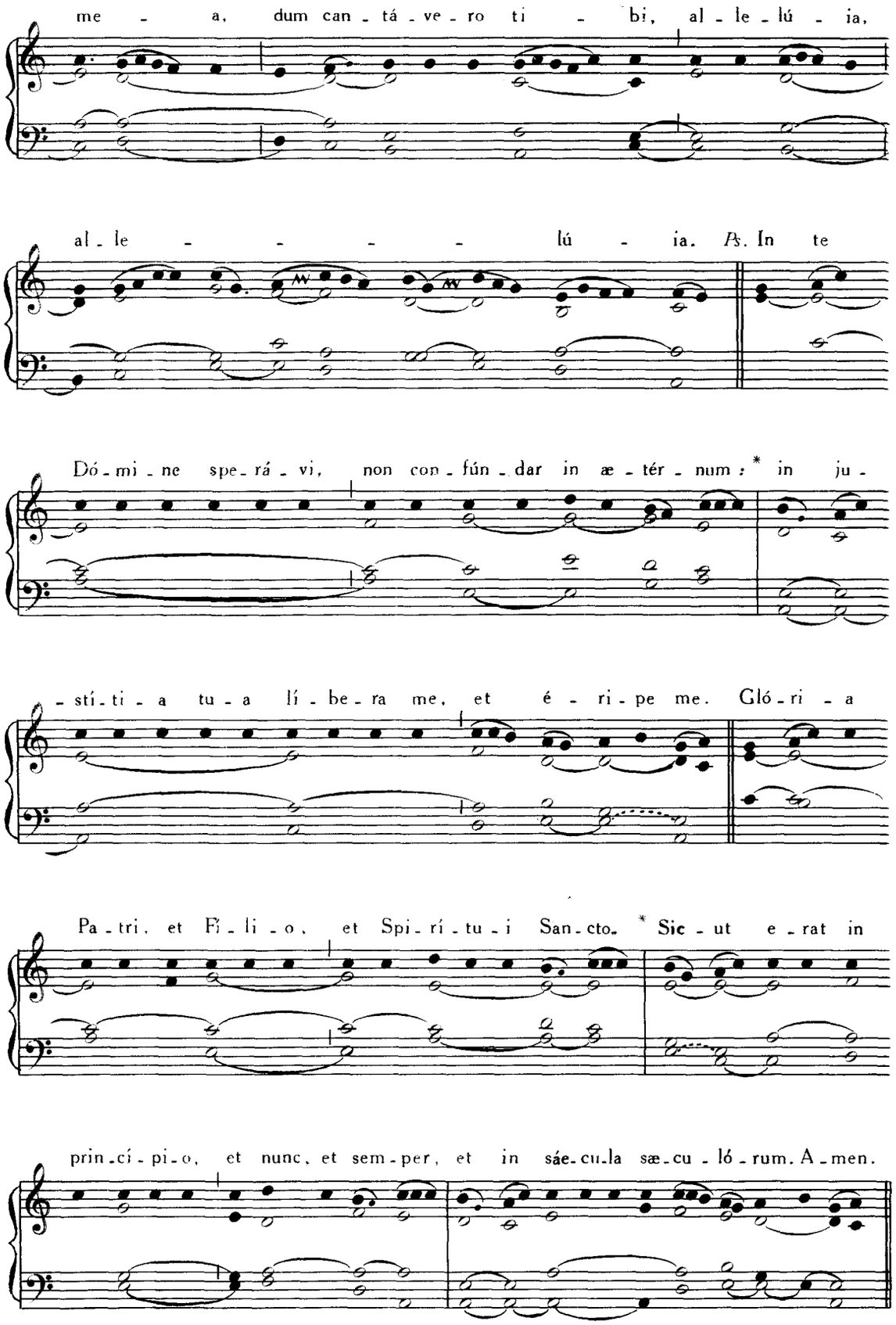


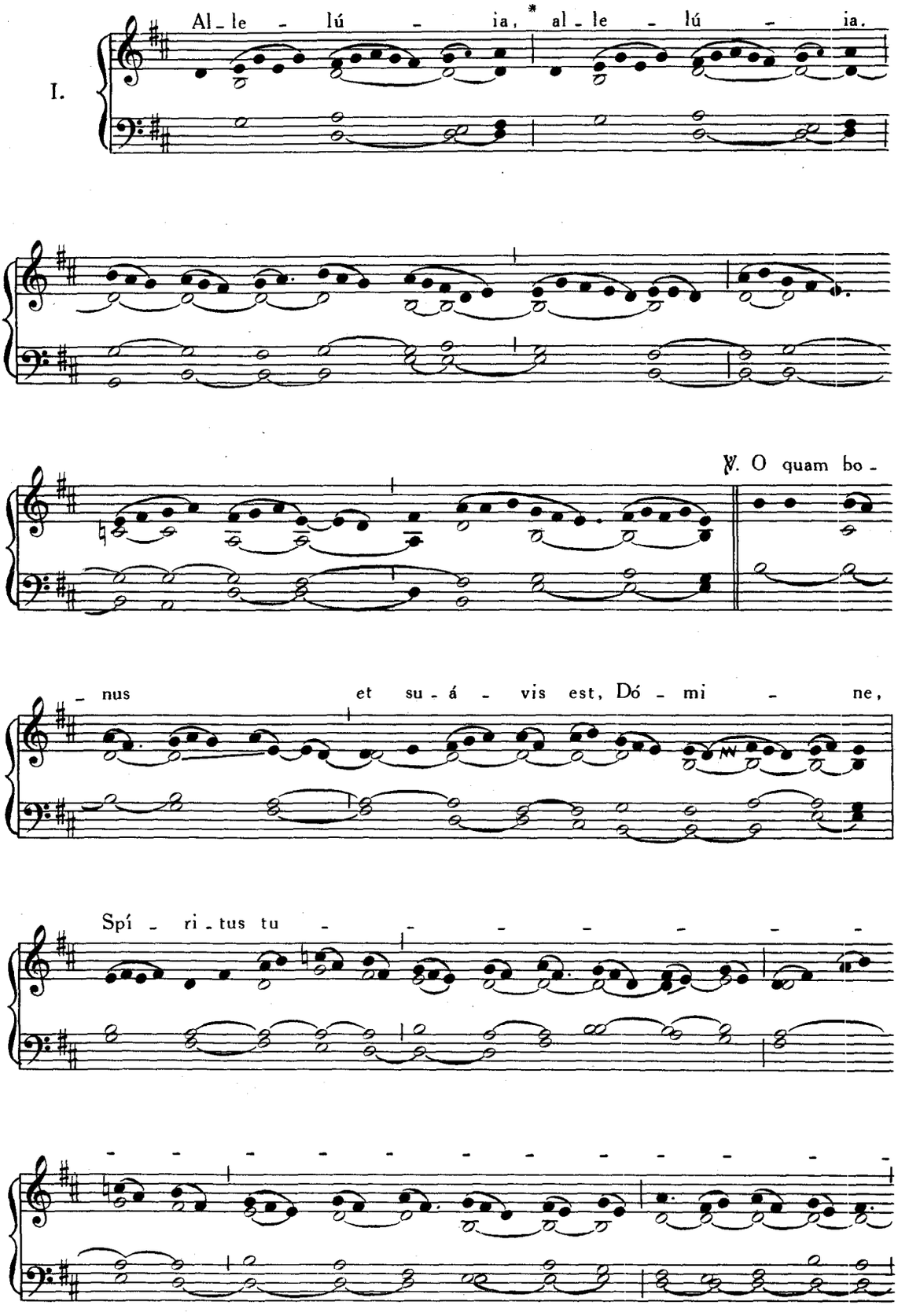
FERIA QUINTA POST PENTECOSTEN.

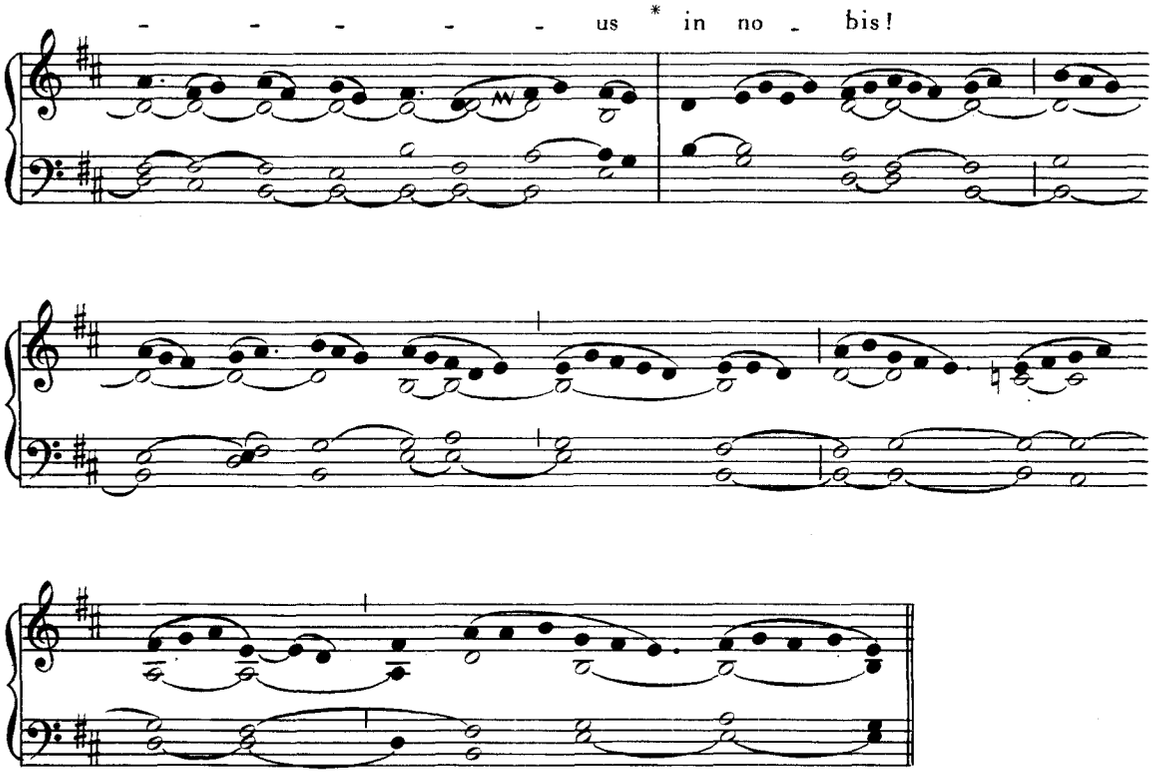
Omnia ut in die Pentecostes, p. 77.

FERIA SEXTA QUATUOR TEMPORUM PENTECOSTES.

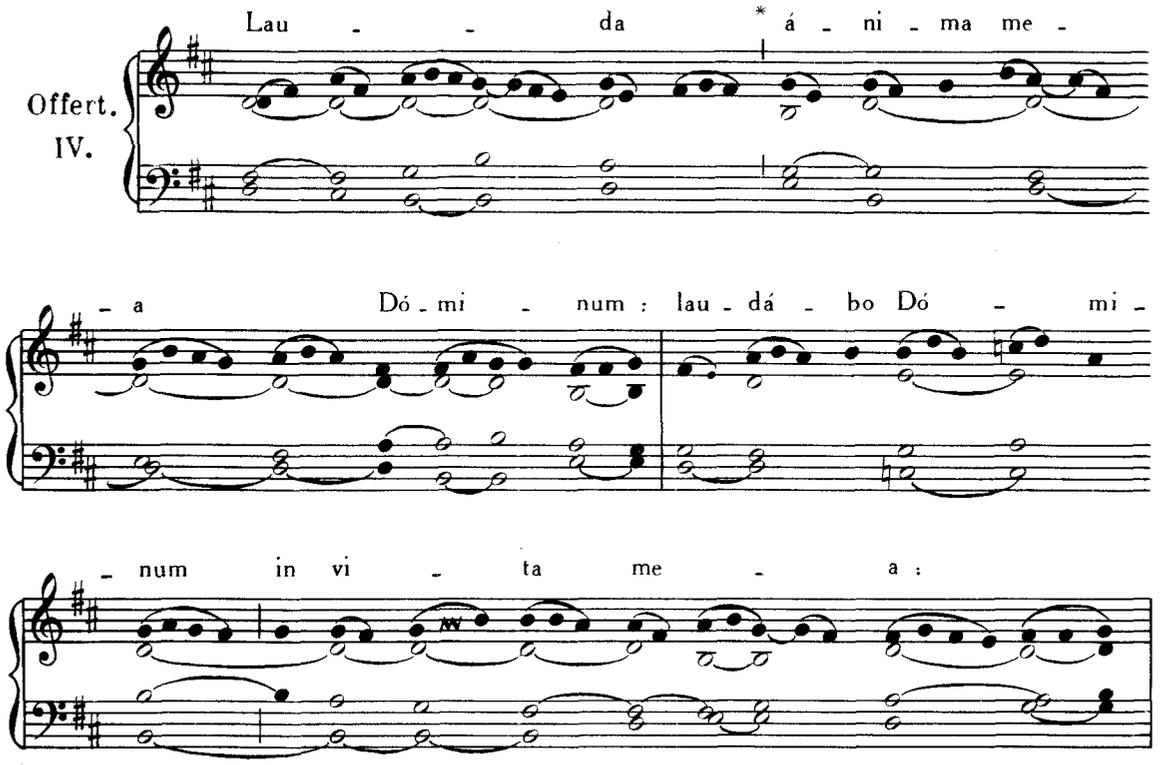


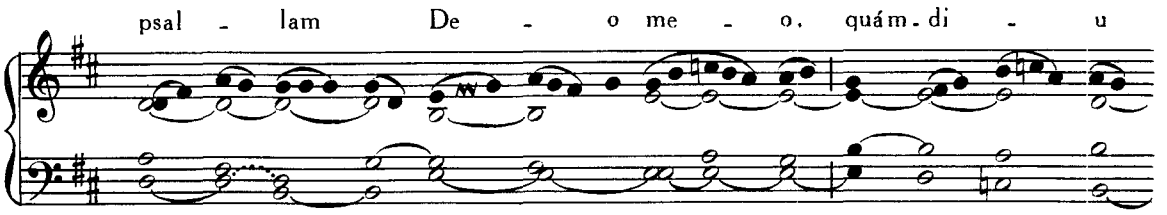

me - a, dum can - tá - ve - ro ti - bi, al - le - lú - ia,
al - le - - - - - lú - ia. Ps. In te
Dó - mi - ne spe - rá - vi, non con - fún - dar in æ - tér - num: * in ju -
- sti - ti - a tu - a lí - be - ra me, et é - ri - pe me. Gló - ri - a
Pa - tri, et Fi - li - o, et Spi - rí - tu - i San - cto. * Sic - ut e - rat in
prin - cí - pi - o, et nunc, et sem - per, et in sáe - cu - la sæ - cu - ló - rum. A - men.

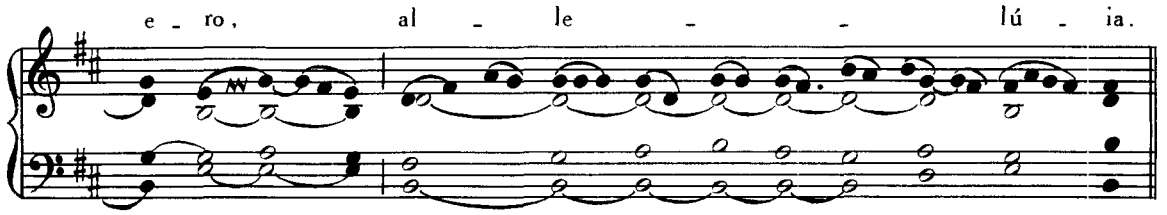

I.
Al - le - lú - ia, * al - le - lú - ia.
℣. O quam bo -
- nus et su - á - vis est, Dó - mi - ne,
Spí - ri - tus tu -

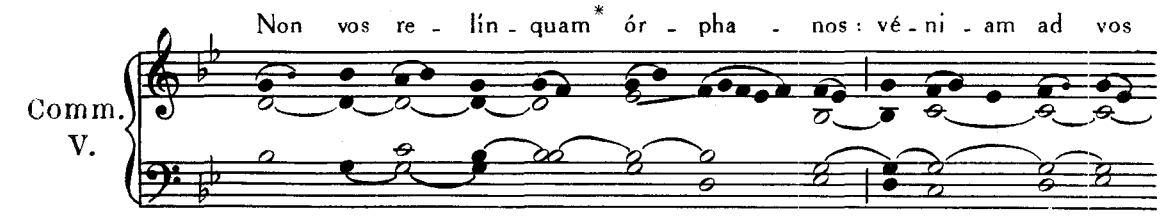


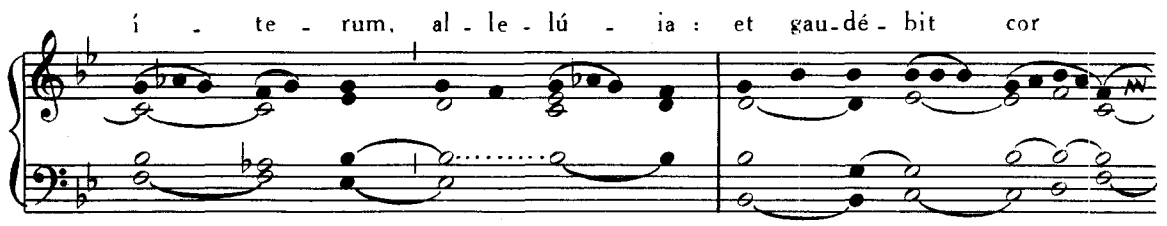
Allelúia. ℣. Veni Sancte Spíritus, p. 79.
Sequentia. Veni Sancte Spíritus. Allelúia, p. 81.

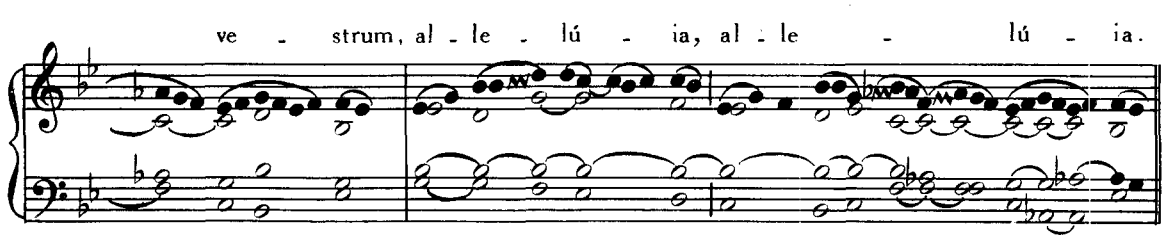




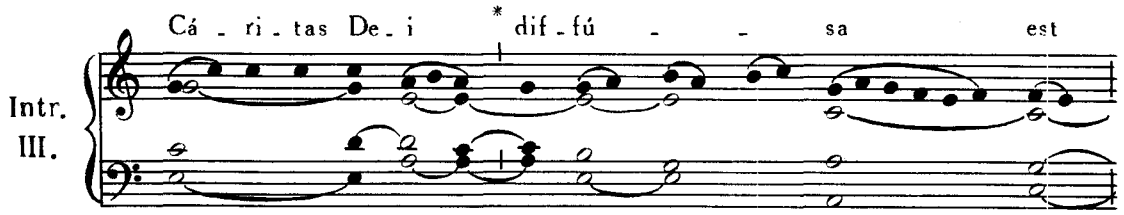


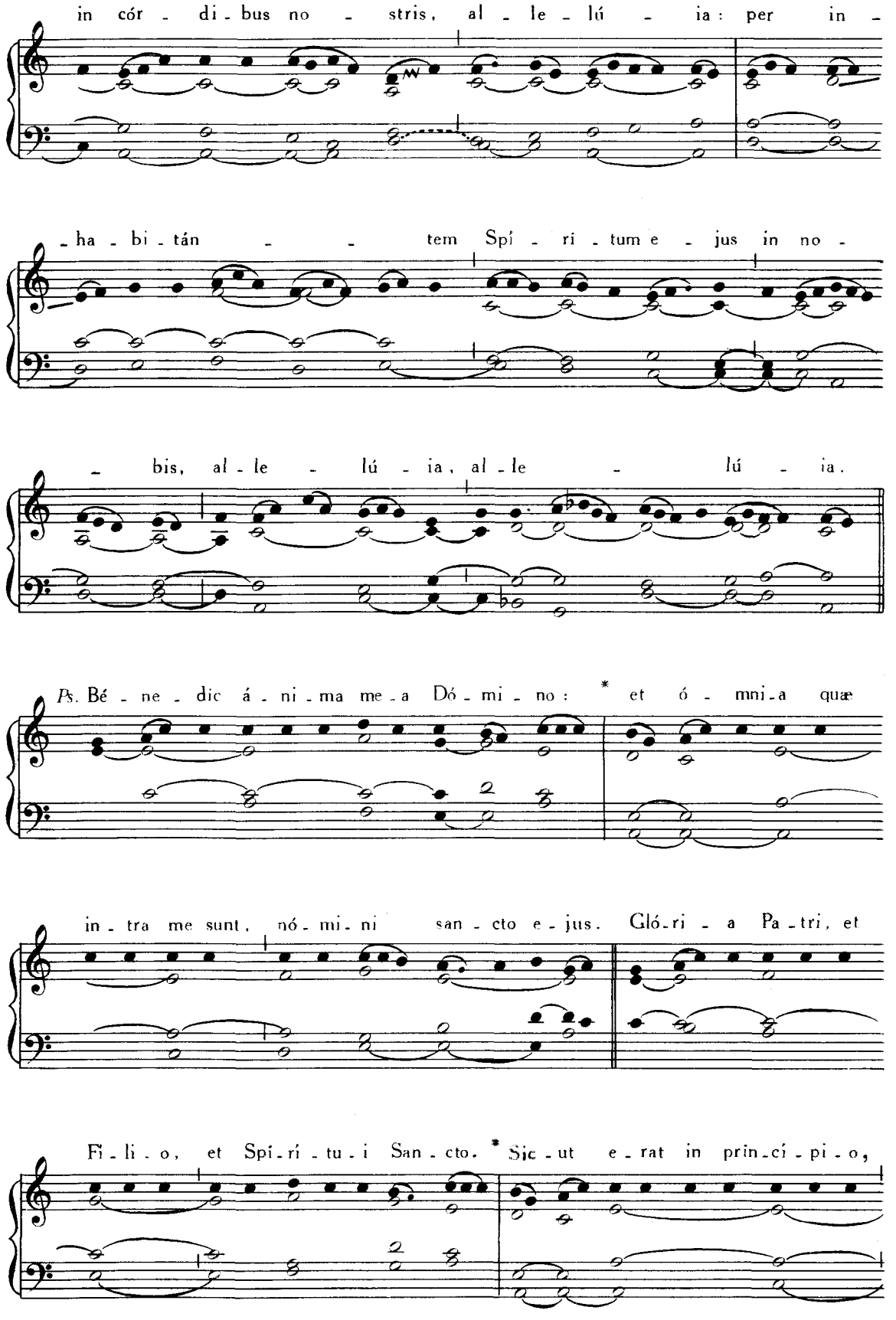


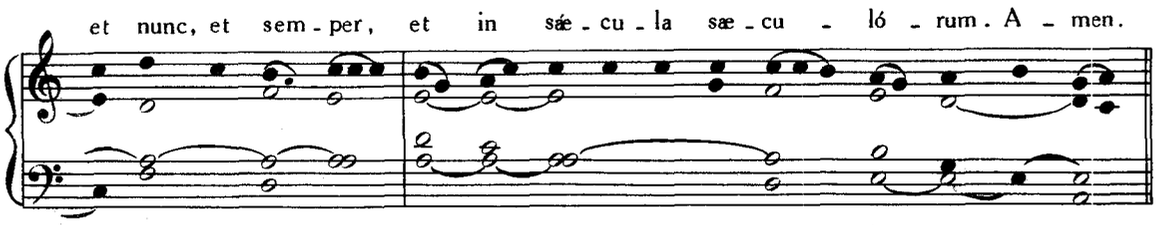




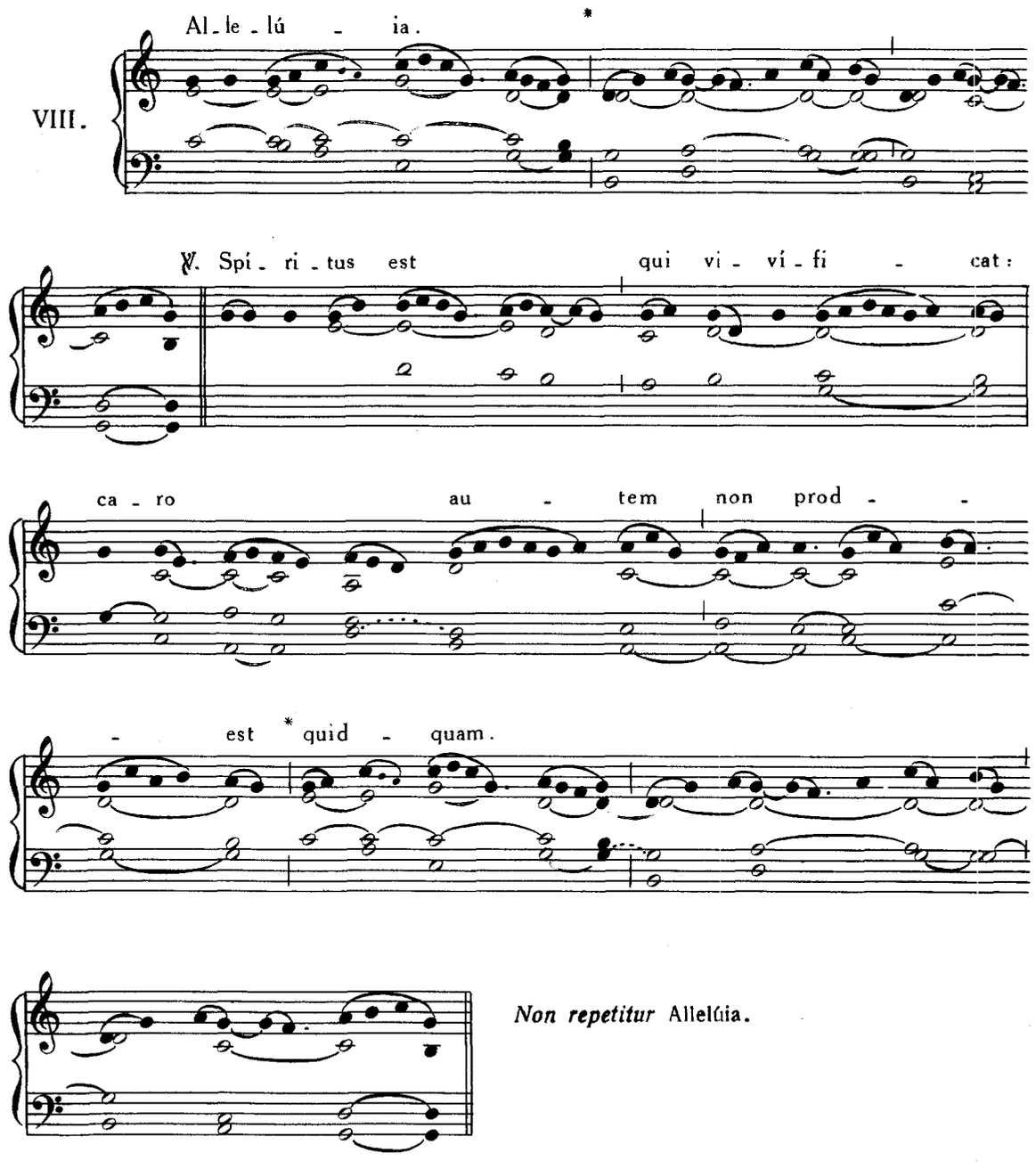
SABBATO QUATUOR TEMPORUM PENTECOSTES.




in cór - di - bus no - stris, al - le - lú - ia: per in -
- ha - bi - tán - - tem Spí - ri - tum e - jus in no -
- bis, al - le - lú - ia, al - le - lú - ia.
Ps. Bé - ne - dic á - ni - ma me - a Dó - mi - no: * et ó - mni - a quæ
in - tra me sunt, nó - mi - ni san - cto e - jus. Gló - ri - a Pa - tri, et
Fi - li - o, et Spi - rí - tu - i San - cto. * Sic - ut e - rat in prin - cí - pi - o,



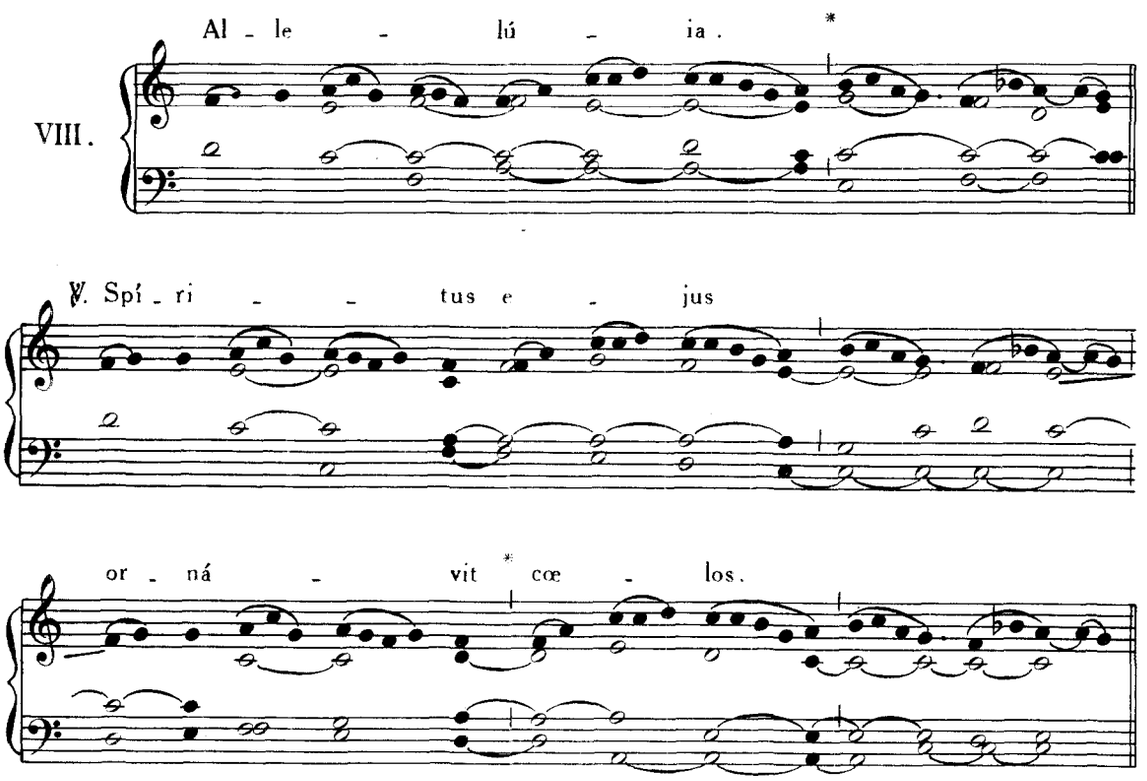
Post I. Prophetiam.



Non repetitur Allelúia.

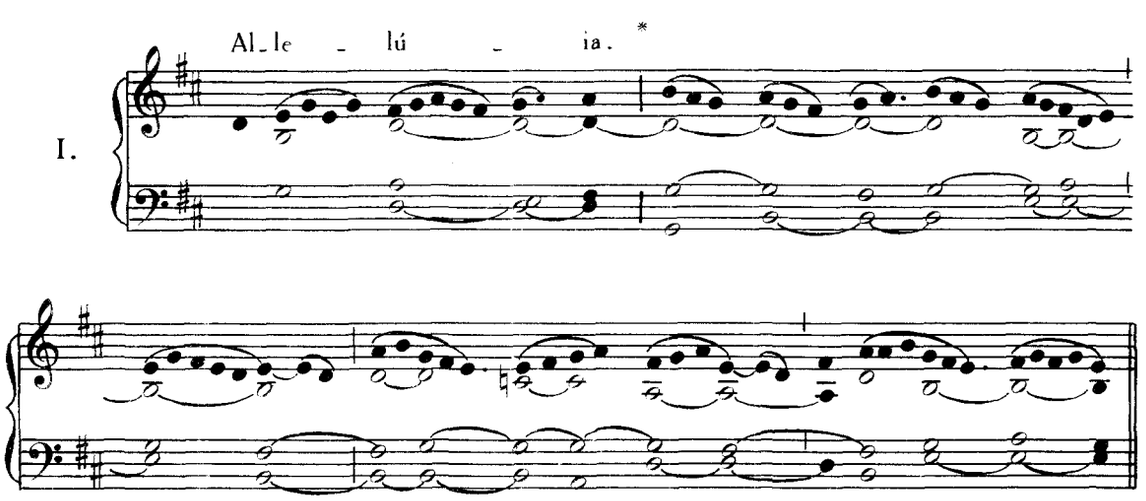
Quando adhibetur forma Missae brevior, hic dicitur Glória in excélsis. *Deinde* ℣ *Dóminus* vobíscum, *etc. Omittuntur Prophetiae* II, III, IV *et* V *cum suis versibus alleluiaticis, sed post Epistolam, loco tractus, dicitur* Allelúia. ℣ Veni, Sancte Spíritus, *ut supra*, p. 79, *et sequentia* Veni, Sancte Spíritus, *cum* Allelúia *in fine, ut supra*, p. 81.

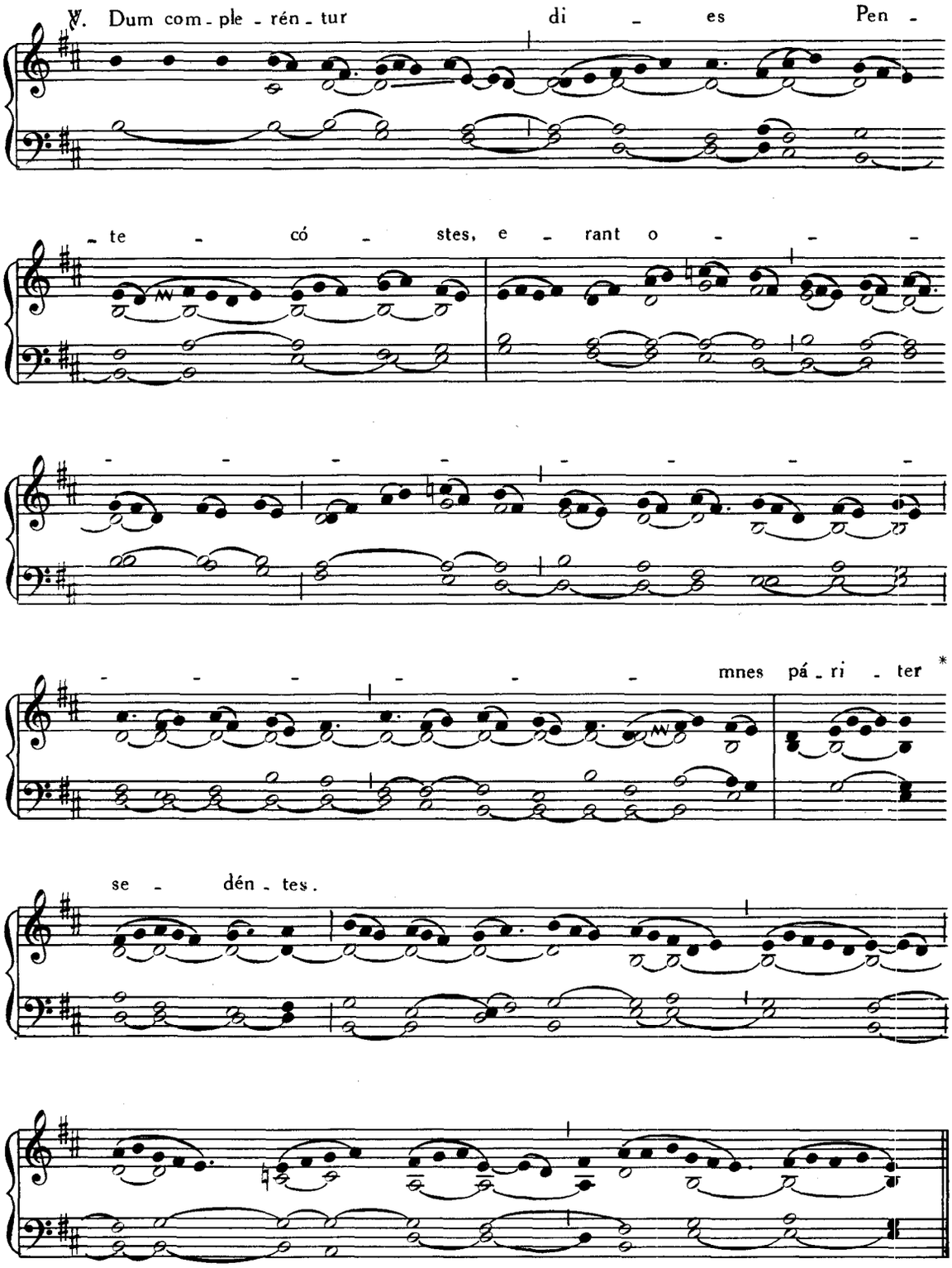
Post II. Prophetiam.



Non repetitur Allelúia

Post III. Prophetiam.

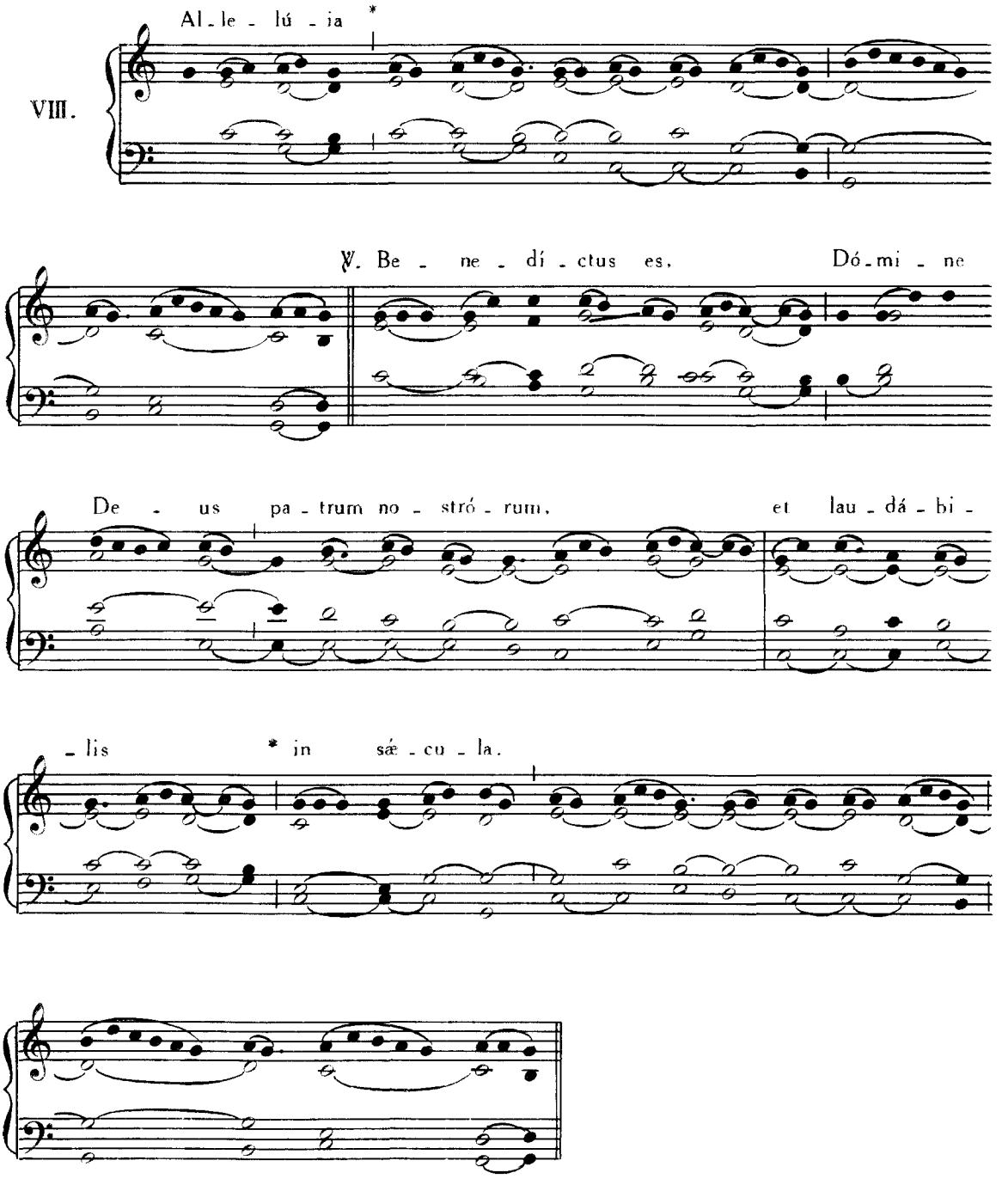




Non repetitur Allelúia.

Post IV. Prophetiam : Allelúia. ℣. Veni Sancte Spíritus, p. 79.

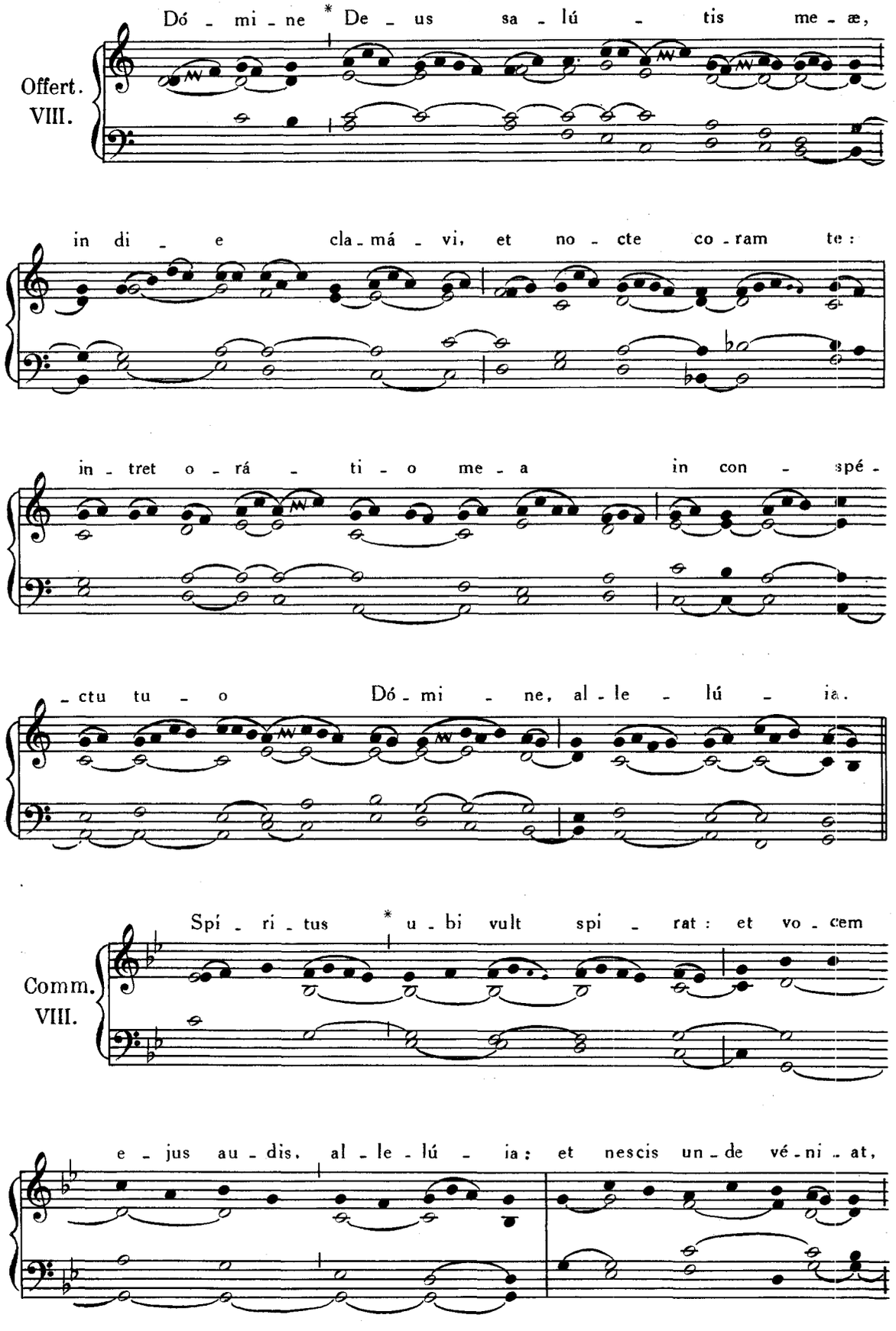
Post V. Prophetiam.

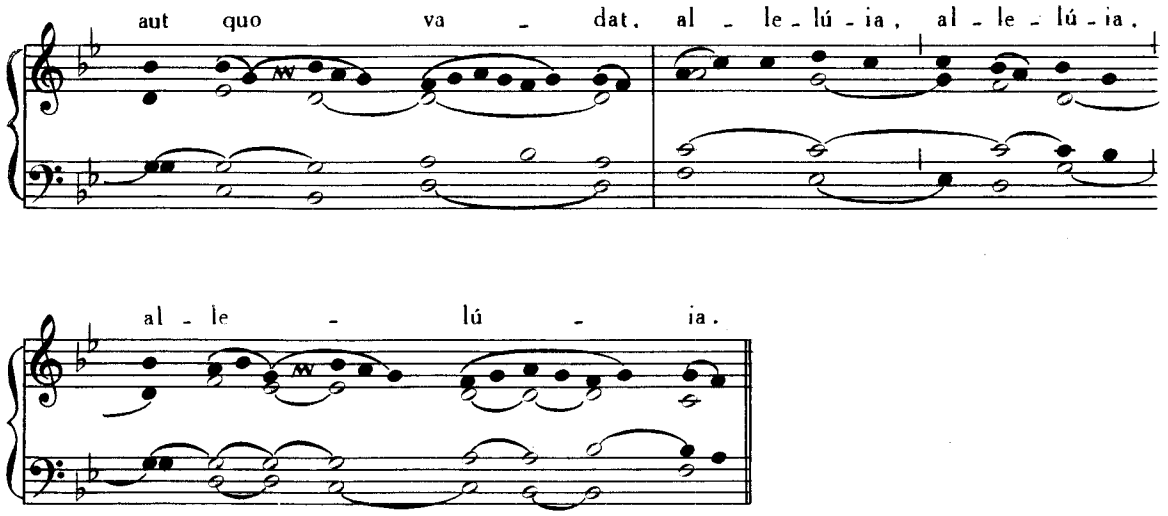


Finito Versu dicitur Glória in excélsis.

Post Epístolam sequitur Tractus Laudáte Dóminum, Pars I, p. 332.

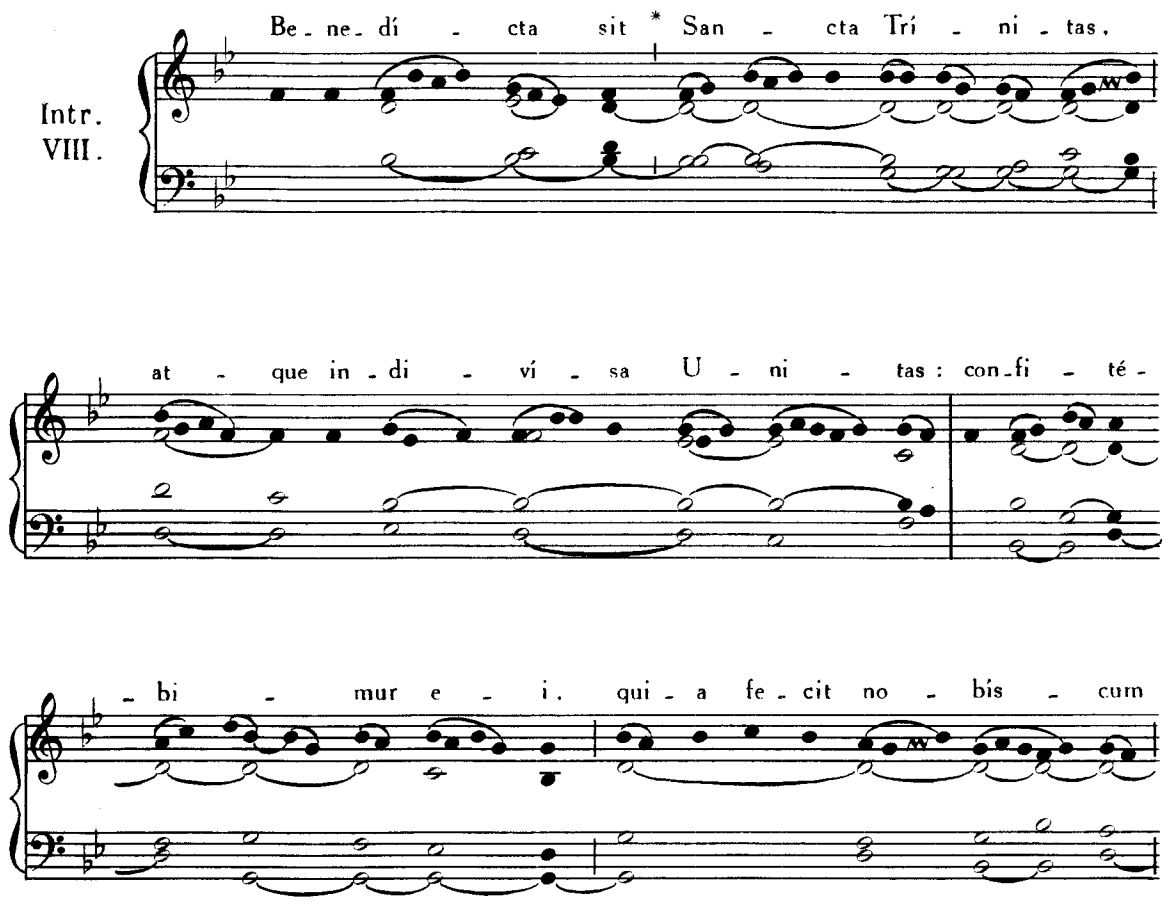
Sequentia Veni Sancte Spíritus, *ut in Dominica*, p. 81. *sed in fine non dicitur* **Allelúia.**

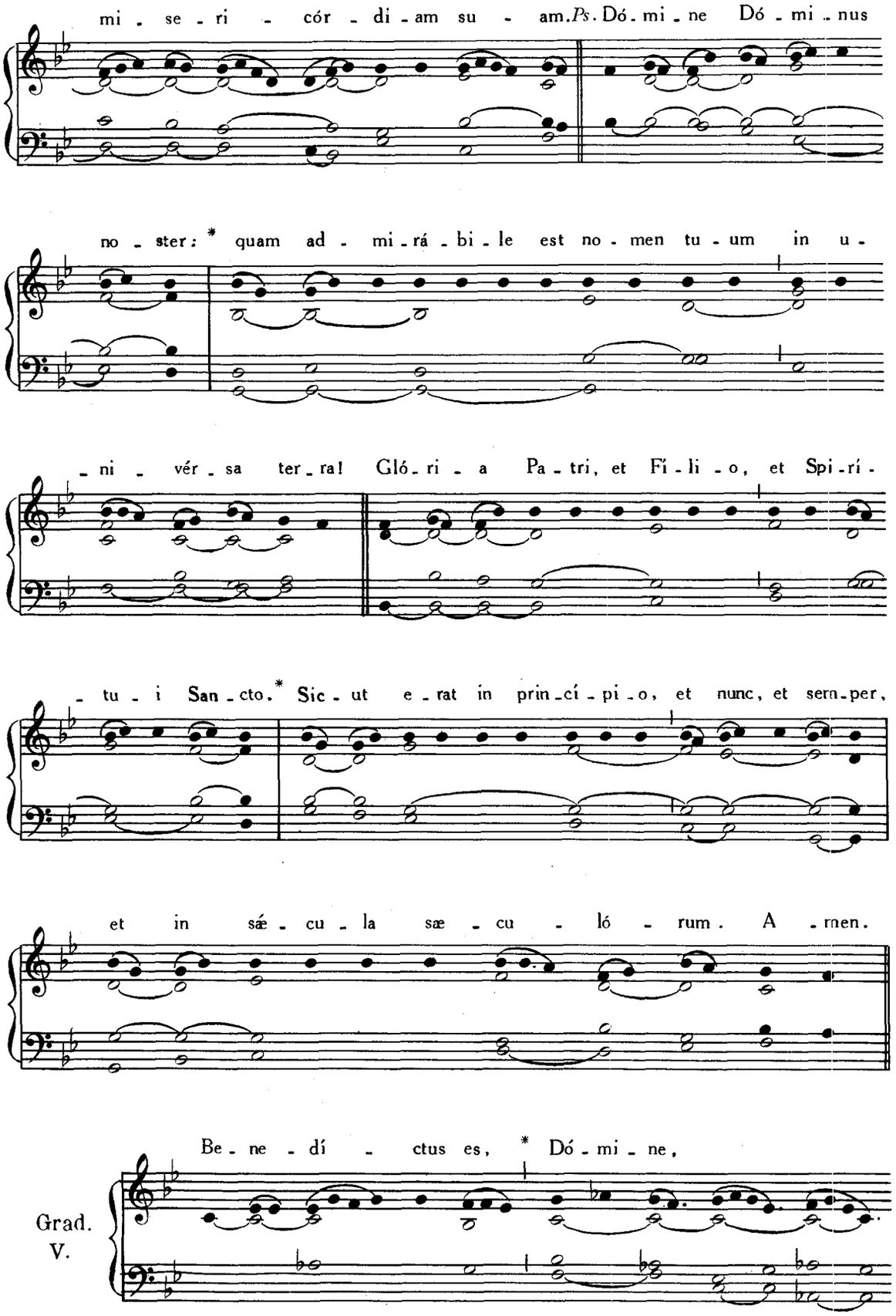

Offert.
VIII.
Dó - mi - ne * De - us sa - lú - tis me - æ,
in di - e cla - má - vi, et no - cte co - ram te:
in - tret o - rá - ti - o me - a in con - spé -
- ctu tu - o Dó - mi - ne, al - le - lú - ia.
Comm.
VIII.
Spí - ri - tus * u - bi vult spi - rat: et vo - cem
e - jus au - dis, al - le - lú - ia: et nescis un - de vé - ni - at,

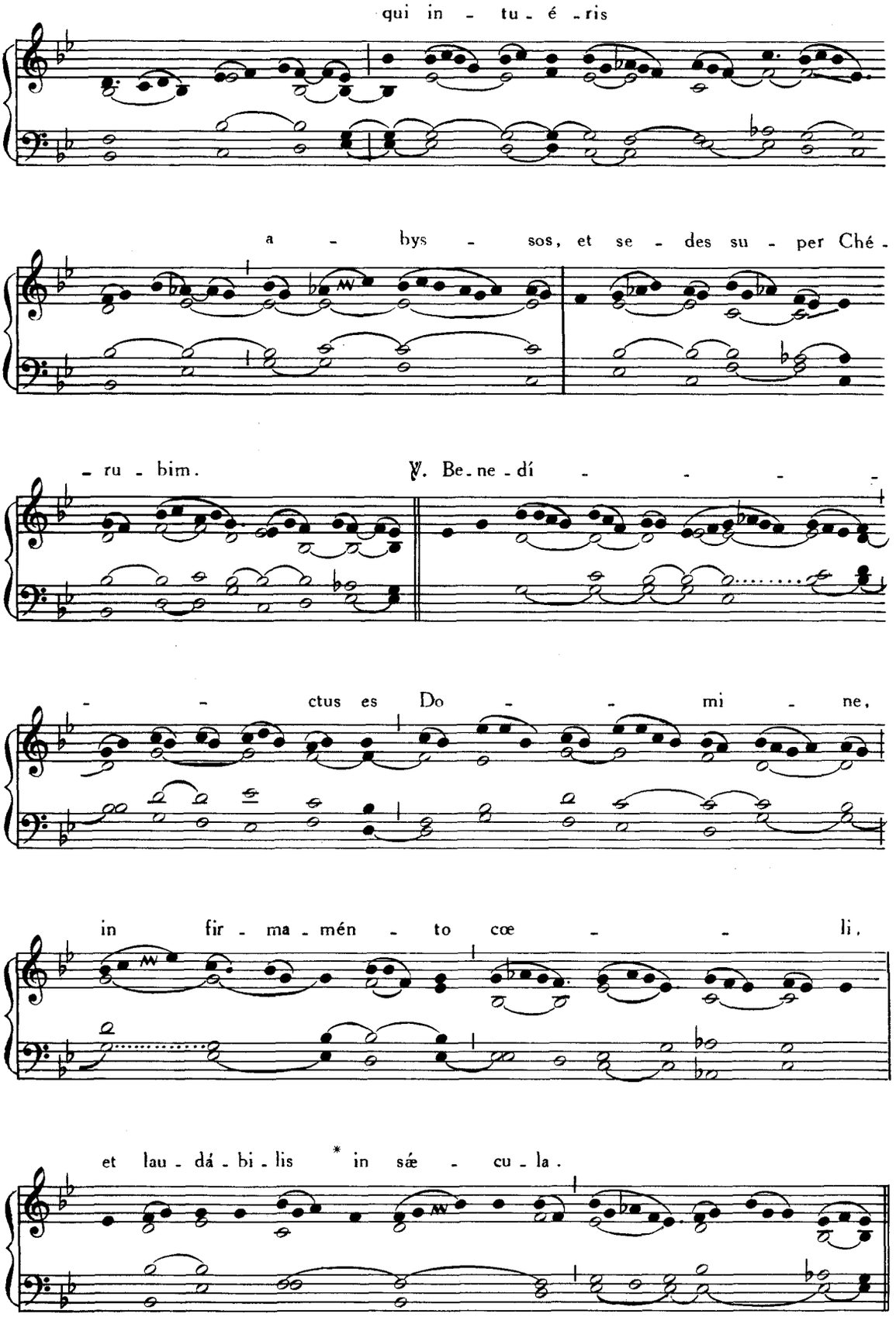


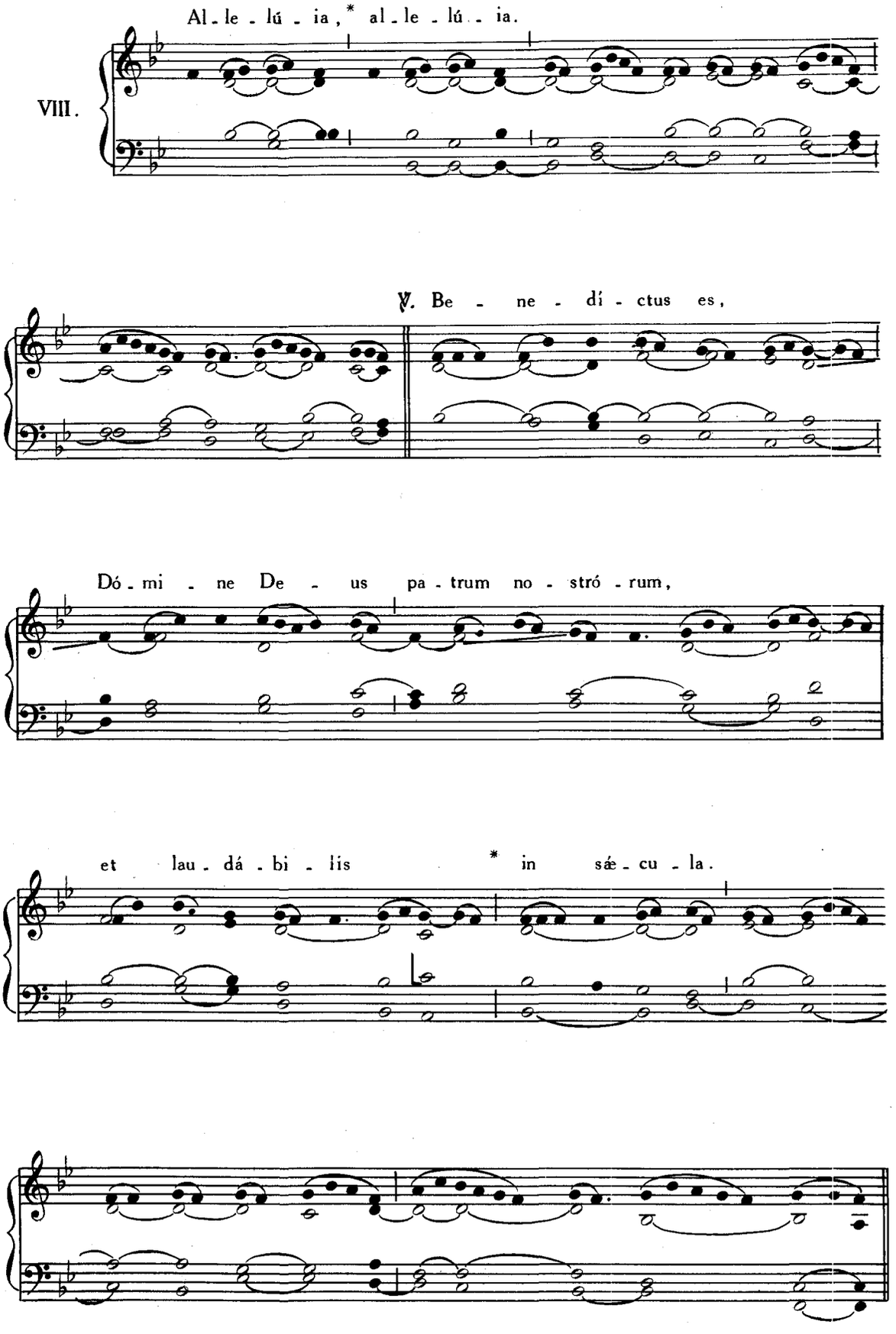
Post Missam exspirat Tempus Paschale.

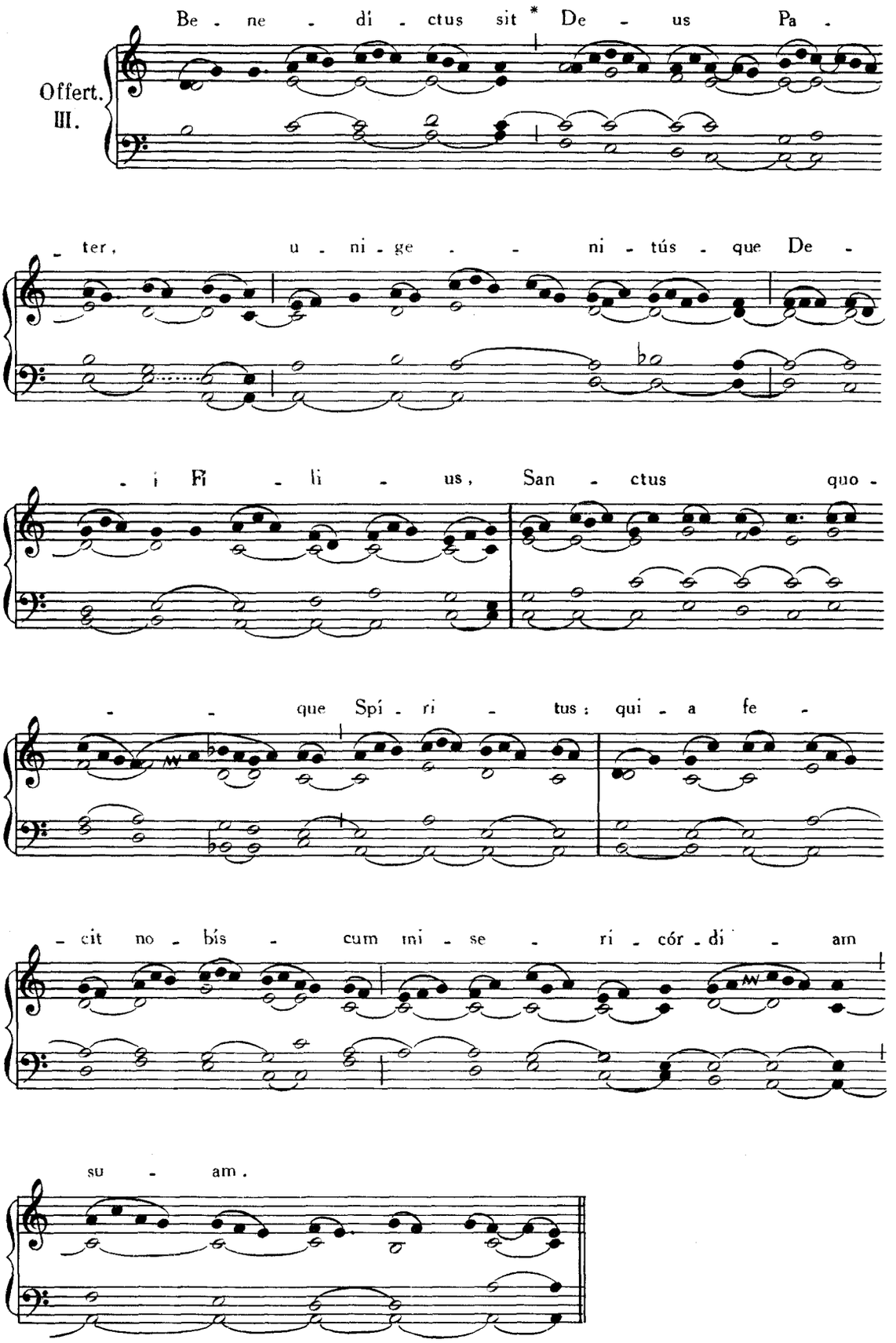
IN FESTO SANCTISSIMAE TRINITATIS.

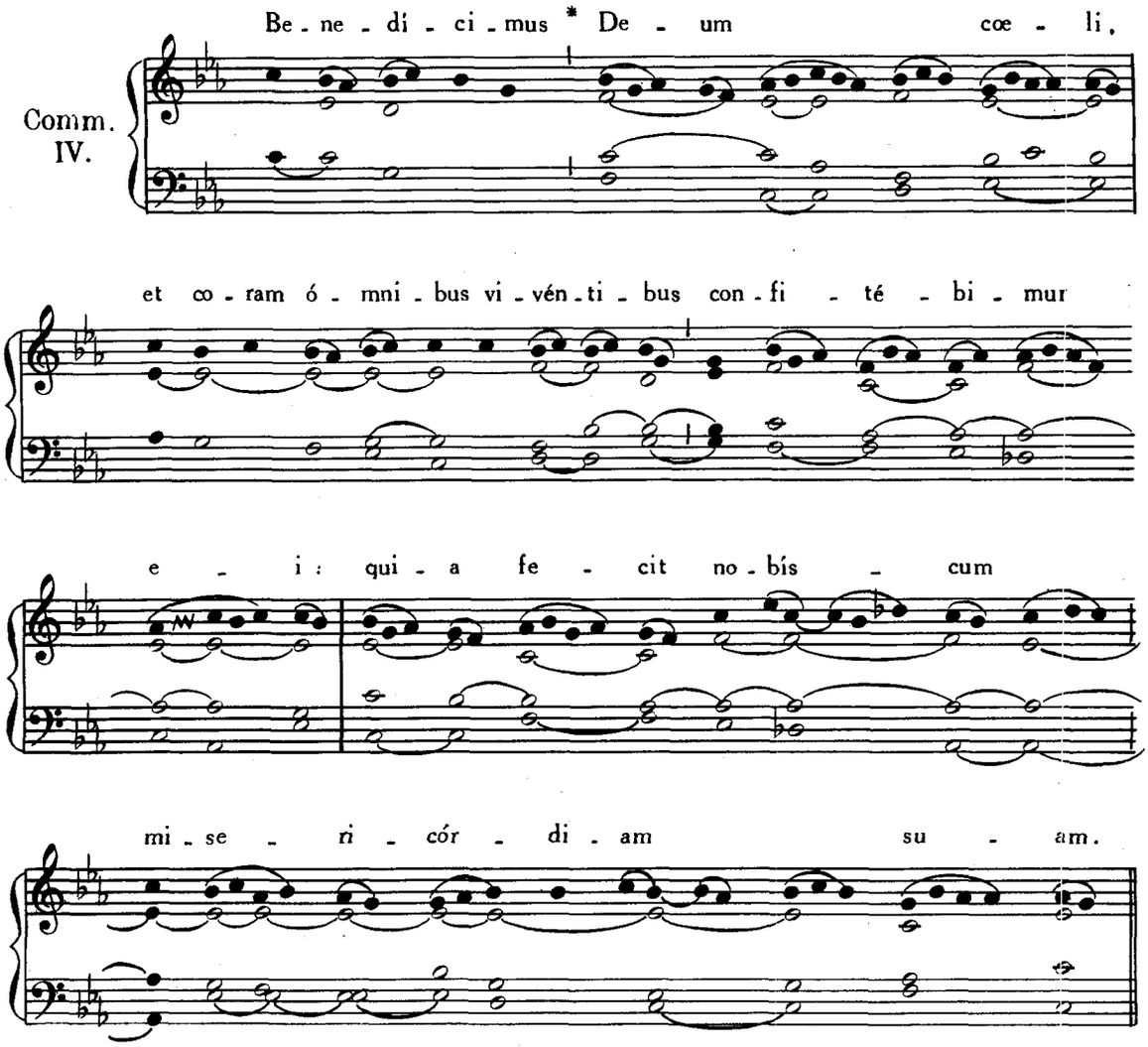



mi - se - ri - cór - di - am su - am. Ps. Dó - mi - ne Dó - mi - nus
no - ster: * quam ad - mi - rá - bi - le est no - men tu - um in u -
- ni - vér - sa ter - ra! Gló - ri - a Pa - tri, et Fi - li - o, et Spi - rí -
- tu - i San - cto. * Sic - ut e - rat in prin - cí - pi - o, et nunc, et sem - per,
et in sæ - cu - la sæ - cu - ló - rum. A - men.
Be - ne - dí - ctus es, * Dó - mi - ne,
Grad.
V.


qui in - tu - é - ris
a - bys - sos, et se - des su - per Ché -
- ru - bim.
℣. Be - ne - dí - - - - -
- - ctus es Do - - mi - ne,
in fir - ma - mén - to cœ - - li,
et lau - dá - bi - lis * in sæ - cu - la.

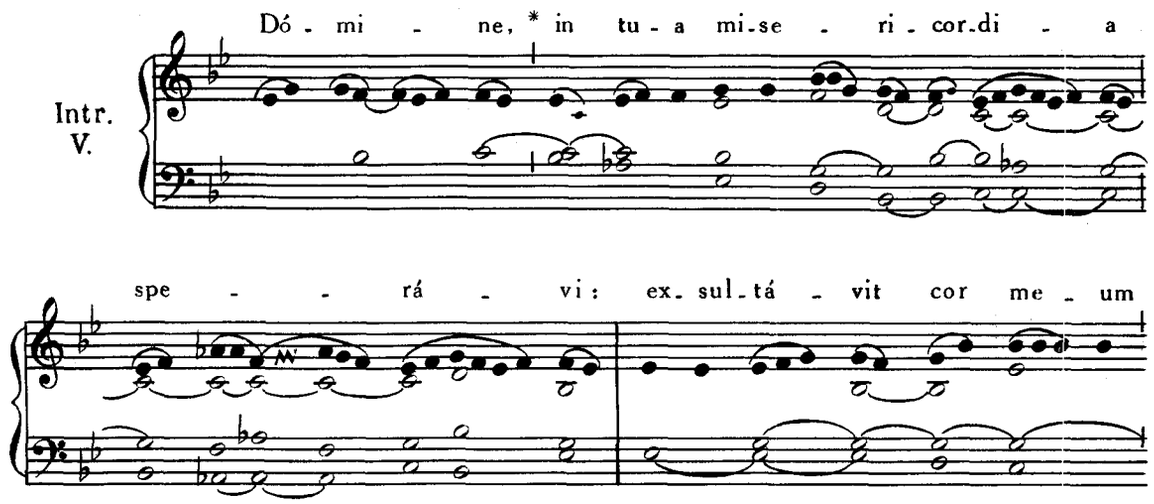

Al - le - lú - ia, * al - le - lú - ia.
VIII.
℣. Be - ne - dí - ctus es,
Dó - mi - ne De - us pa - trum no - stró - rum,
et lau - dá - bi - lis * in sáe - cu - la.

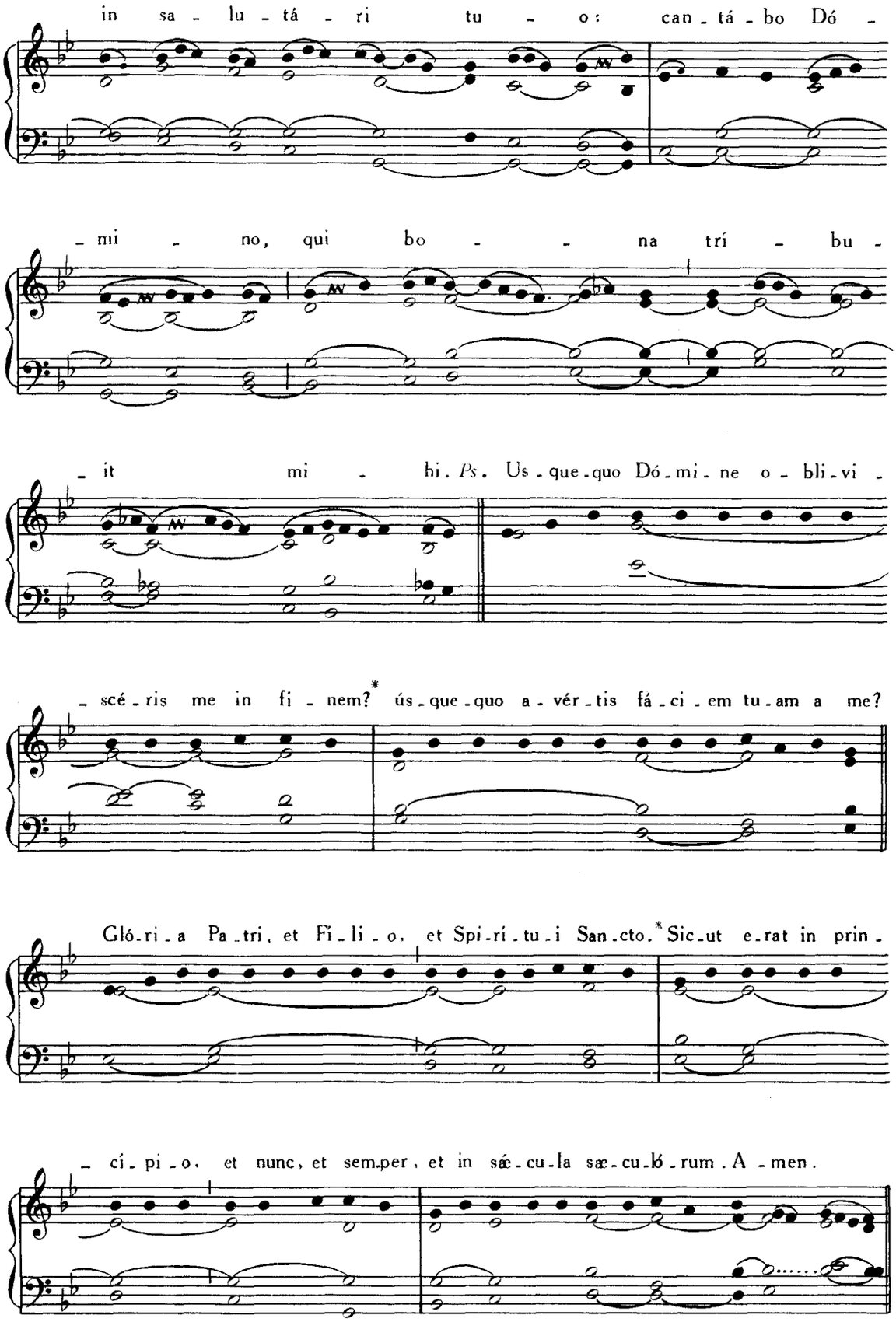

Offert.
III.
Be - ne - di - ctus sit * De - us Pa -
- ter, u - ni - ge - - ni - tús - que De -
- i Fi - li - us, San - ctus quo -
- - que Spí - ri - tus : qui - a fe -
- cit no - bis - cum mi - se - ri - cór - di - am
su - am.

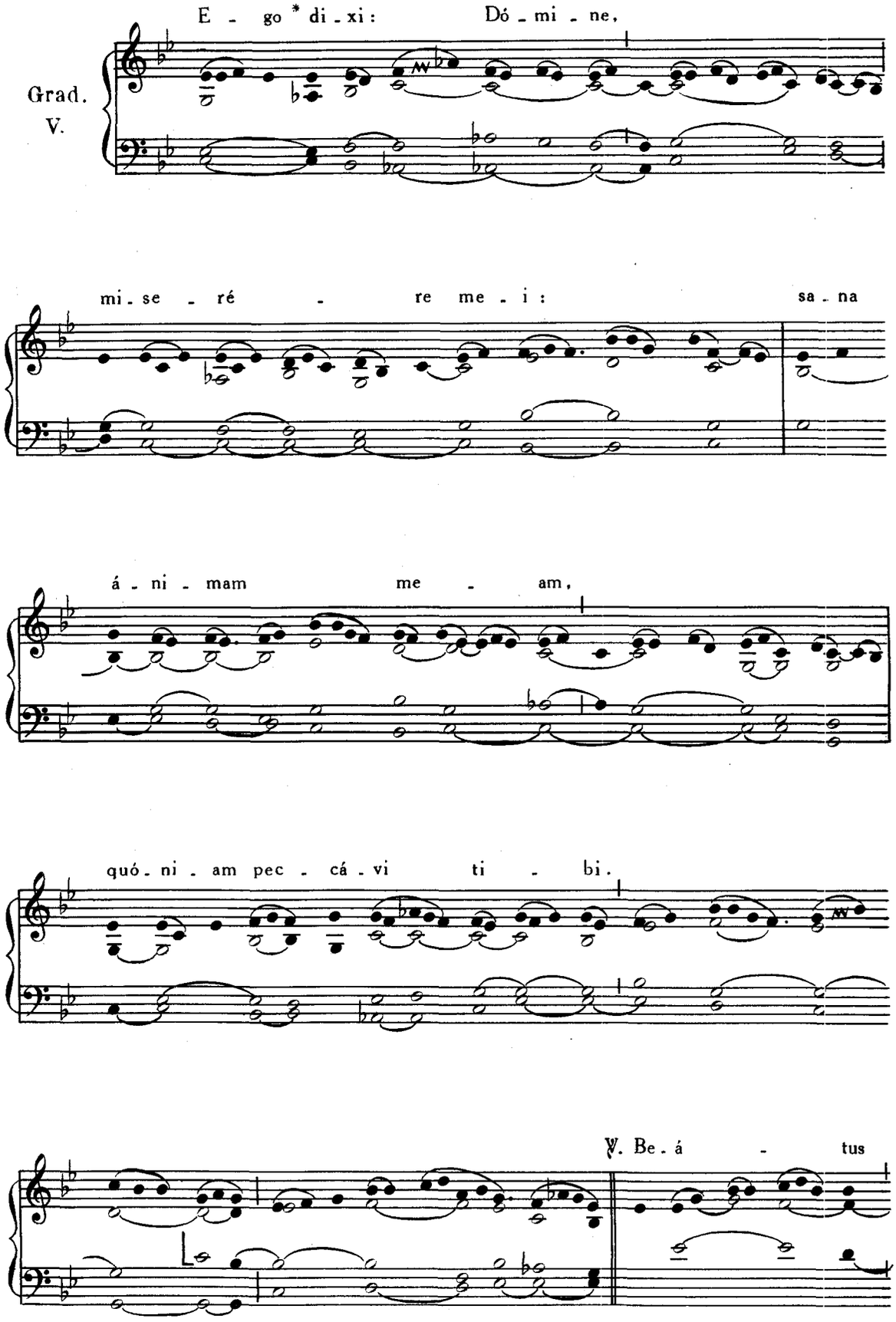


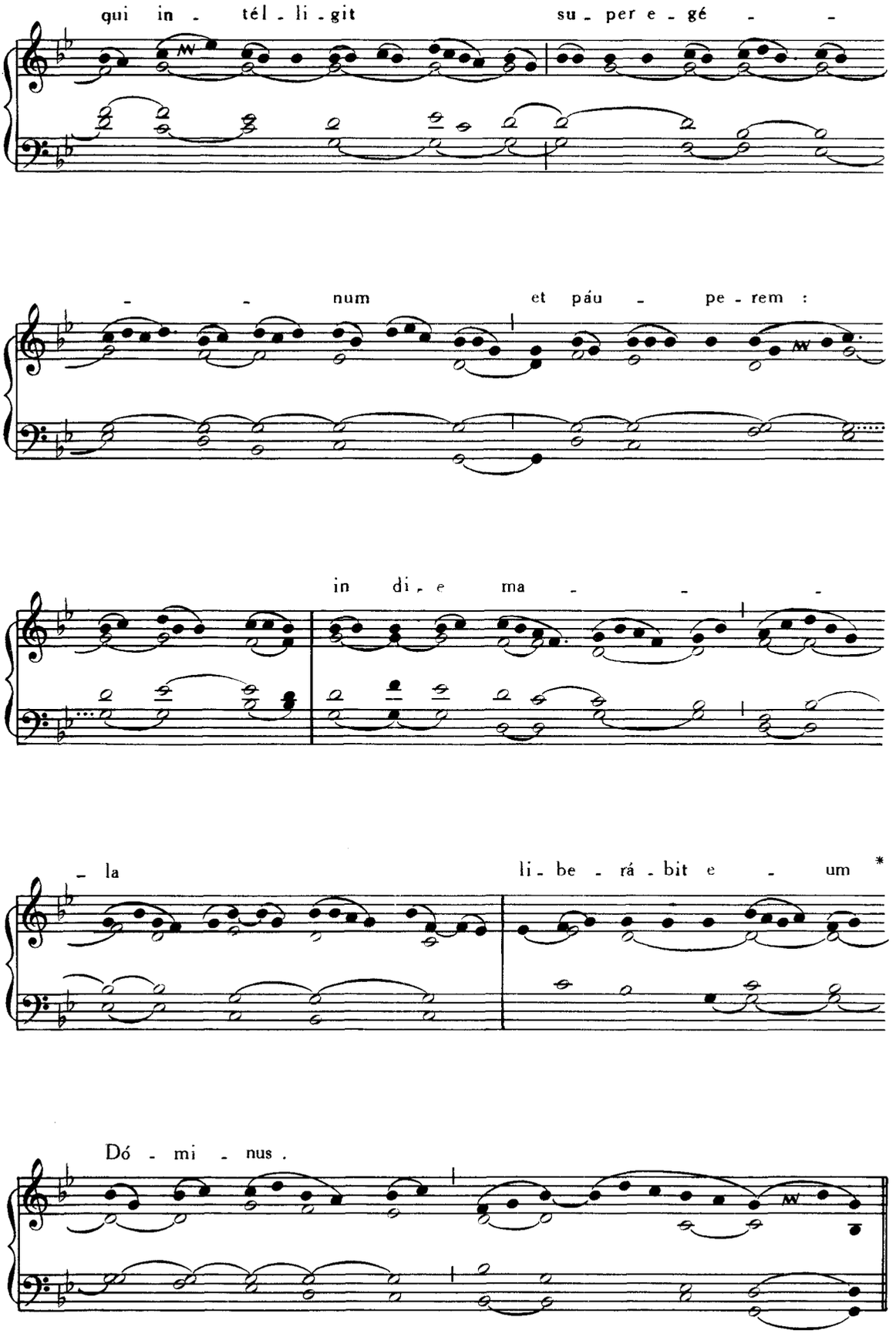
MISSA DOMINICÆ I. POST PENTECOSTEN

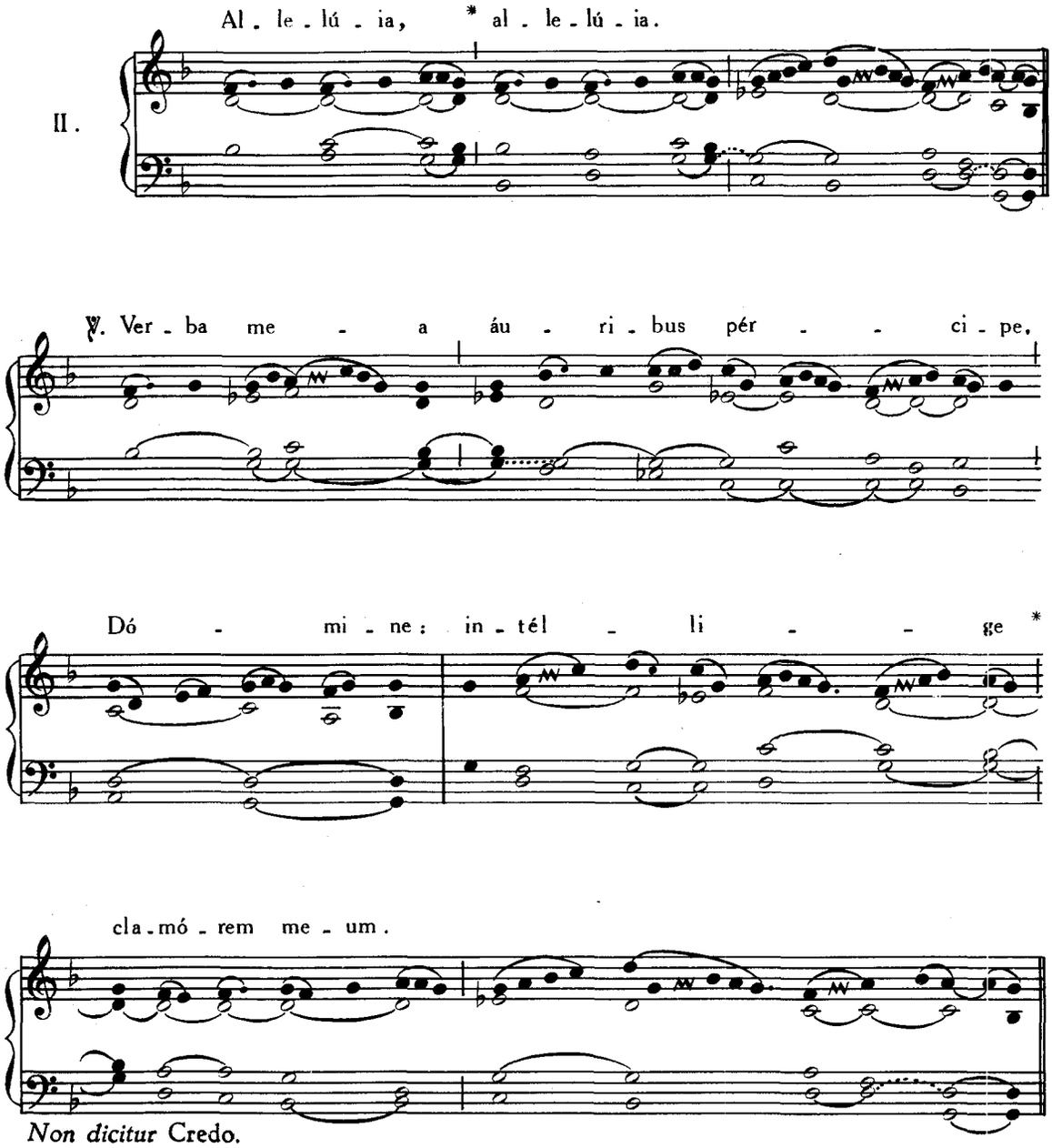
Haec Missa dicenda est diebus ferialibus hebdomadae sequentis.




in sa - lu - tá - ri tu - o: can - tá - bo Dó -
- mi - no, qui bo - - na tri - bu -
- it mi - hi. *Ps.* Us - que - quo Dó - mi - ne o - bli - vi -
- scé - ris me in fi - nem?* ús - que - quo a - vér - tis fá - ci - em tu - am a me?
Gló - ri - a Pa - tri, et Fi - li - o, et Spi - rí - tu - i San - cto.* Sic - ut e - rat in prin -
- cí - pi - o, et nunc, et sem - per, et in sæ - cu - la sæ - cu - ló - rum. A - men.


Grad.
V.
E - go * di - xi: Dó - mi - ne,
mi - se - ré - re me - i:
sa - na
á - ni - mam me - am,
quó - ni - am pec - cá - vi ti - bi.
℣. Be - á - tus


qui in - tél - li - git
su - per e - gé - -
- - num
et páu - pe - rem :
in di - e ma - - -
- la
li - be - rá - bit e - um *
Dó - mi - nus .



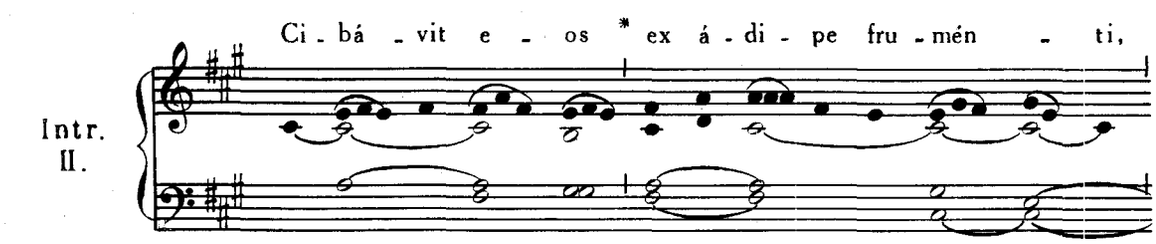
Non dicitur Credo.

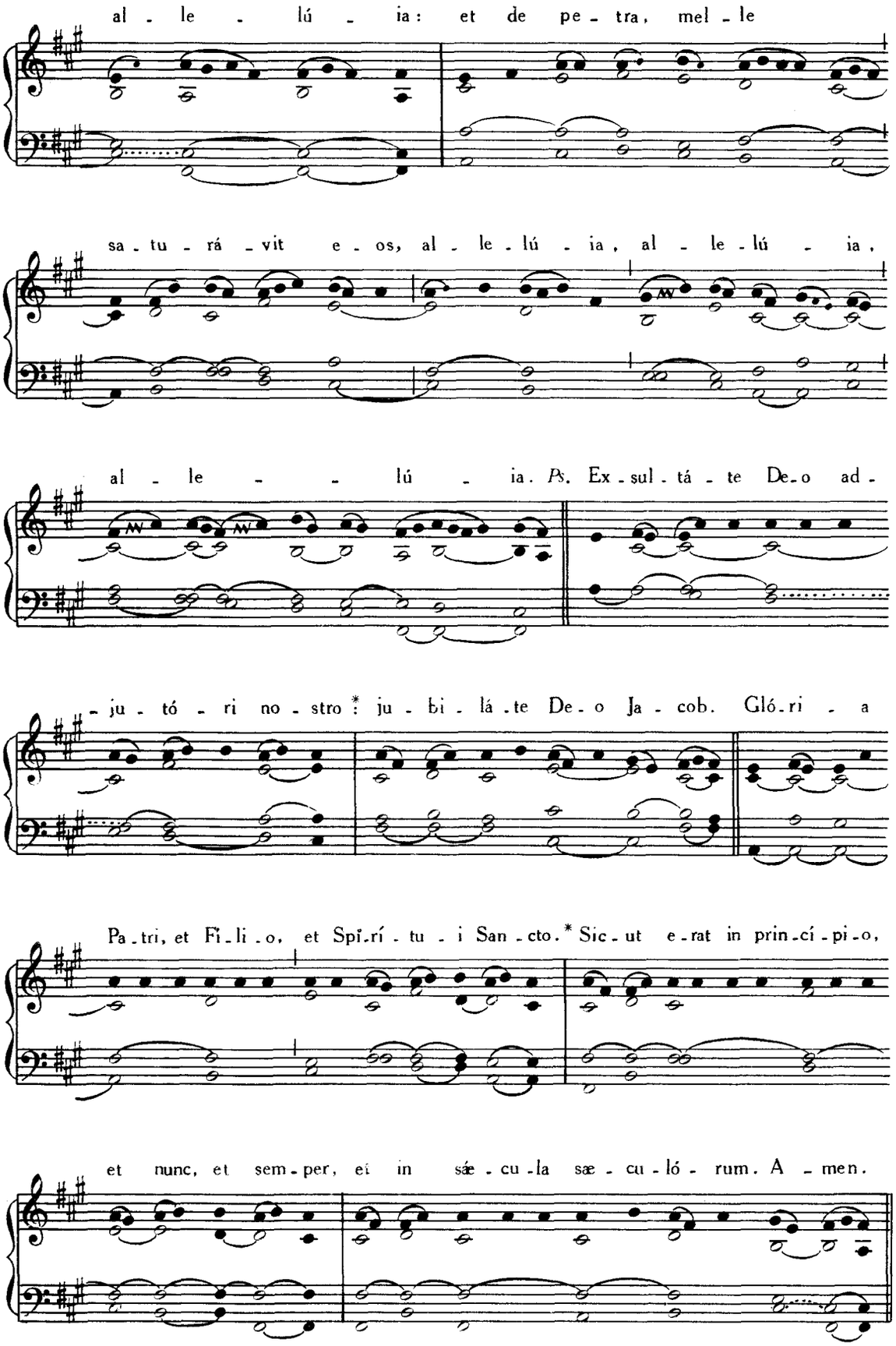
Offertorium. Inténde voci, Pars I, p. 245.

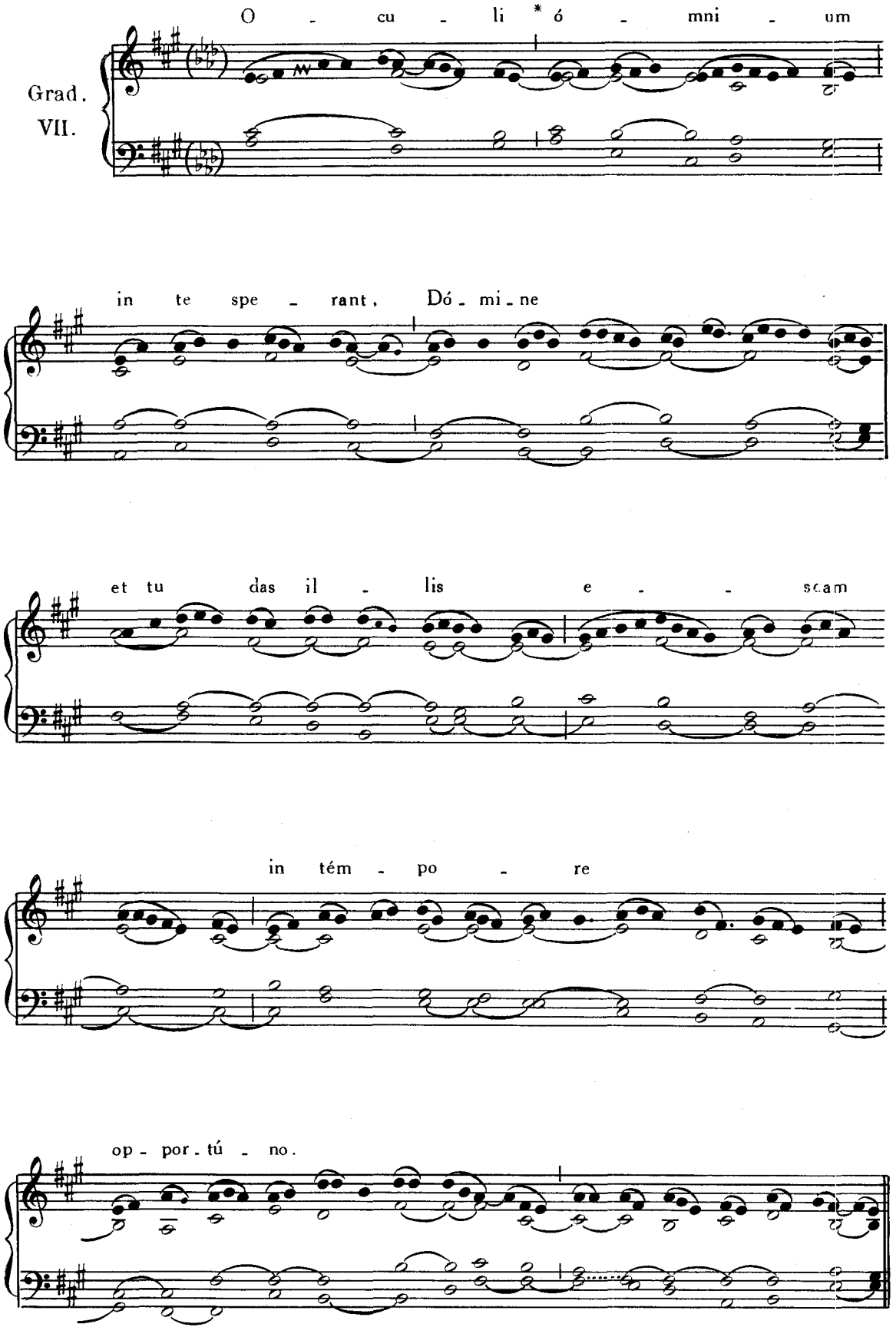
Communio. Narrábo ómnia *ibid,* p. 215.

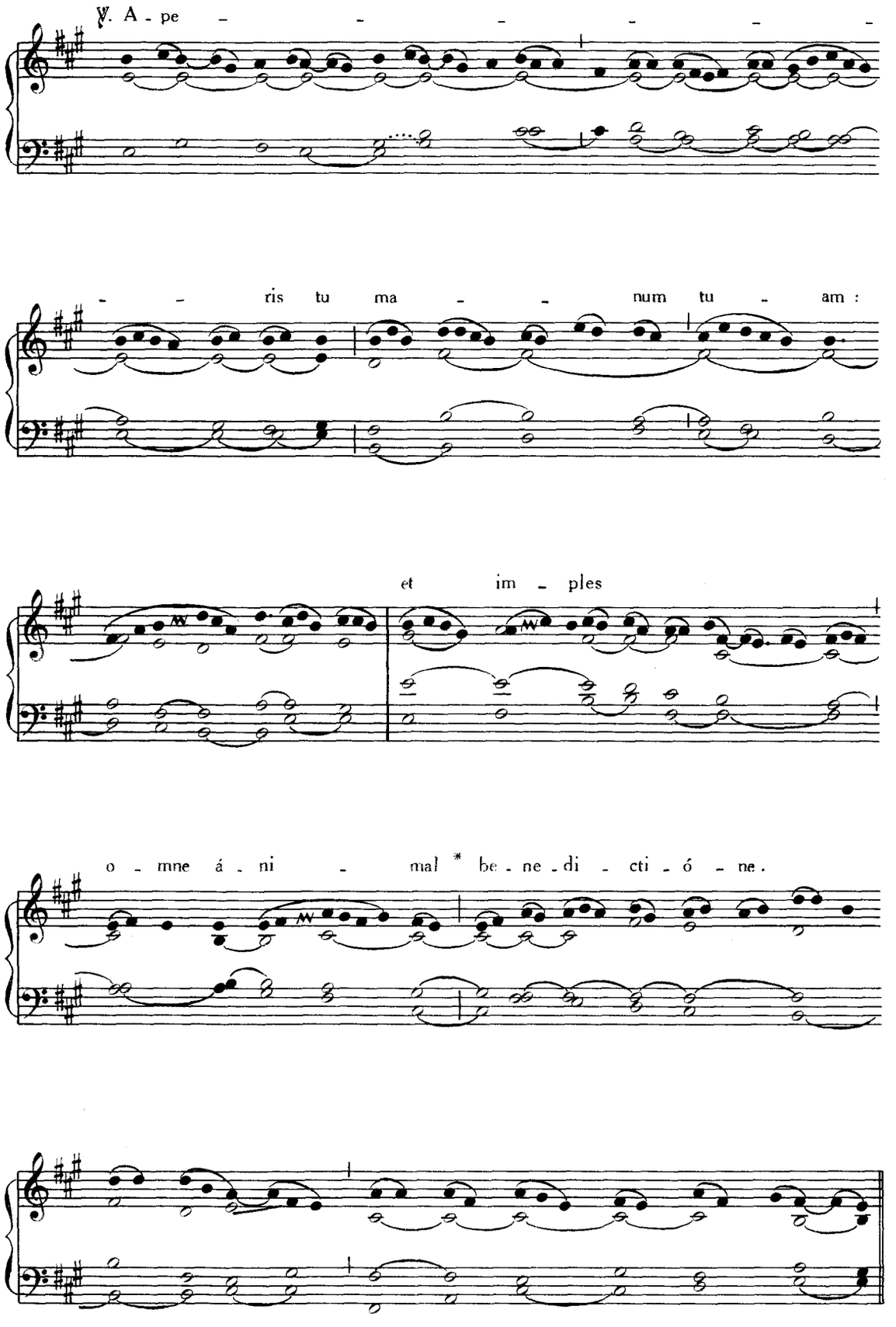
FERIA V, POST FESTUM S.SMAE TRINITATIS.

IN FESTO CORPORIS CHRISTI.



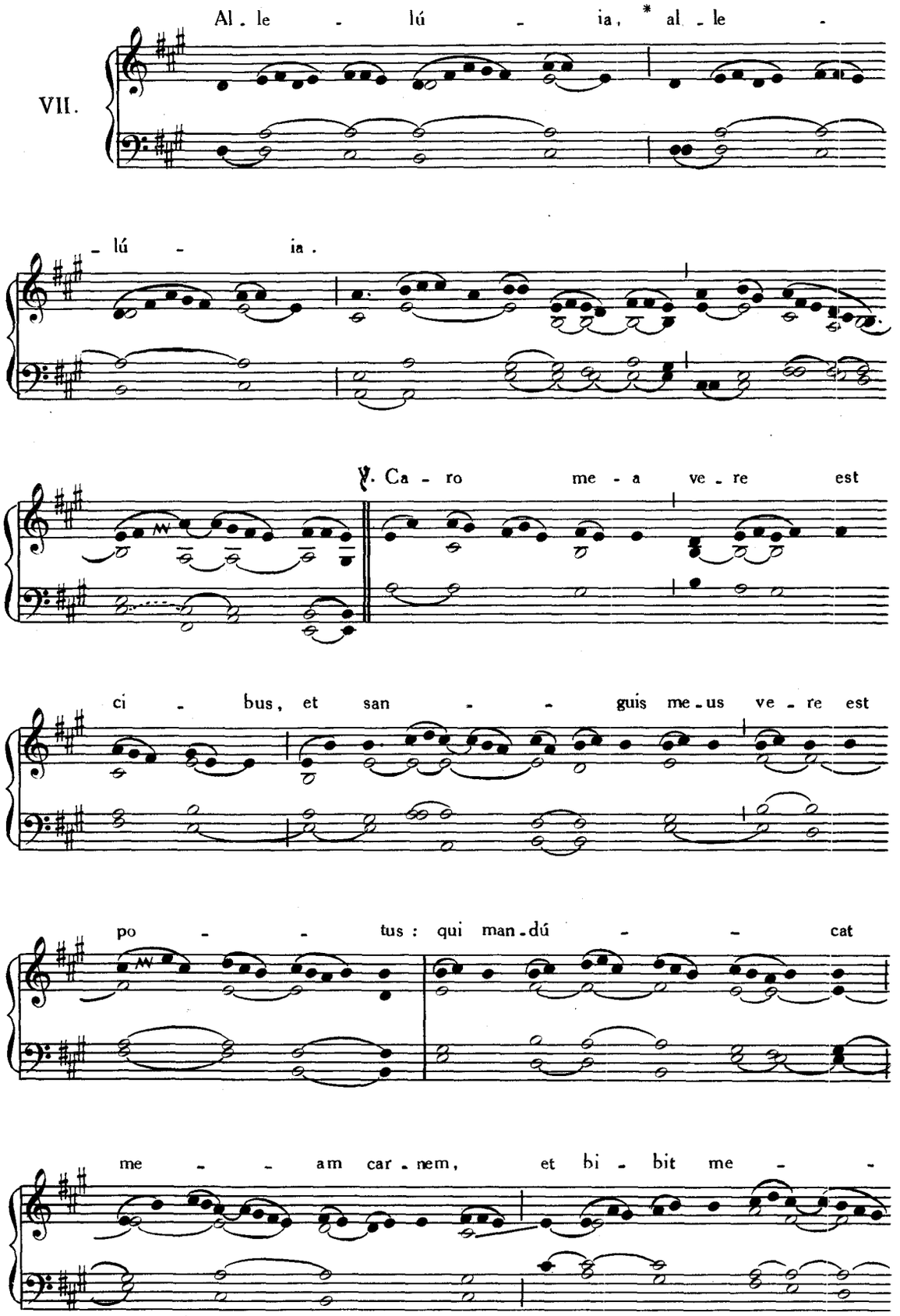

al - le - lú - ia: et de pe - tra, mel - le
sa - tu - rá - vit e - os, al - le - lú - ia, al - le - lú - ia,
al - le - - lú - ia. Ps. Ex - sul - tá - te De - o ad -
- ju - tó - ri no - stro * ju - bi - lá - te De - o Ja - cob. Gló - ri - a
Pa - tri, et Fi - li - o, et Spi - rí - tu - i San - cto. * Sic - ut e - rat in prin - cí - pi - o,
et nunc, et sem - per, et in sæ - cu - la sæ - cu - ló - rum. A - men.

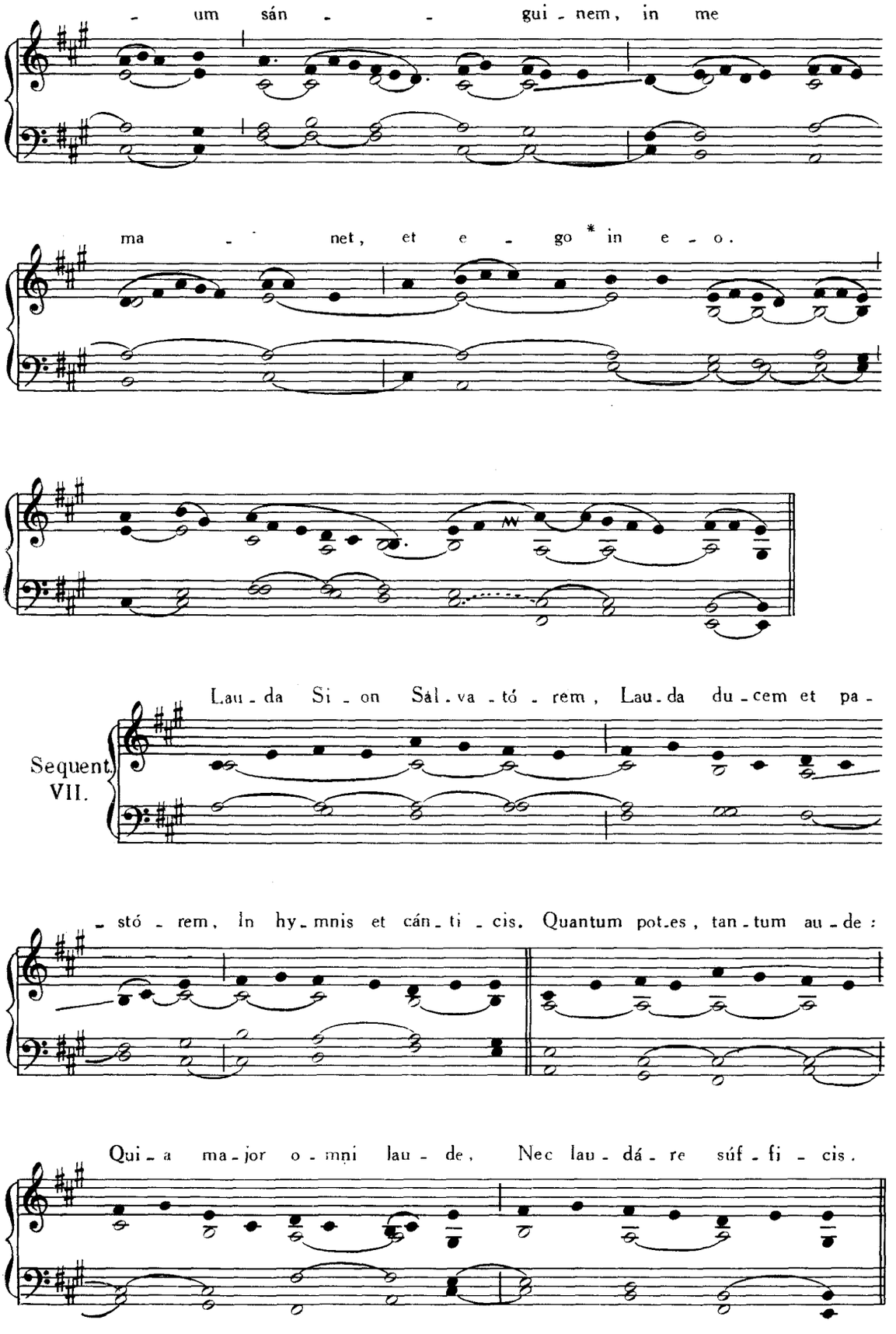

Grad.
VII.
O - cu - li * ó - mni - um
in te spe - rant, Dó - mi - ne
et tu das il - lis e - - scam
in tém - po - re
op - por - tú - no.

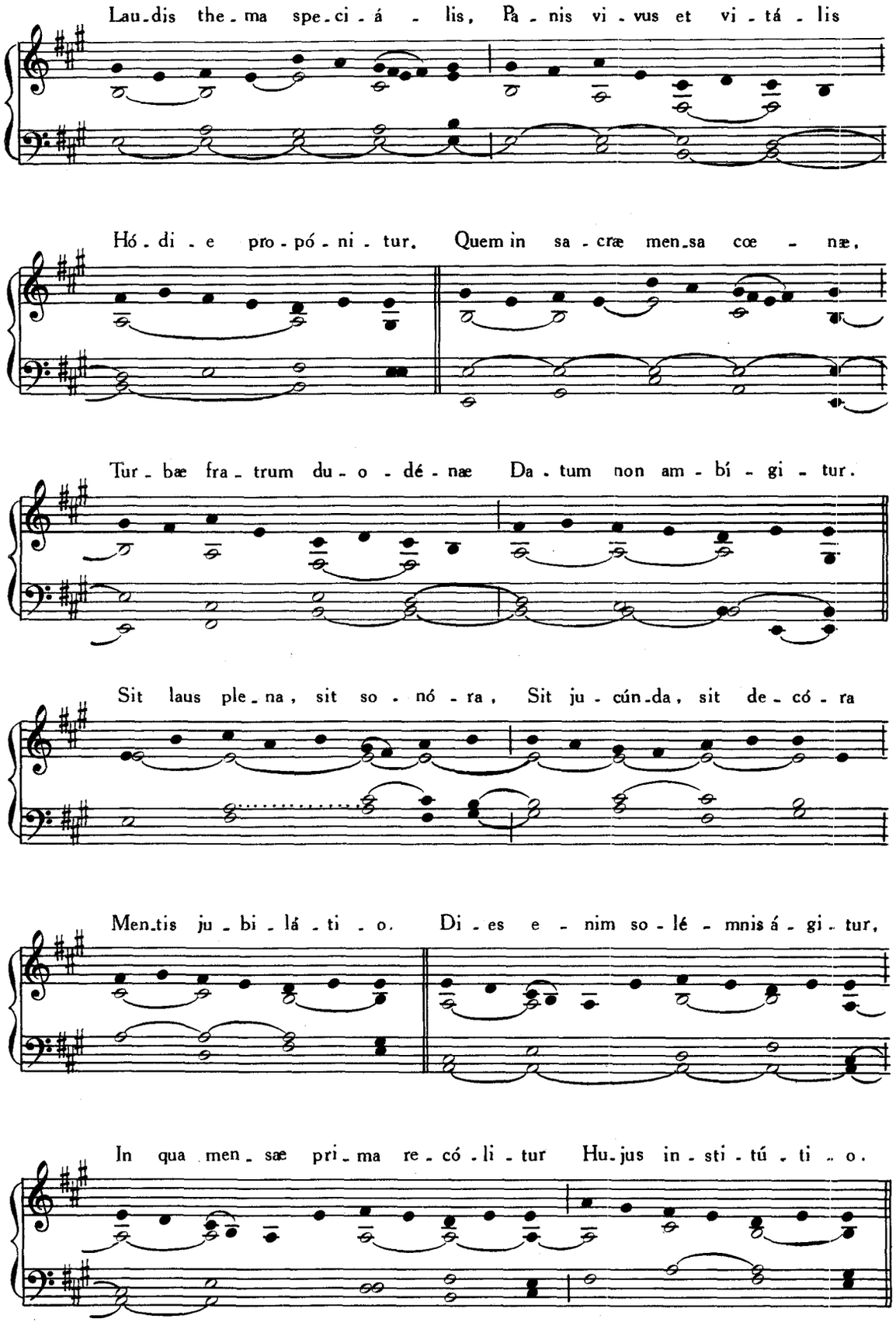


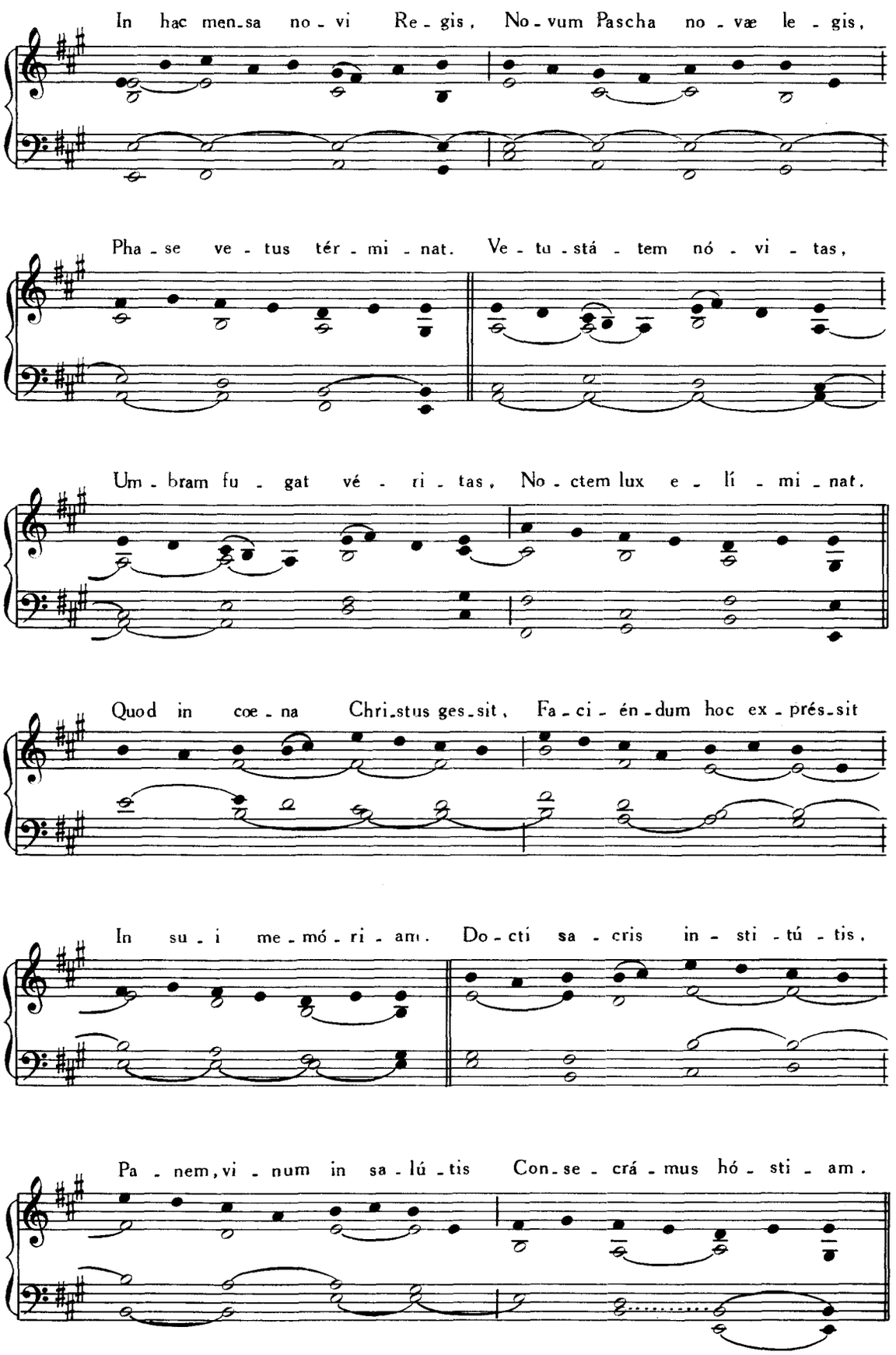
PARS II

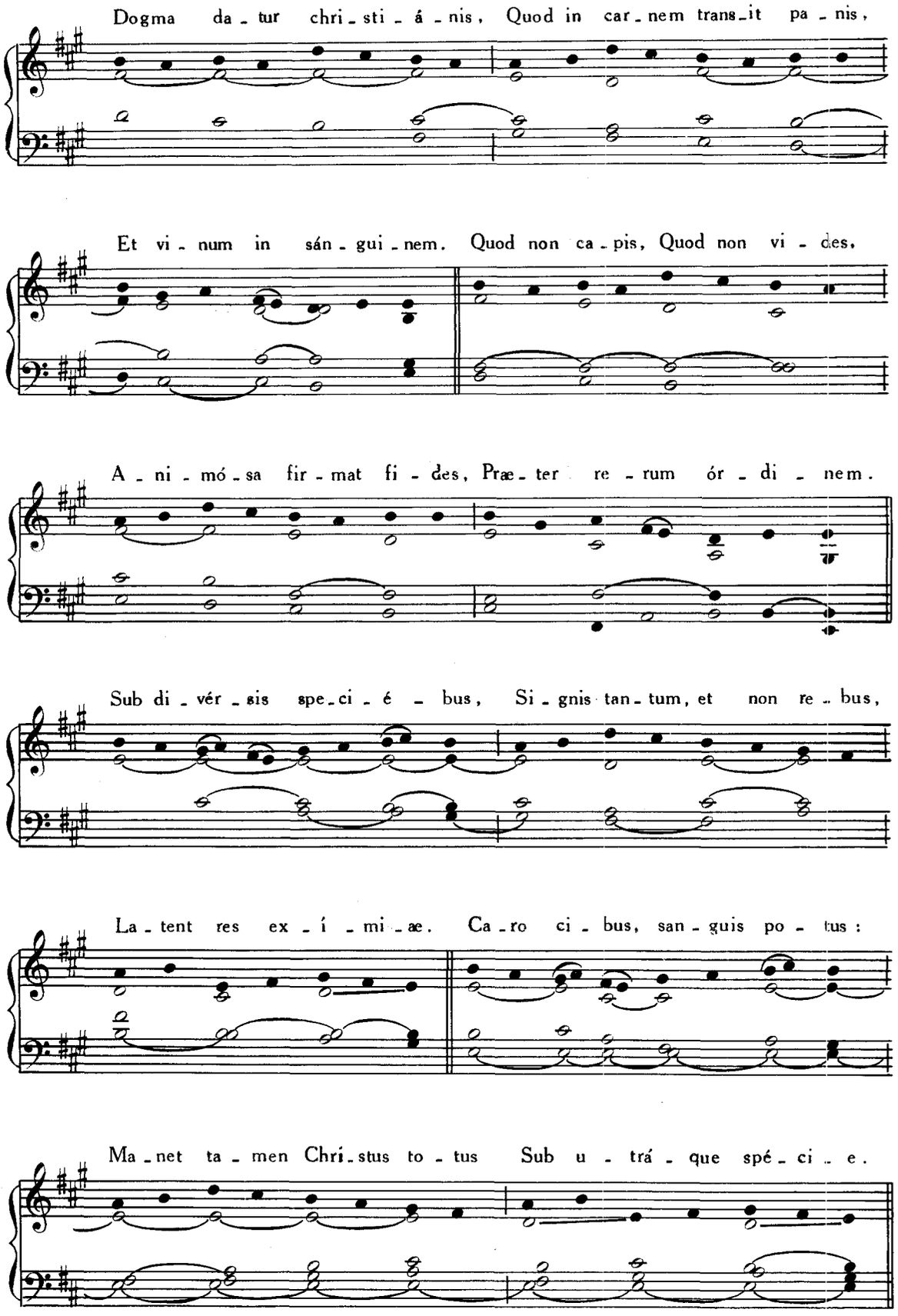
VII.

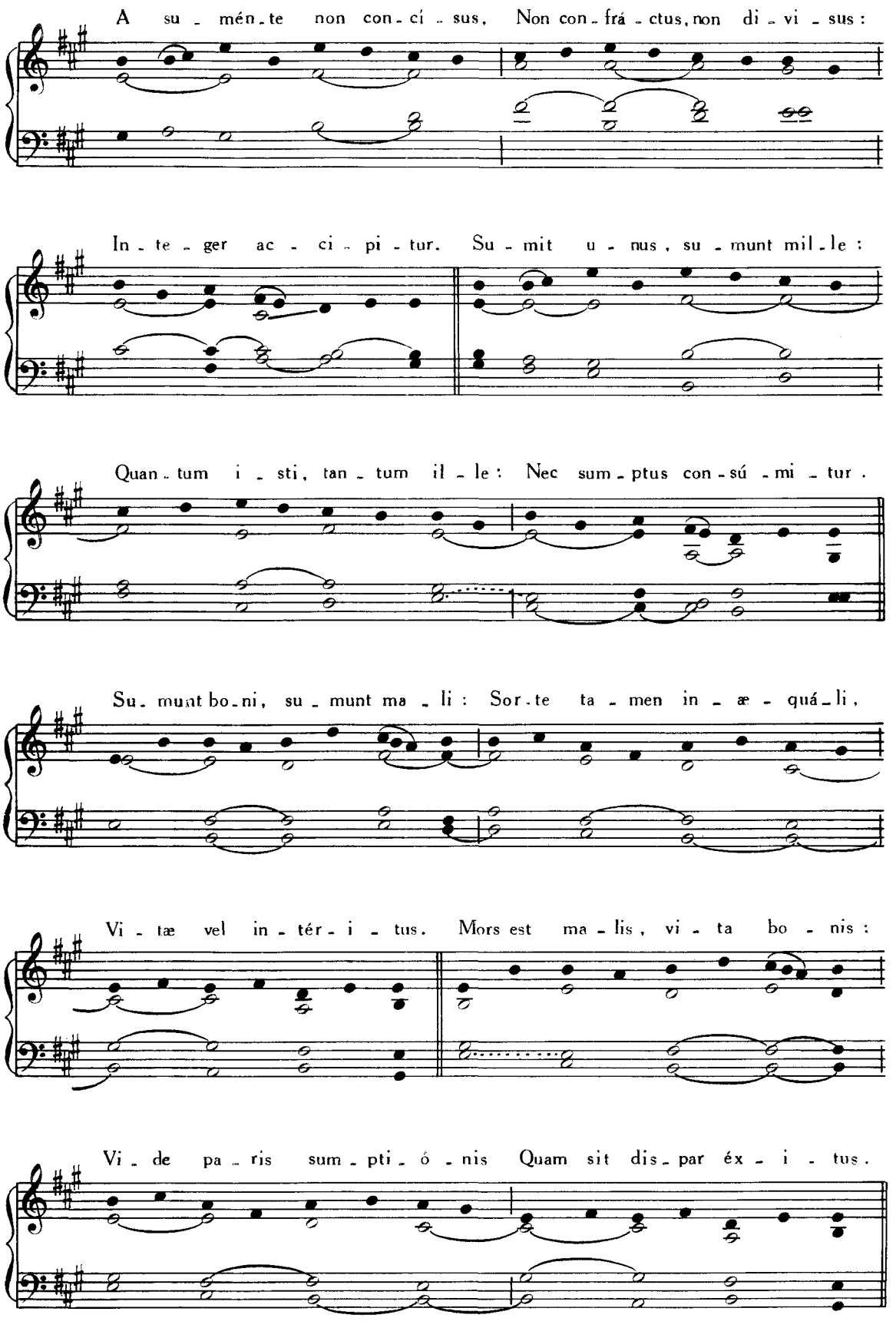

Al - le - lú - ia, * al - le -
- lú - ia.
℣. Ca - ro me - a ve - re est
ci - bus, et san - - guis me - us ve - re est
po - - tus : qui man - dú - - cat
me - - am car - nem, et bi - bit me - -

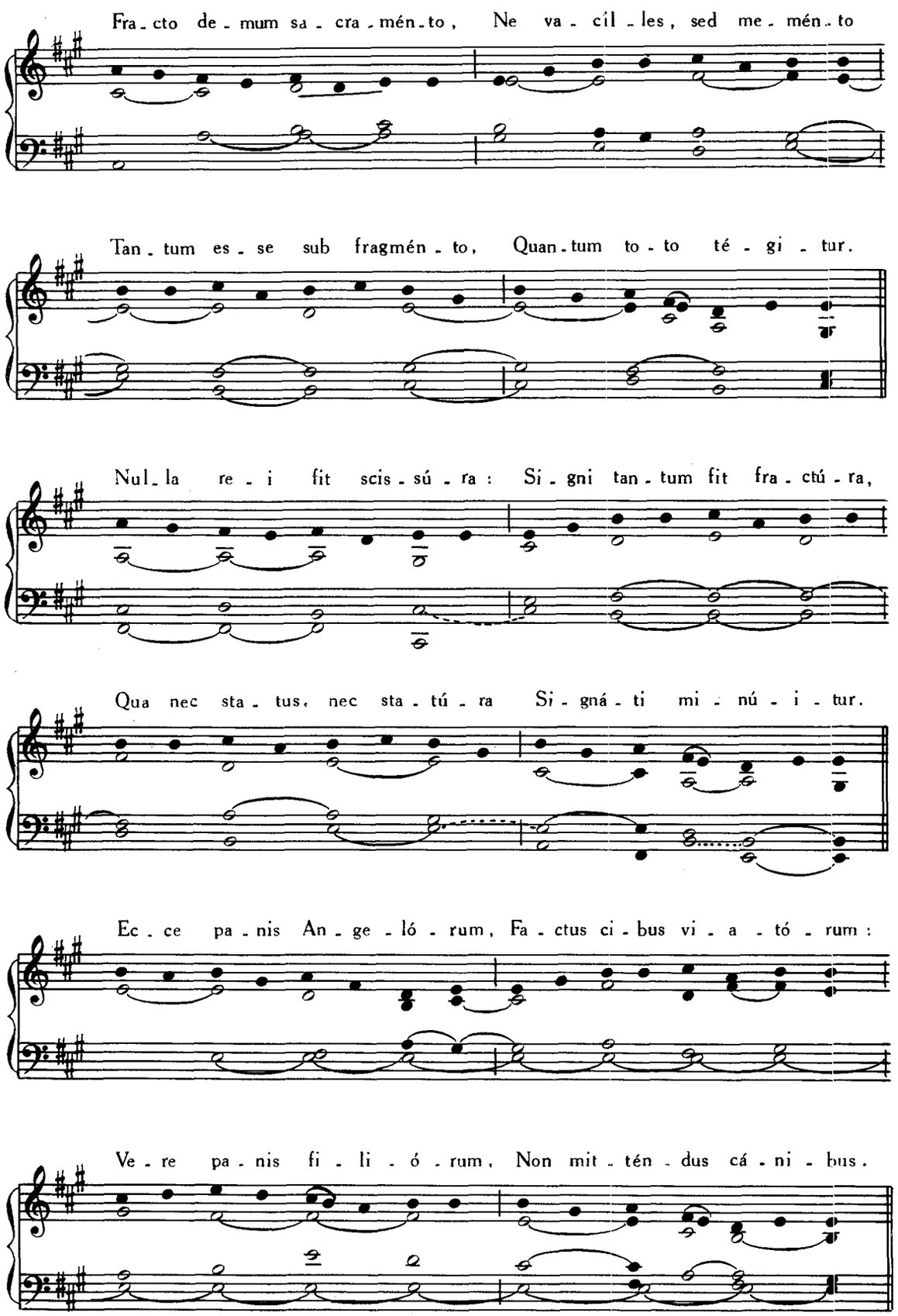

um sán gui - nem, in me
ma net, et e - go * in e - o.
Sequent. VII.
Lau - da Si - on Sál - va - tó - rem, Lau - da du - cem et pa -
- stó - rem, In hy - mnis et cán - ti - cis. Quantum pot - es, tan - tum au - de:
Qui - a ma - jor o - mni lau - de, Nec lau - dá - re súf - fi - cis.

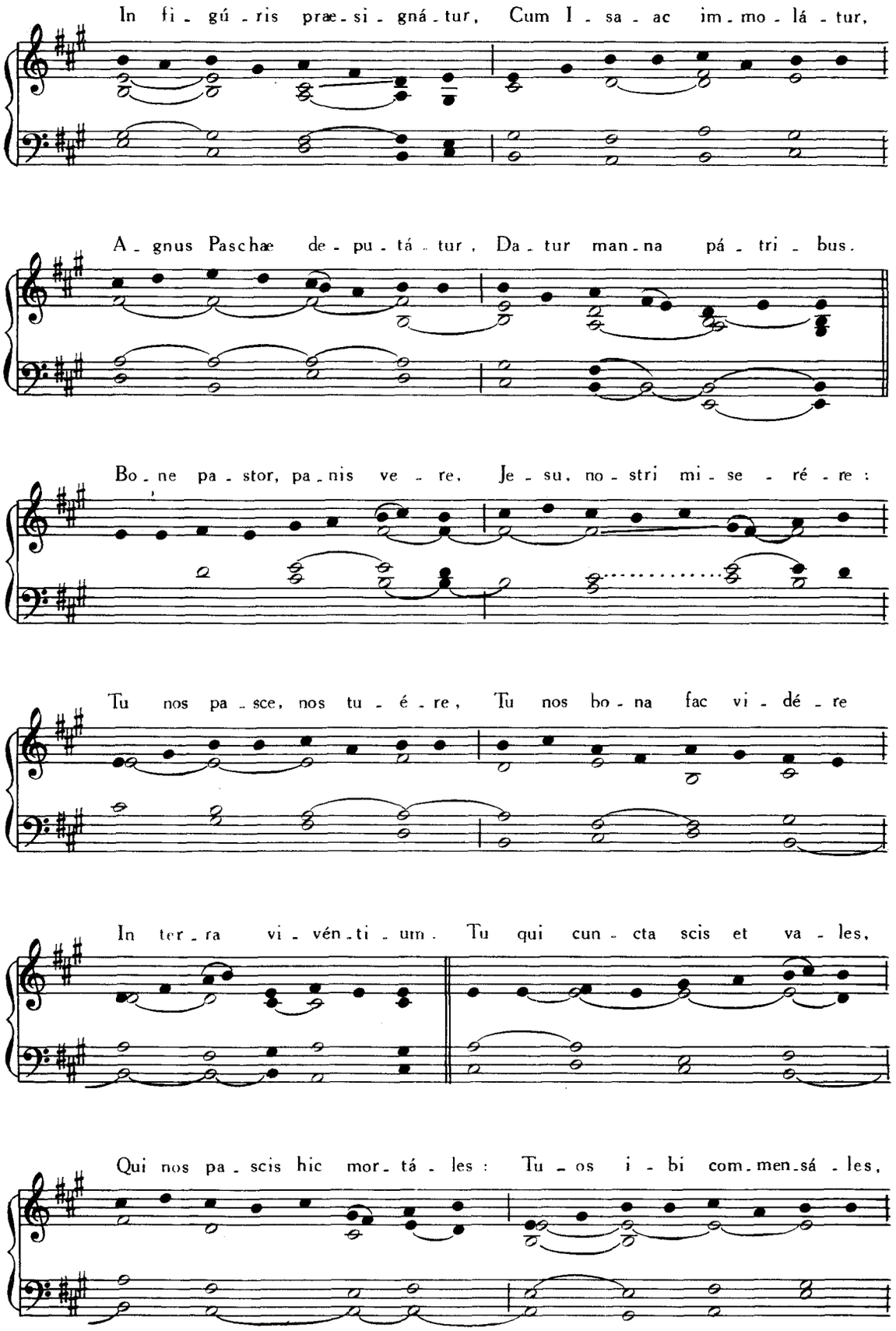

Lau-dis the-ma spe-ci-á - lis, Pa-nis vi-vus et vi-tá-lis
Hó-di-e pro-pó-ni-tur. Quem in sa-cræ men-sa cœ - næ,
Tur-bæ fra-trum du-o-dé-næ Da-tum non am-bí-gi-tur.
Sit laus ple-na, sit so-nó-ra, Sit ju-cún-da, sit de-có-ra
Men-tis ju-bi-lá-ti-o. Di-es e-nim so-lé-mnis á-gi-tur,
In qua men-sæ pri-ma re-có-li-tur Hu-jus in-sti-tú-ti-o.

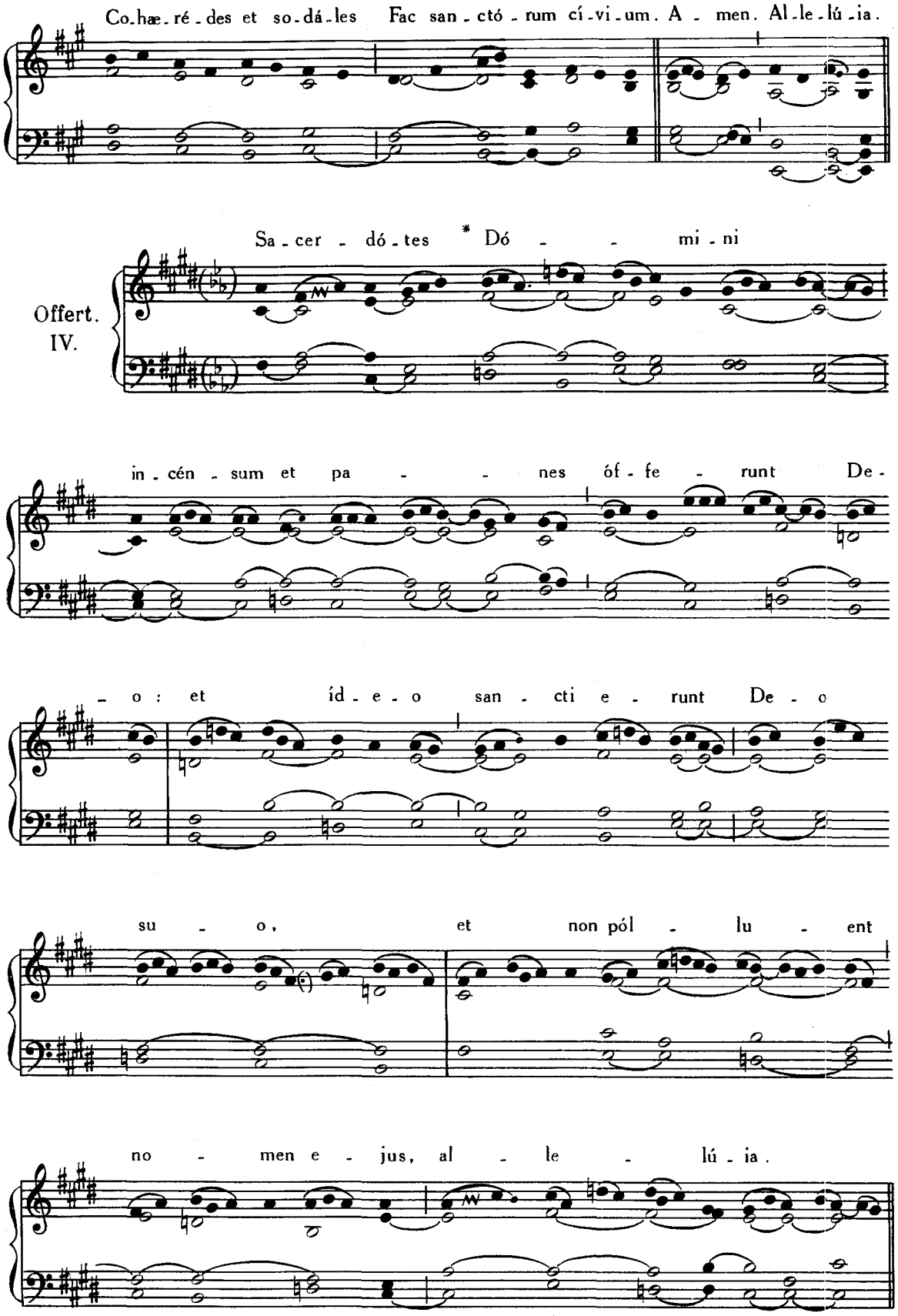

In hac men-sa no-vi Re-gis, No-vum Pascha no-væ le-gis,
Pha-se ve-tus tér-mi-nat. Ve-tu-stá-tem nó-vi-tas,
Um-bram fu-gat vé-ri-tas, No-ctem lux e-lí-mi-nat.
Quod in coe-na Chri-stus ges-sit, Fa-ci-én-dum hoc ex-prés-sit
In su-i me-mó-ri-am. Do-cti sa-cris in-sti-tú-tis,
Pa-nem, vi-num in sa-lú-tis Con-se-crá-mus hó-sti-am.

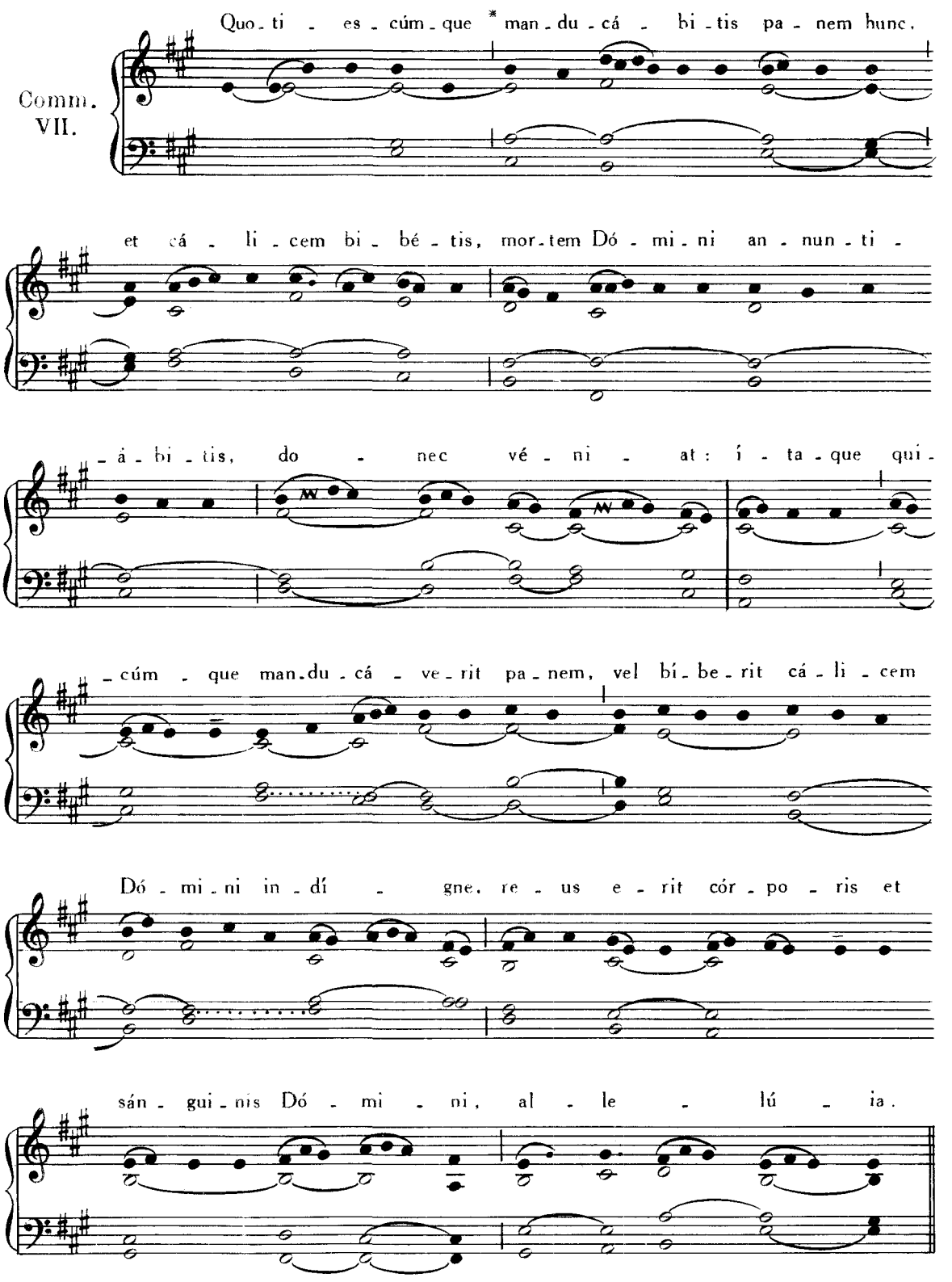

Dogma da - tur chri - sti - á - nis, Quod in car - nem trans - it pa - nis,
Et vi - num in sán - gui - nem. Quod non ca - pis, Quod non vi - des,
A - ni - mó - sa fir - mat fi - des, Præ - ter re - rum ór - di - nem.
Sub di - vér - sis spe - ci - é - bus, Si - gnis tan - tum, et non re - bus,
La - tent res ex - í - mi - æ. Ca - ro ci - bus, san - guis po - tus :
Ma - net ta - men Chri - stus to - tus Sub u - trá - que spé - ci - e.


A su - mén - te non con - cí - sus, Non con - frá - ctus, non di - vi - sus :
In - te - ger ac - ci - pi - tur. Su - mit u - nus, su - munt mil - le :
Quan - tum i - sti, tan - tum il - le : Nec sum - ptus con - sú - mi - tur.
Su - munt bo - ni, su - munt ma - li : Sor - te ta - men in - æ - quá - li,
Vi - tæ vel in - tér - i - tus. Mors est ma - lis, vi - ta bo - nis :
Vi - de pa - ris sum - pti - ó - nis Quam sit dis - par éx - i - tus.

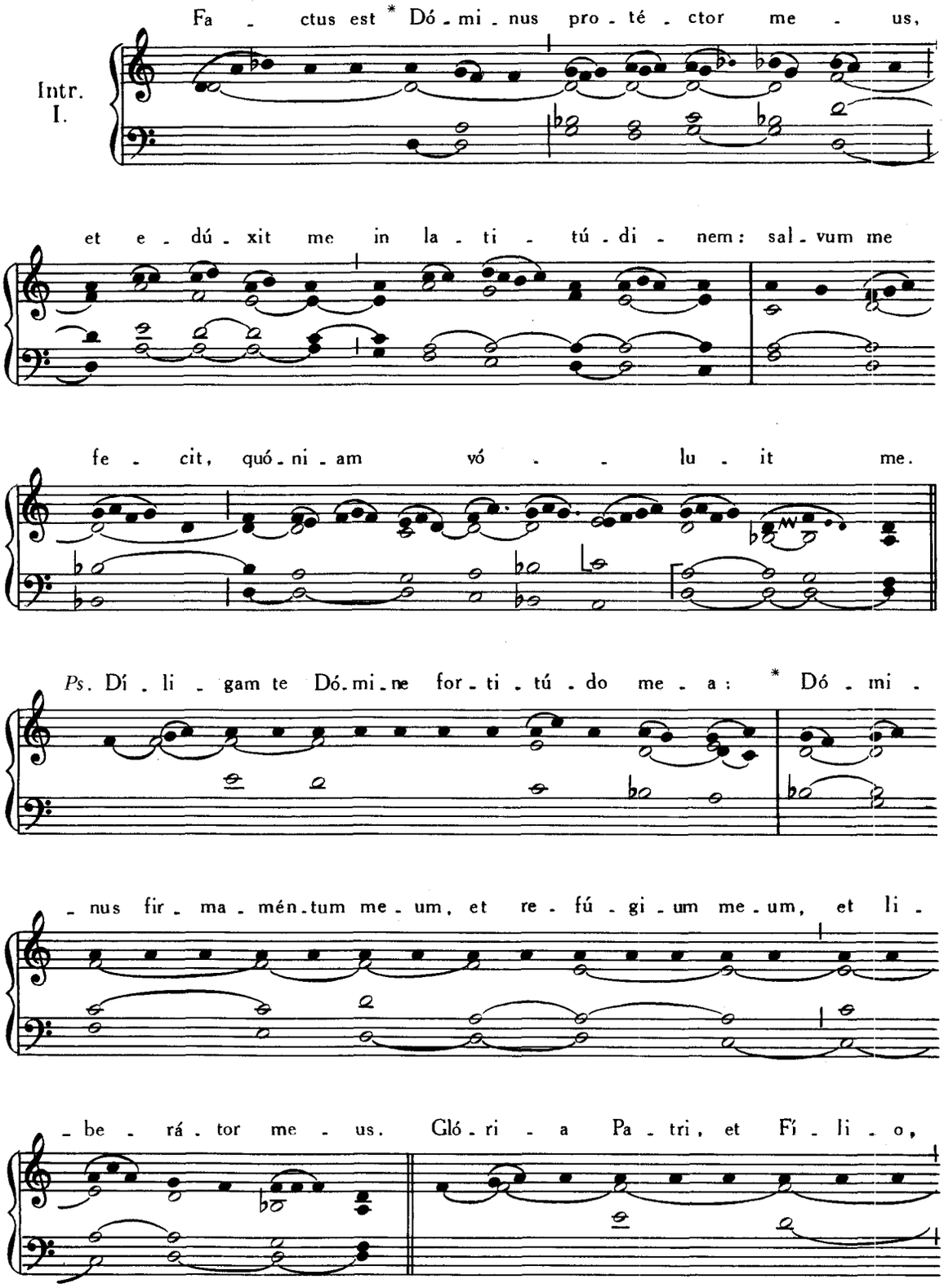

Fra - cto de - mum sa - cra - mén - to, Ne va - cil - les, sed me - mén - to
Tan - tum es - se sub fragmén - to, Quan - tum to - to té - gi - tur.
Nul - la re - i fit scis - sú - ra : Si - gni tan - tum fit fra - ctú - ra,
Qua nec sta - tus, nec sta - tú - ra Si - gná - ti mi - nú - i - tur.
Ec - ce pa - nis An - ge - ló - rum, Fa - ctus ci - bus vi - a - tó - rum :
Ve - re pa - nis fi - li - ó - rum, Non mit - tén - dus cá - ni - bus.

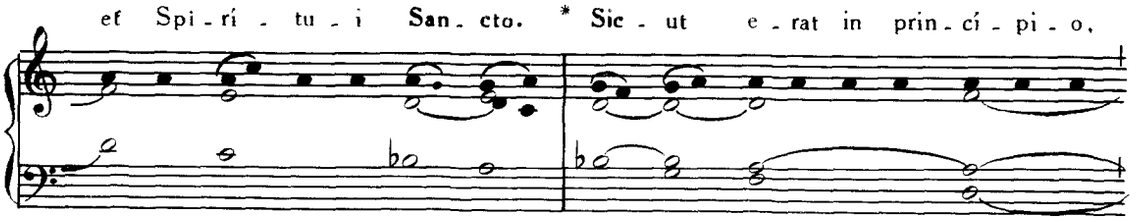

In fi - gú - ris præ - si - gná - tur, Cum I - sa - ac im - mo - lá - tur,
A - gnus Paschæ de - pu - tá - tur, Da - tur man - na pá - tri - bus.
Bo - ne pa - stor, pa - nis ve - re, Je - su, no - stri mi - se - ré - re :
Tu nos pa - sce, nos tu - é - re, Tu nos bo - na fac vi - dé - re
In ter - ra vi - vén - ti - um. Tu qui cun - cta scis et va - les,
Qui nos pa - scis hic mor - tá - les : Tu - os i - bi com - men - sá - les,

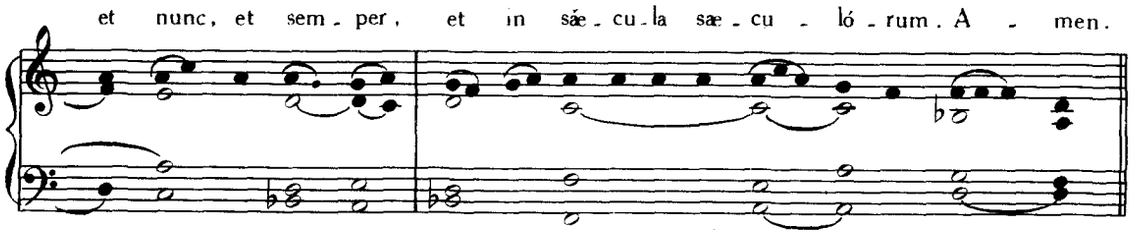

Co.hæ.ré.des et so.dá.les Fac san.ctó.rum cí.vi.um. A.men. Al.le.lú.ia.
Offert.
IV.
Sa.cer.dó.tes * Dó.mi.ni
in.cén.sum et pa.nes óf.fe.runt De.
o: et íd.e.o san.cti e.runt De.o
su.o, et non pól.lu.ent
no.men e.jus, al.le.lú.ia.


Comm. VII.
Quo - ti - es - cúm - que * man - du - cá - bi - tis pa - nem hunc,
et cá - li - cem bi - bé - tis, mor - tem Dó - mi - ni an - nun - ti -
- á - bi - tis, do - nec vé - ni - at : í - ta - que qui -
- cúm - que man - du - cá - ve - rit pa - nem, vel bí - be - rit cá - li - cem
Dó - mi - ni in - dí - gne, re - us e - rit cór - po - ris et
sán - gui - nis Dó - mi - ni, al - le - lú - ia.

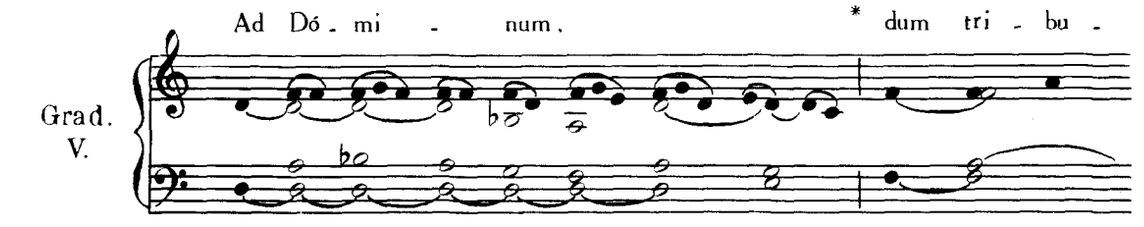
DOMINICA II. POST PENTECOSTEN

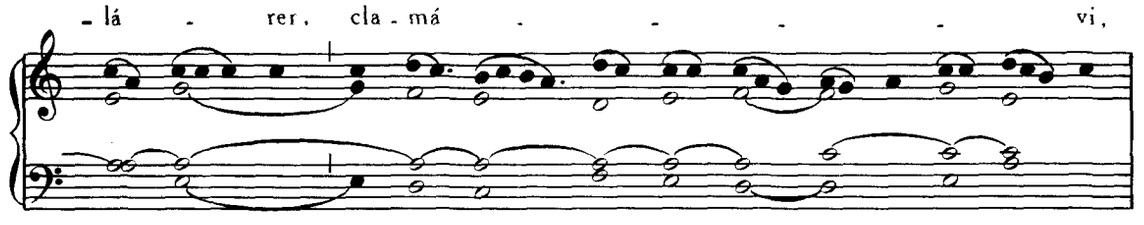


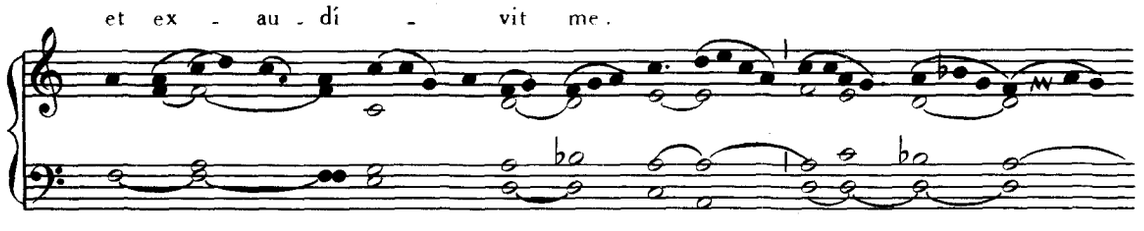


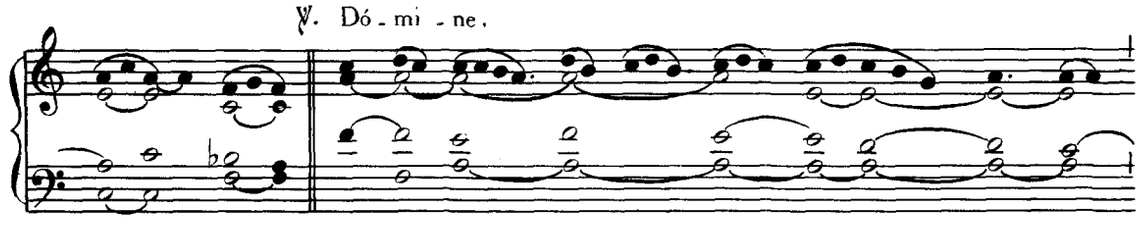


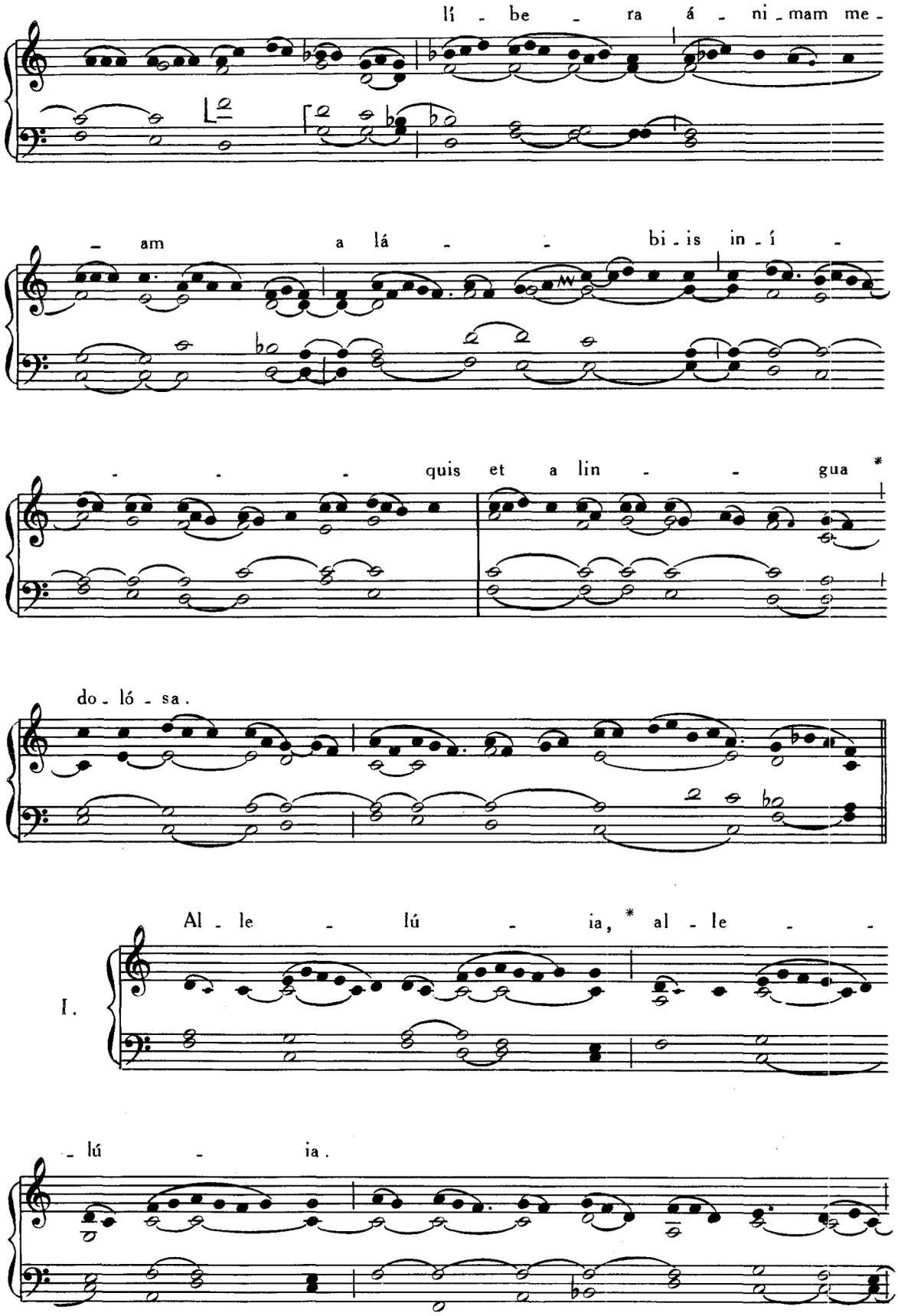
Dicitur Glória in excélsis *in omnibus dominicis post Pentecosten: non dicitur autem in diebus ferialibus quando adhibetur Missa dominicae praecedentis.*

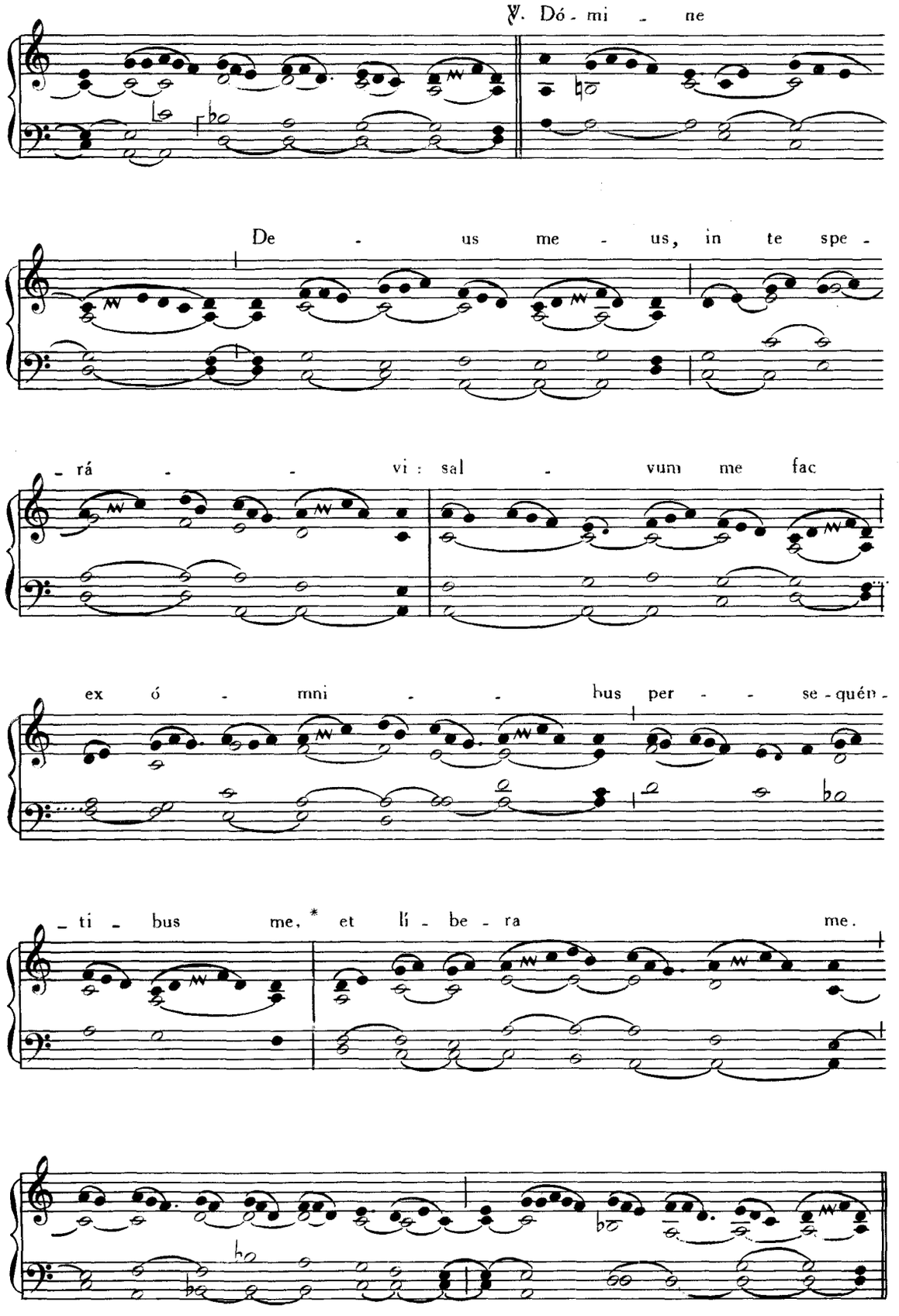




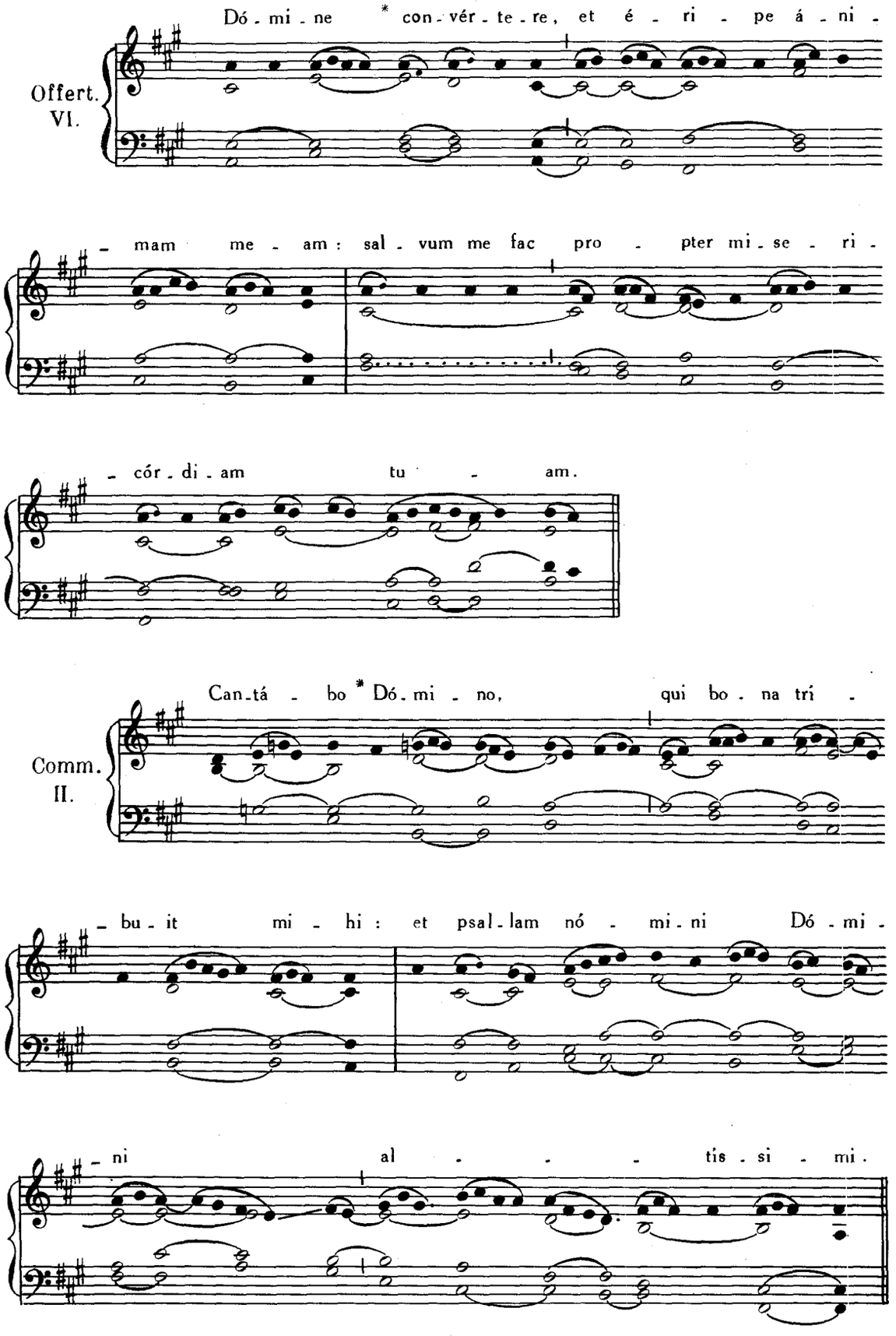





lí - be - ra á - ni - mam me -
- am a lá - - bi - is in - í -
- - - quis et a lin - - gua *
do - ló - sa.
I.
Al - le - lú - ia, * al - le - -
- lú - ia.

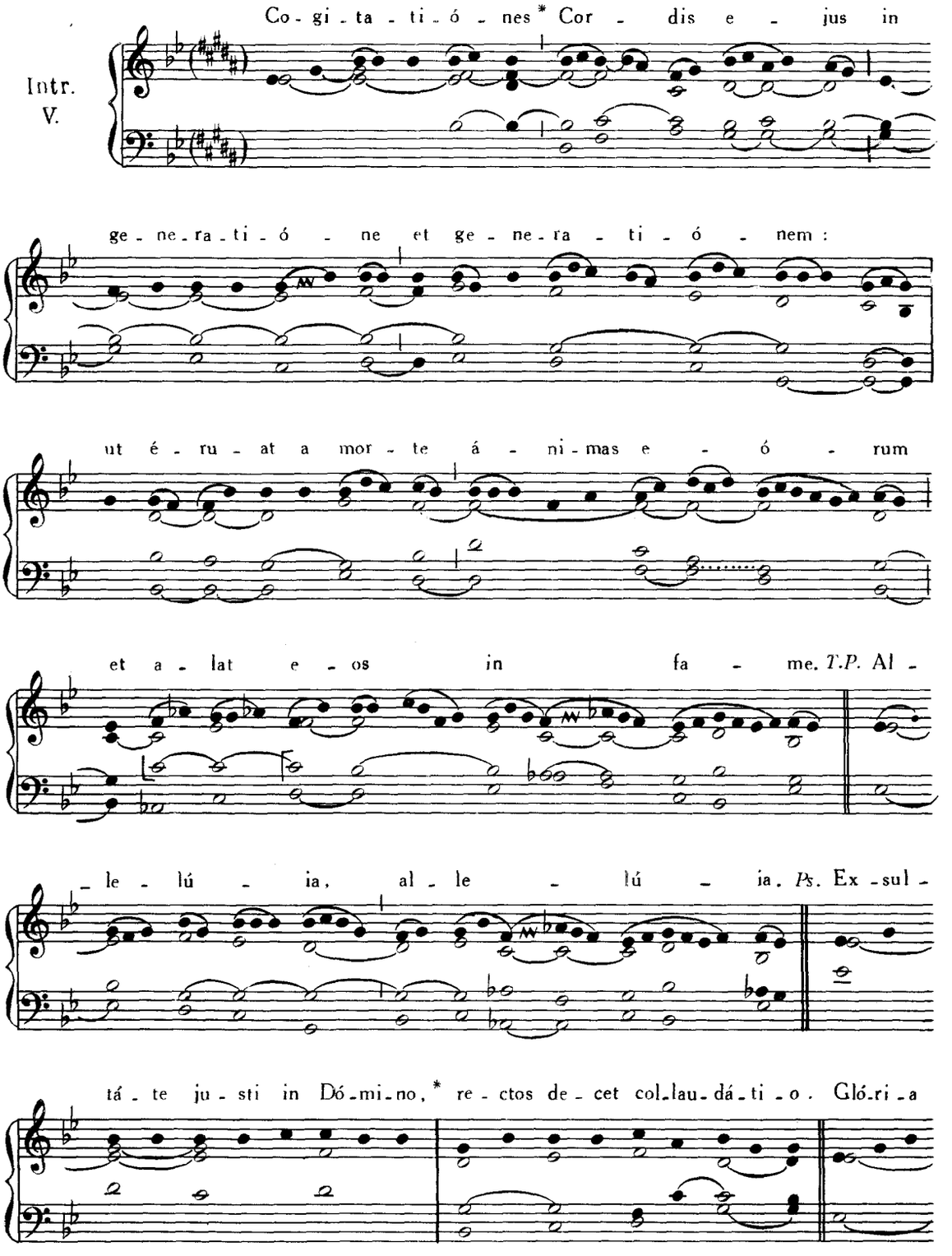


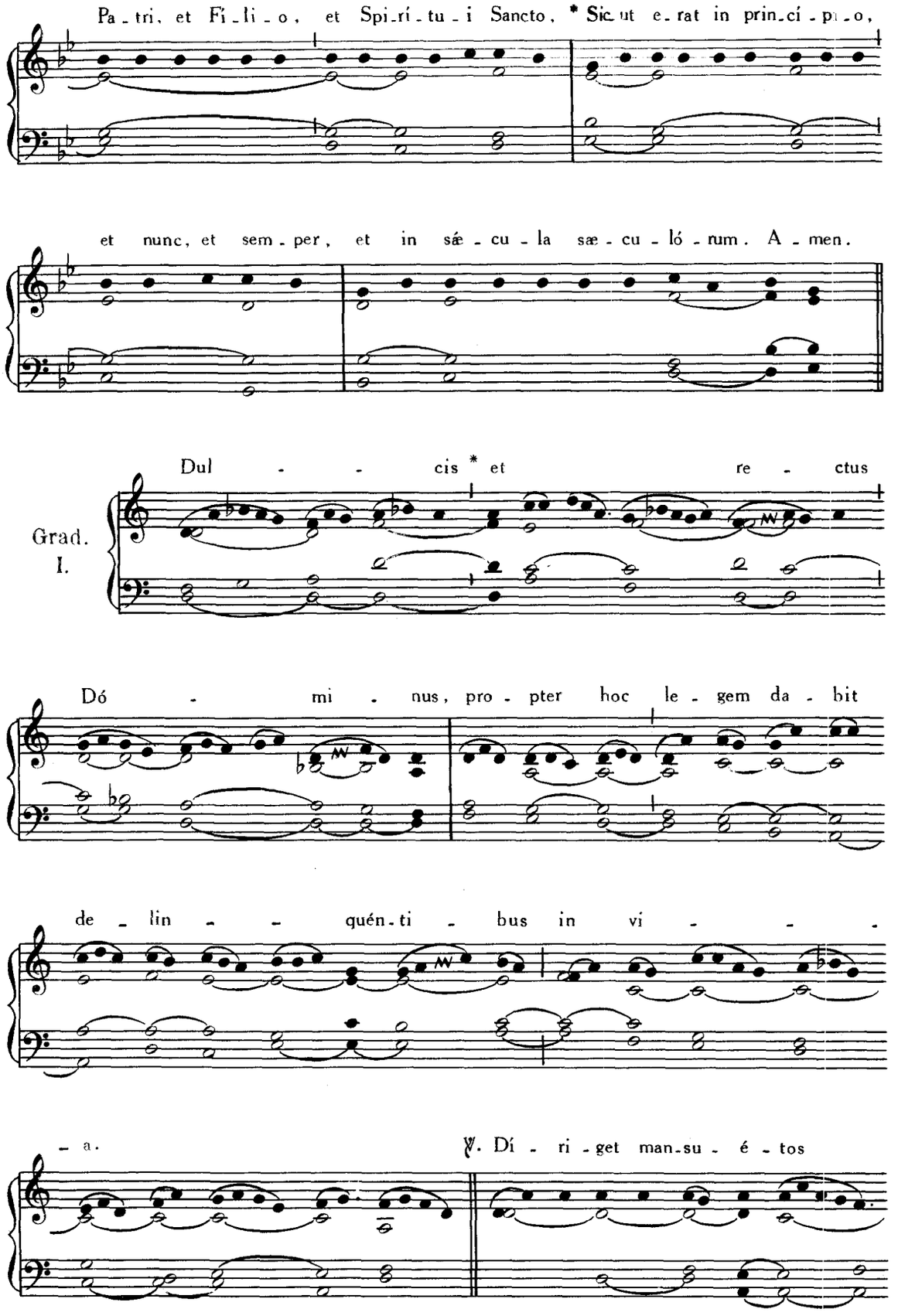
Sic dicitur Allelúia *cum suo versu post graduale in omnibus dominicis post Pentecosten, etiam si Missa dominicae in feriis adhibetur.*

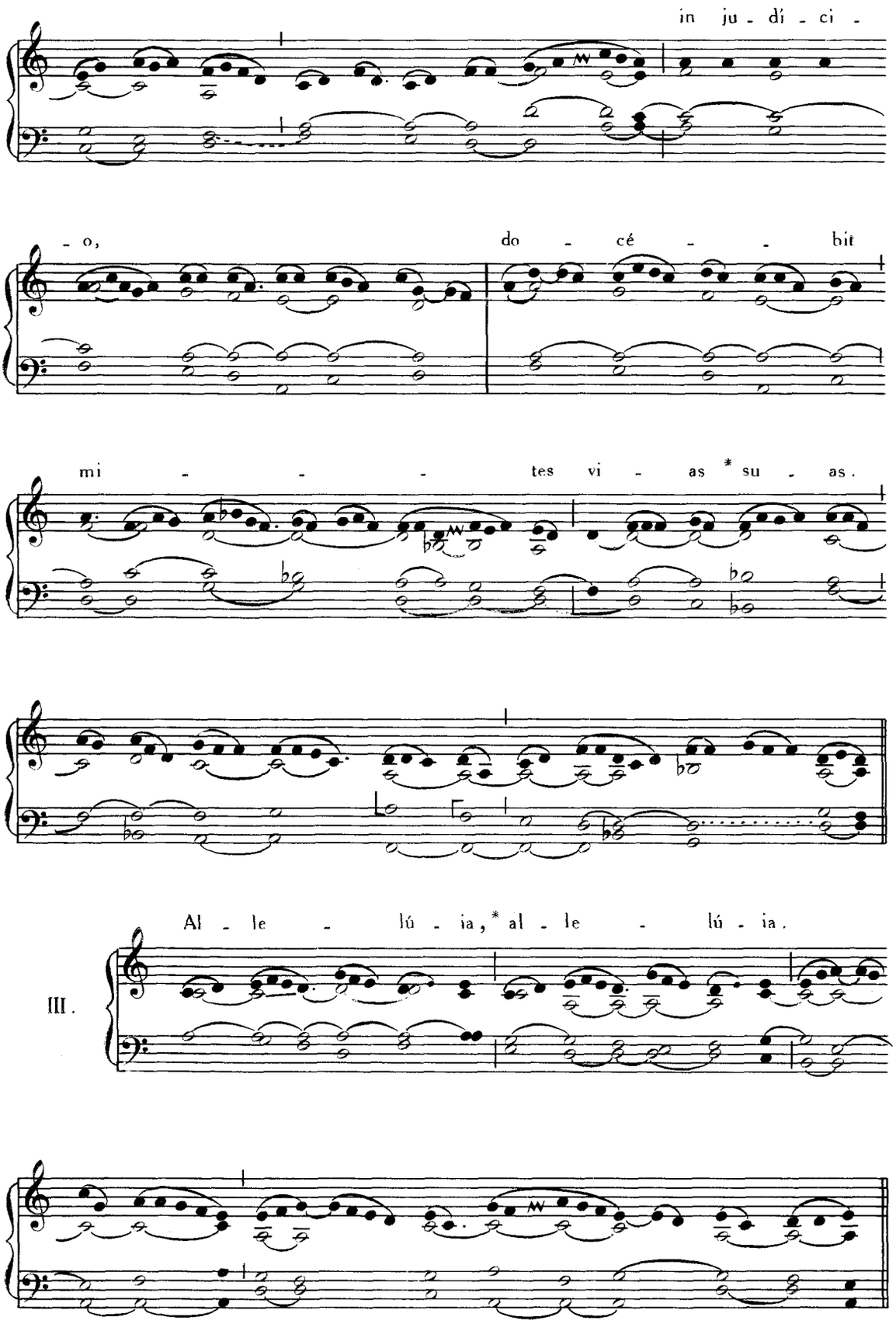

Offert.
VI.
Dó - mi - ne * con - vér - te - re, et é - ri - pe á - ni -
- mam me - am: sal - vum me fac pro - pter mi - se - ri -
- cór - di - am tu - am.
Comm.
II.
Can - tá - bo * Dó - mi - no, qui bo - na tri -
- bu - it mi - hi: et psal - lam nó - mi - ni Dó - mi -
- ni al - - - tís - si - mi.

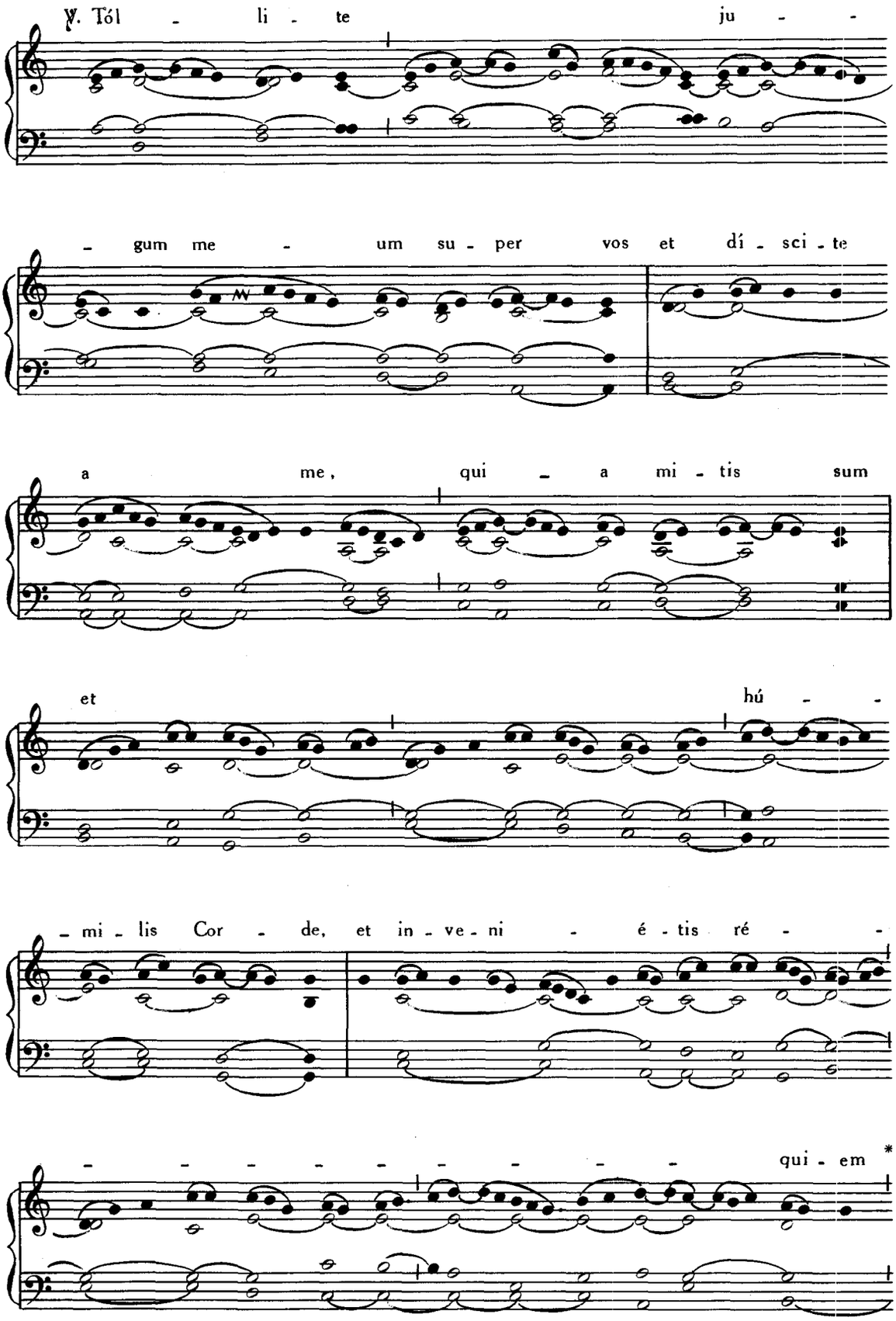
FERIA VI. INFRA HEBDOMADAM II POST OCTAUAM PENTECOSTES

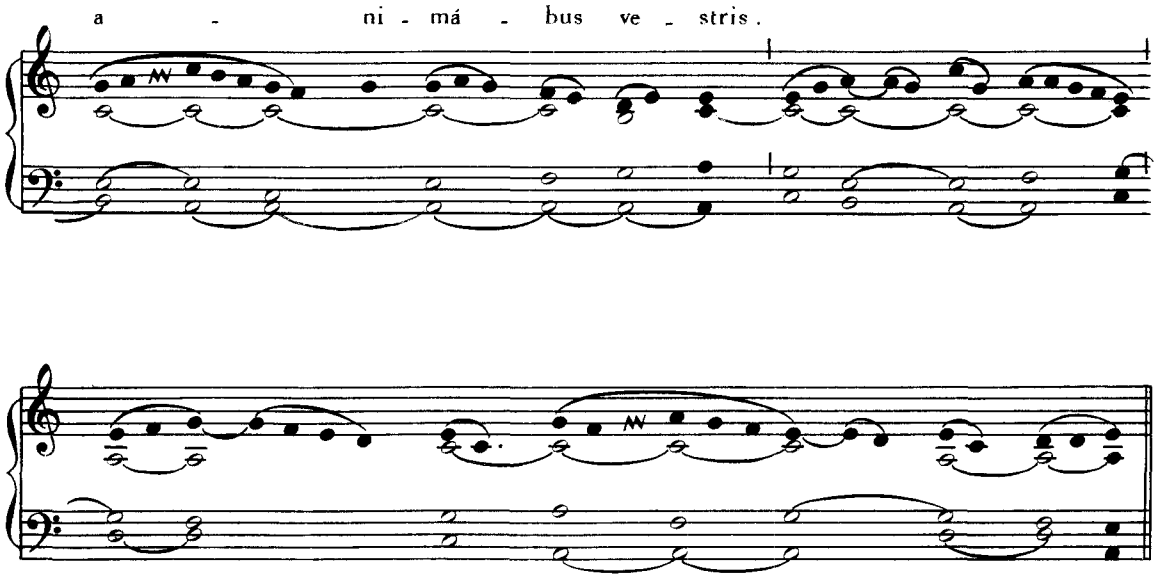
IN FESTO SACRATISSIMI CORDIS JESU.



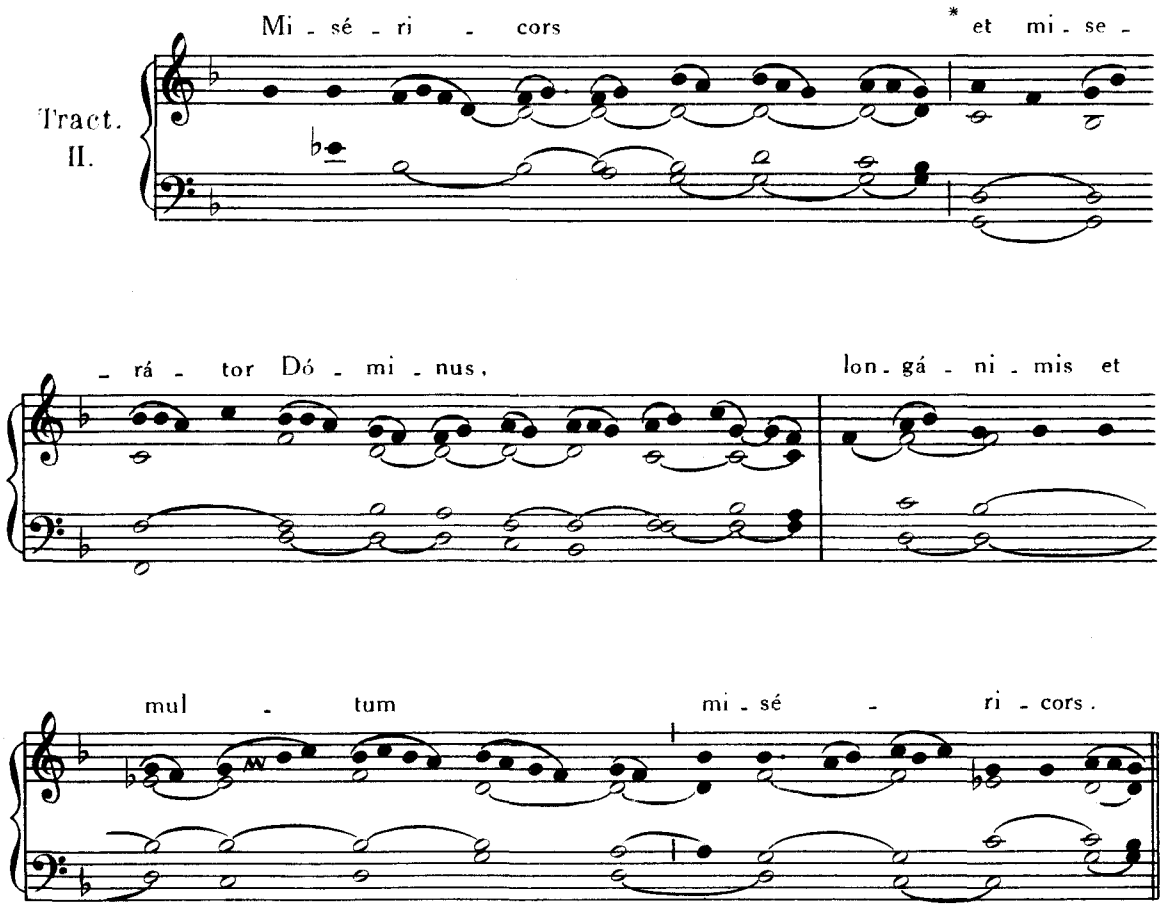

Pa - tri, et Fi - li - o, et Spi - rí - tu - i Sancto. * Sic ut e - rat in prin - cí - pi - o,
et nunc, et sem - per, et in sæ - cu - la sæ - cu - ló - rum. A - men.
Grad. I.
Dul - - cis * et re - ctus
Dó - mi - nus, pro - pter hoc le - gem da - bit
de - lin - - quén - ti - bus in vi - - -
- a.
℣. Di - ri - get man - su - é - tos

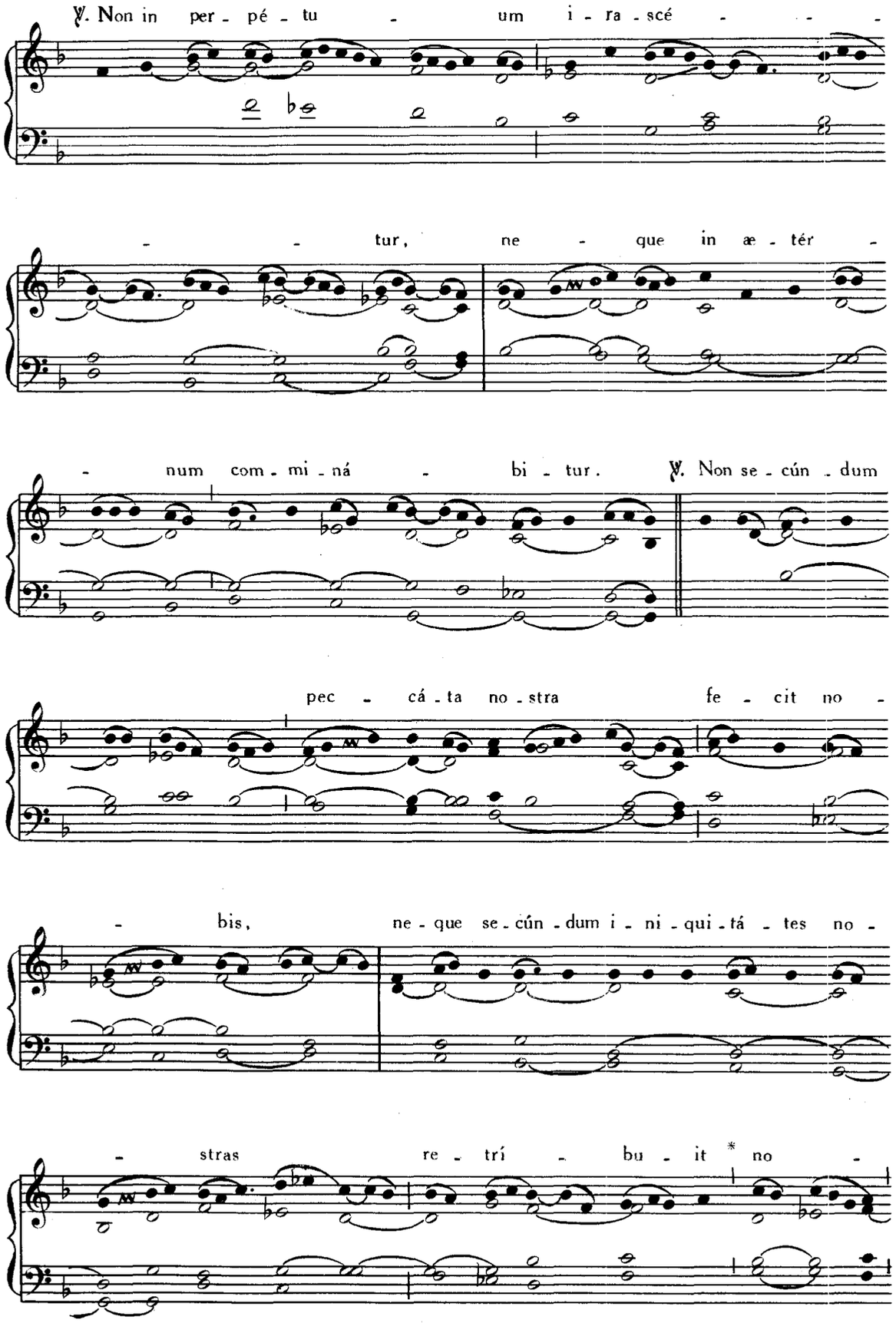

in ju - dí - ci -
- o,
do - cé - - - bit
mi - - - - tes vi - as * su - as.
III.
Al - le - lú - ia, * al - le - lú - ia.

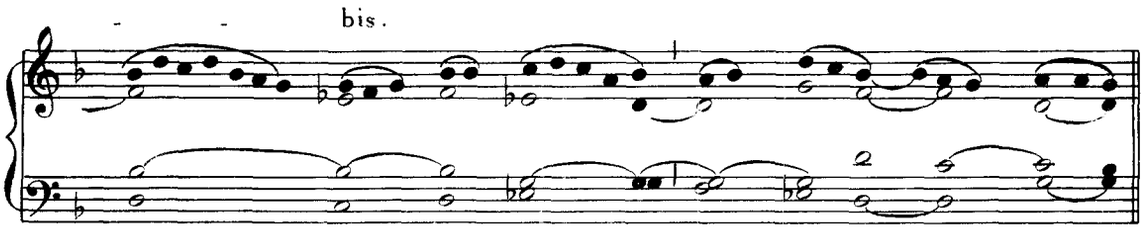

℣. Tól - li - te ju - -
- gum me - um su - per vos et dí - sci - te
a me, qui - a mi - tis sum
et hú - -
- mi - lis Cor - de, et in - ve - ni - é - tis ré - -
- - - - - - - - - qui - em *



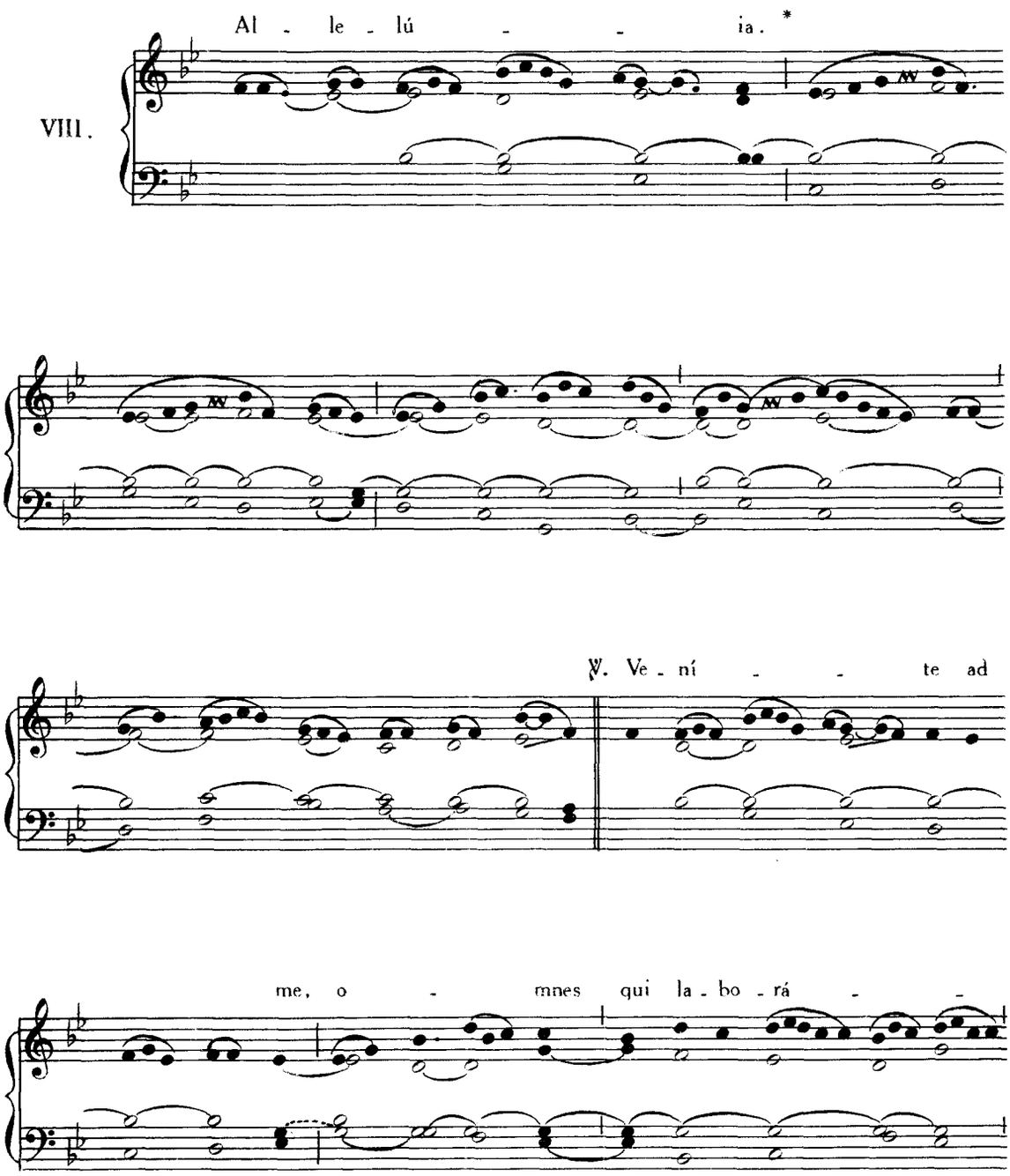
In Missis votivis post Septuagesimam, omissis Allelúia, *et Versu sequenti, dicitur :*

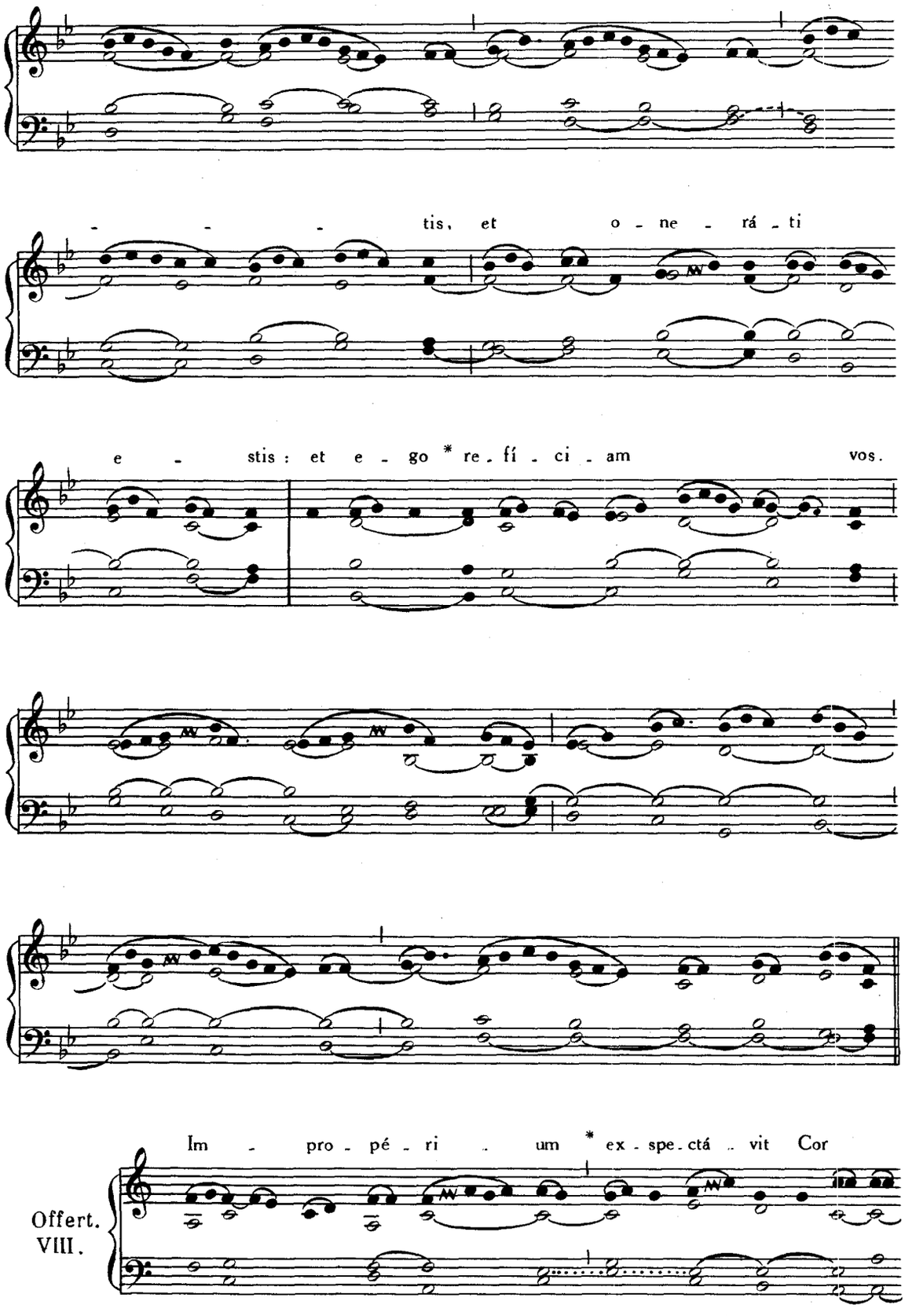


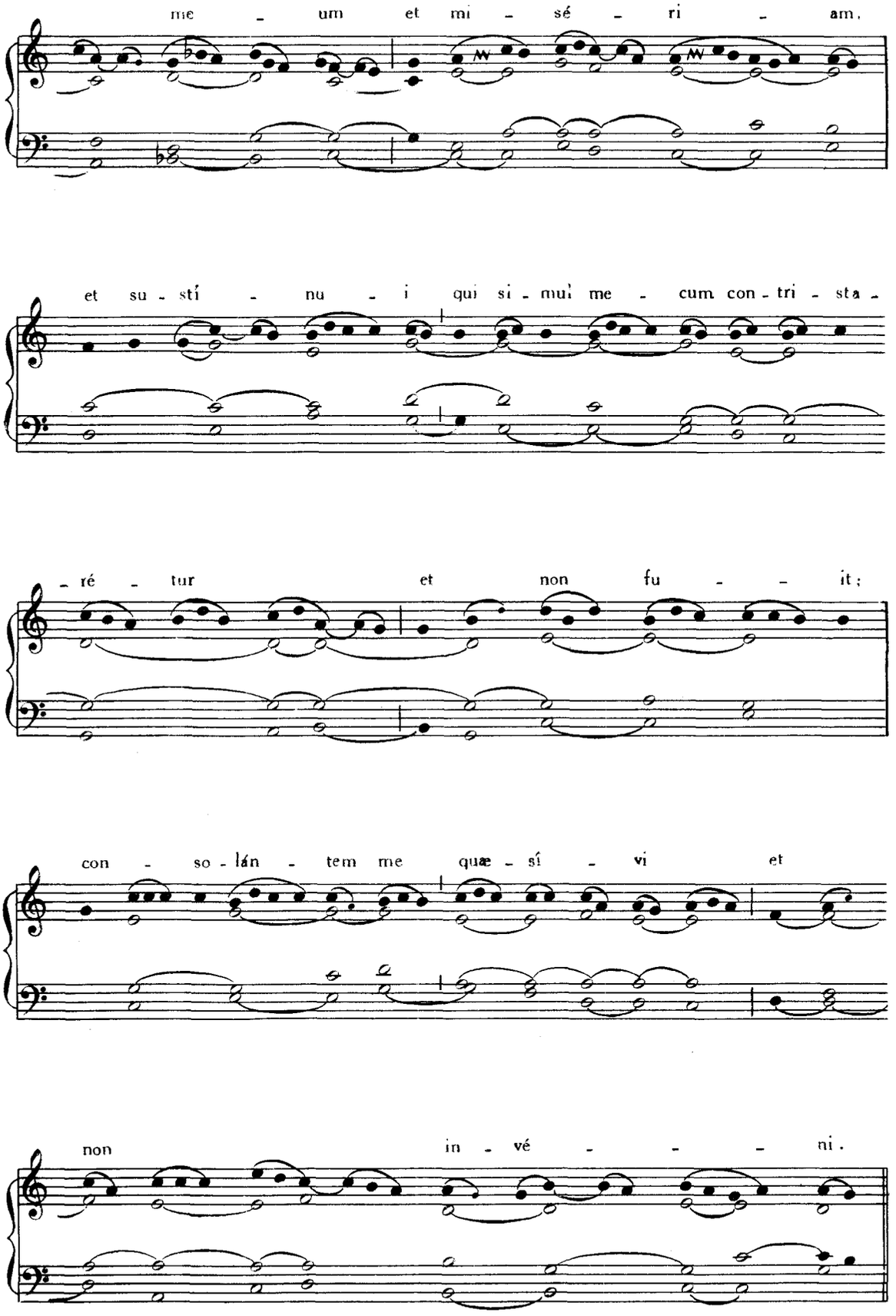

℣. Non in per - pé - tu - um i - ra - scé - - -
- - tur, ne - que in æ - tér -
- num com - mi - ná - bi - tur. ℣. Non se - cún - dum
pec - cá - ta no - stra fe - cit no -
- bis, ne - que se - cún - dum i - ni - qui - tá - tes no -
- stras re - trí - bu - it * no -



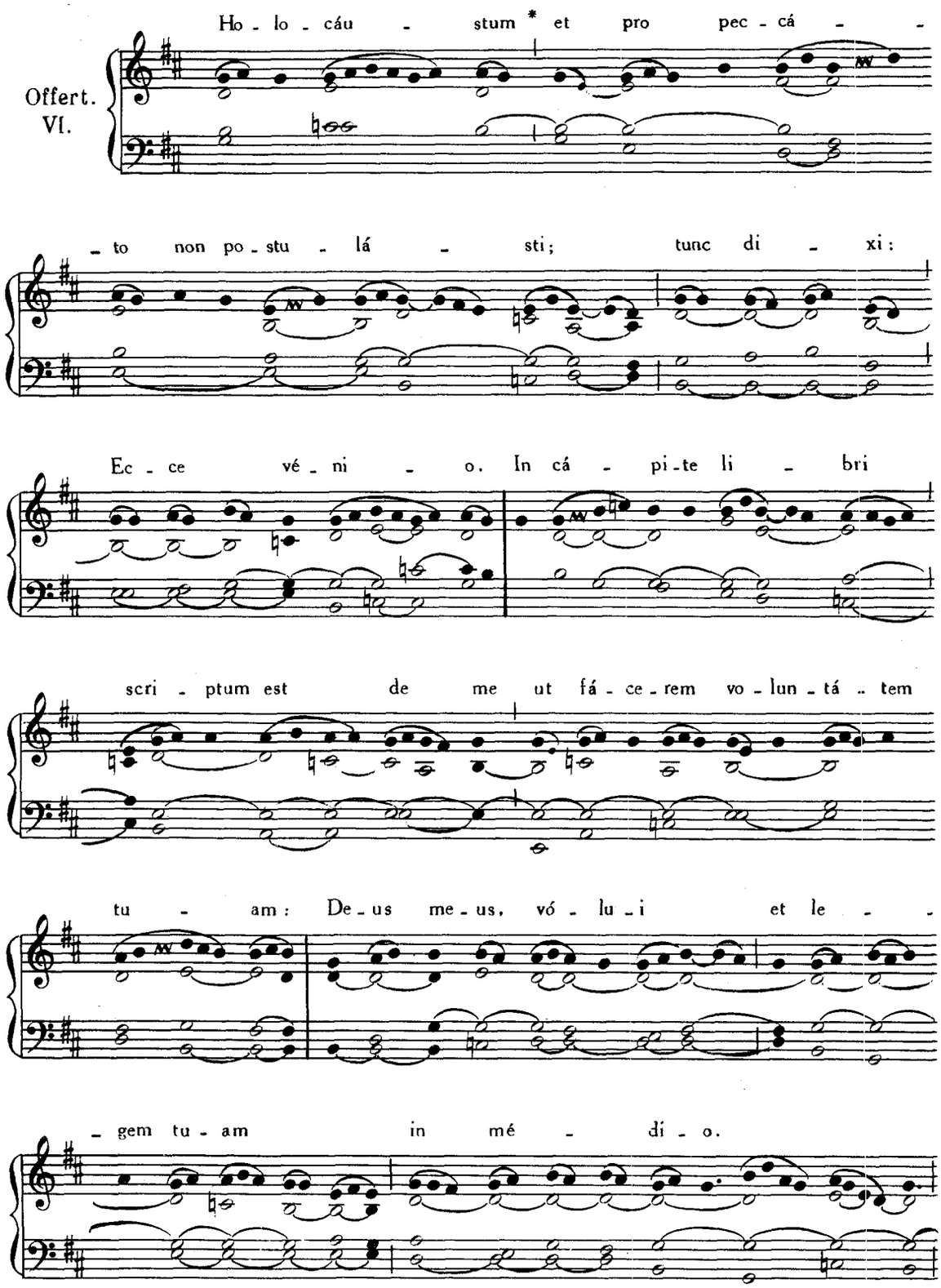
Tempore autem Paschali, omissis Graduali et Tractu, dicitur : Allelúia, allelúia. ℣. Tôllite, *ut supra*, p. 135 ; *deinde :*

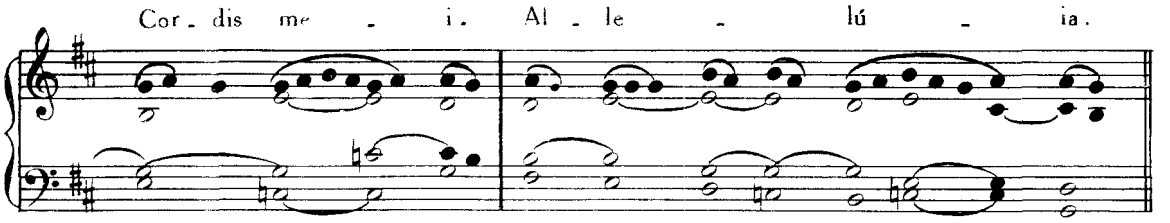


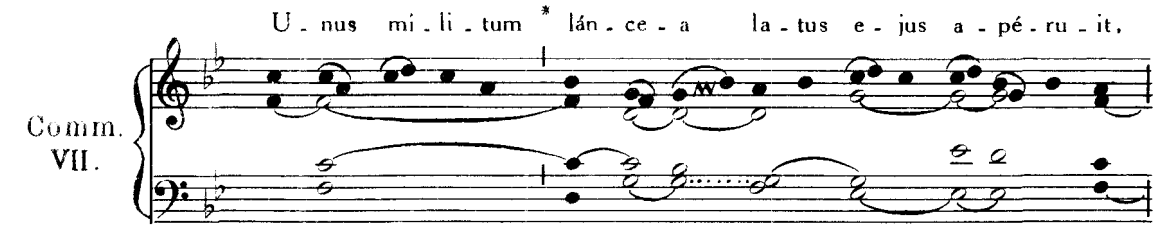

tis, et o - ne - rá - ti
e - stis : et e - go * re - fí - ci - am vos.
Im - pro - pé - ri - um * ex - spe - ctá - vit Cor
Offert.
VIII.

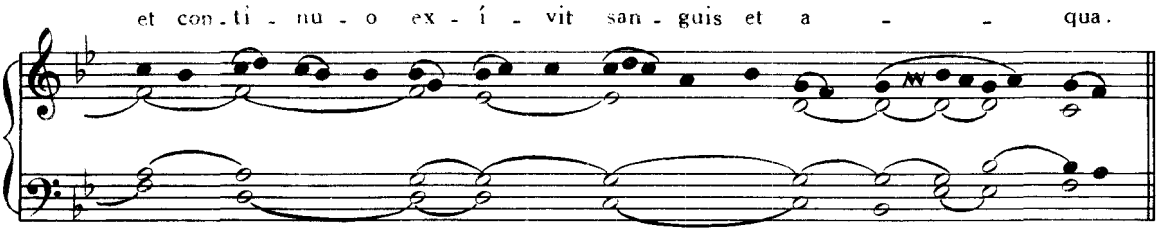

me - um et mi - sé - ri - am,
et su - stí - nu - i qui si - mul me - cum con - tri - sta -
- ré - tur et non fu - - it;
con - so - lán - tem me quæ - sí - vi et
non in - vé - - - ni.

Tempore vero Paschali, in Missis votivis, sic mutatur Offertorium :

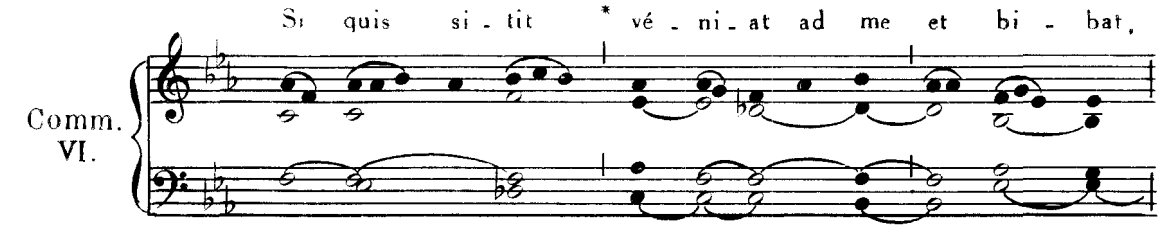


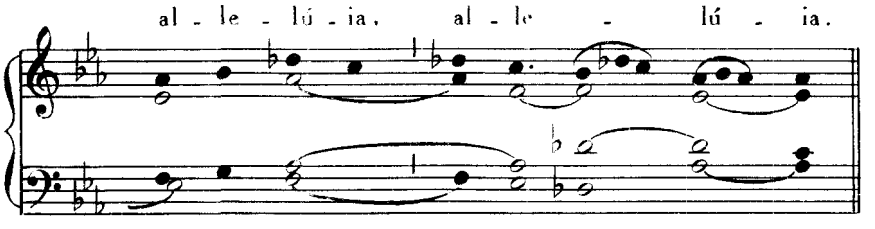




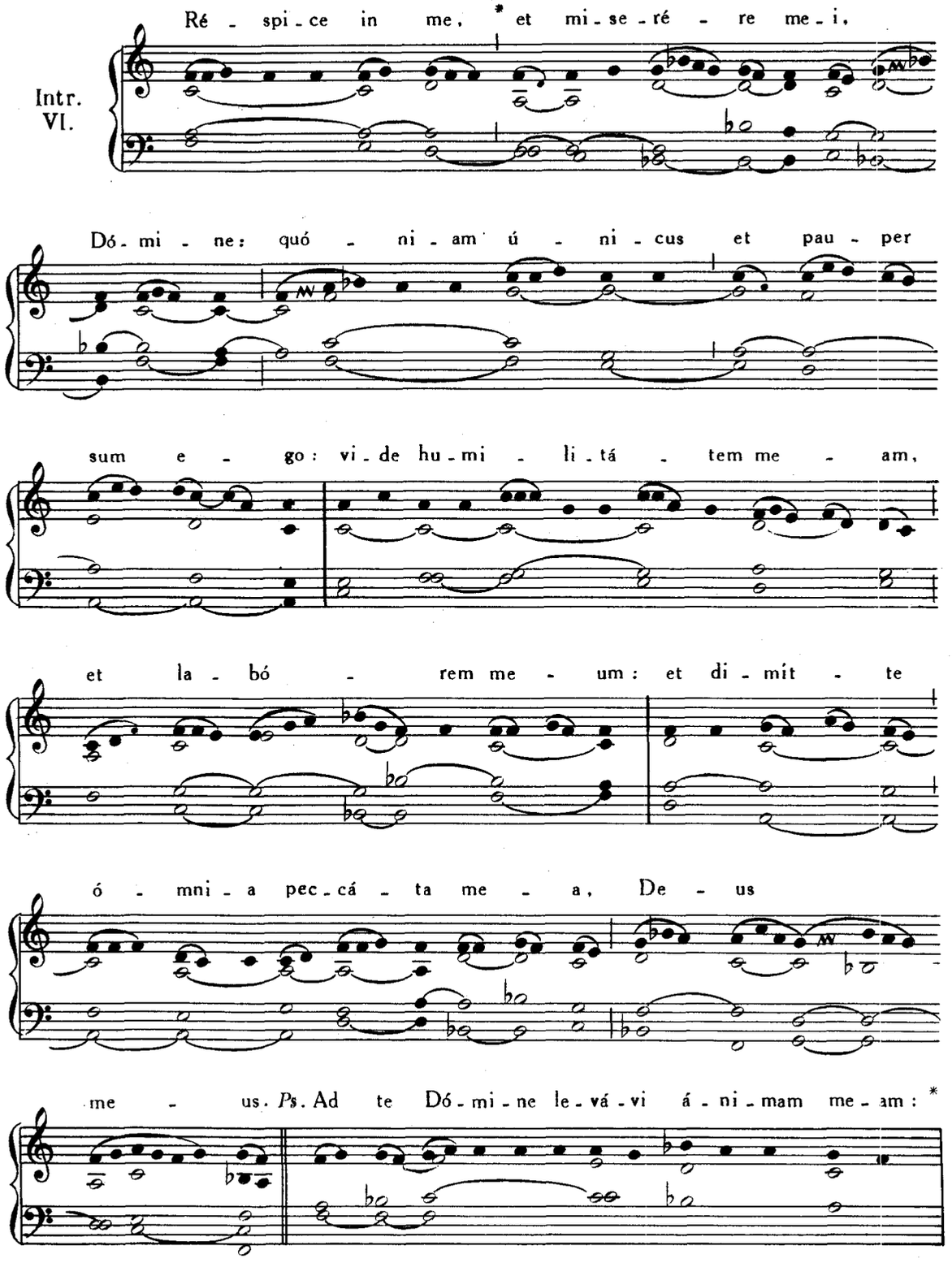


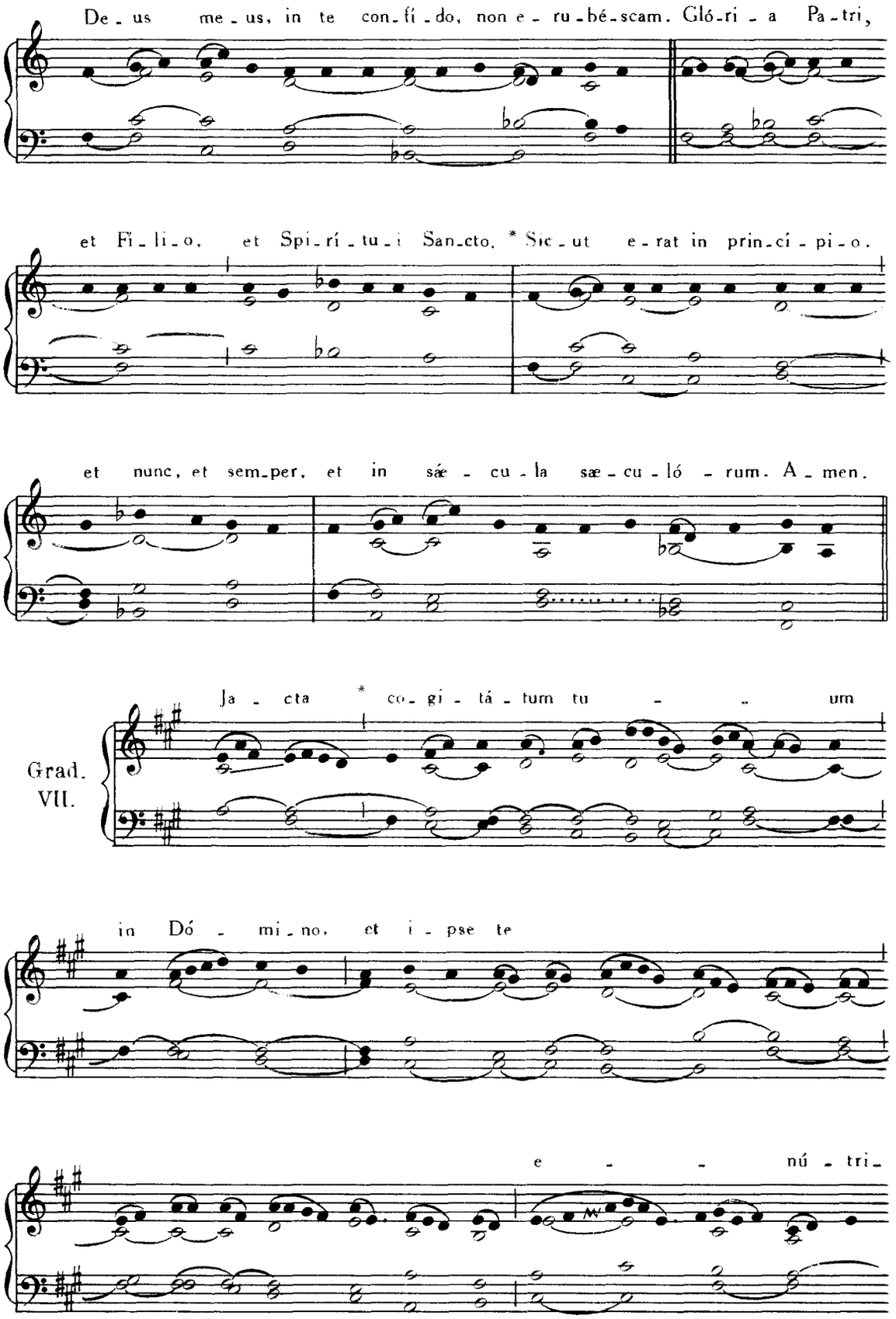
Tempore autem Paschali, in Missis votivis, sic mutatur Communio :

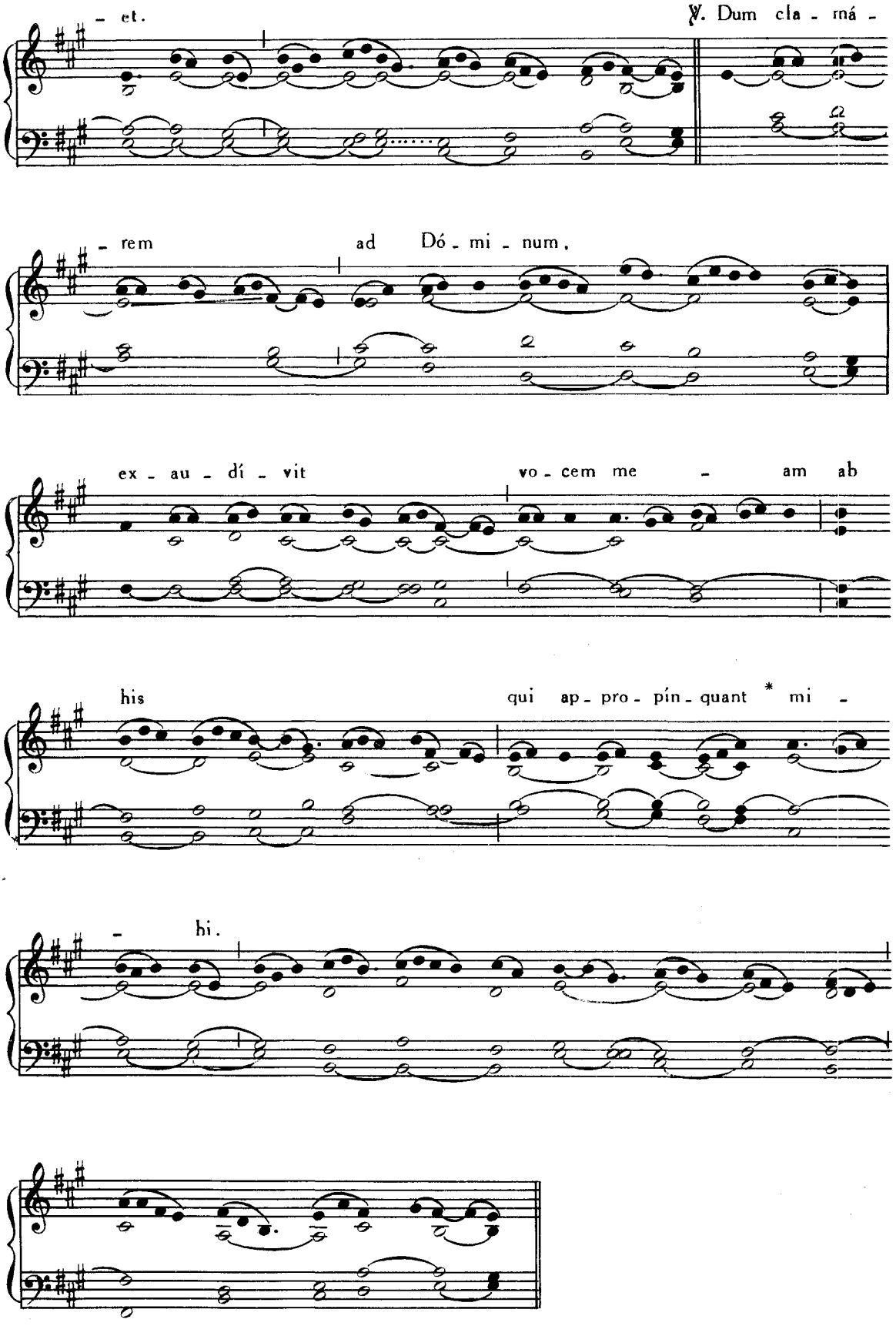


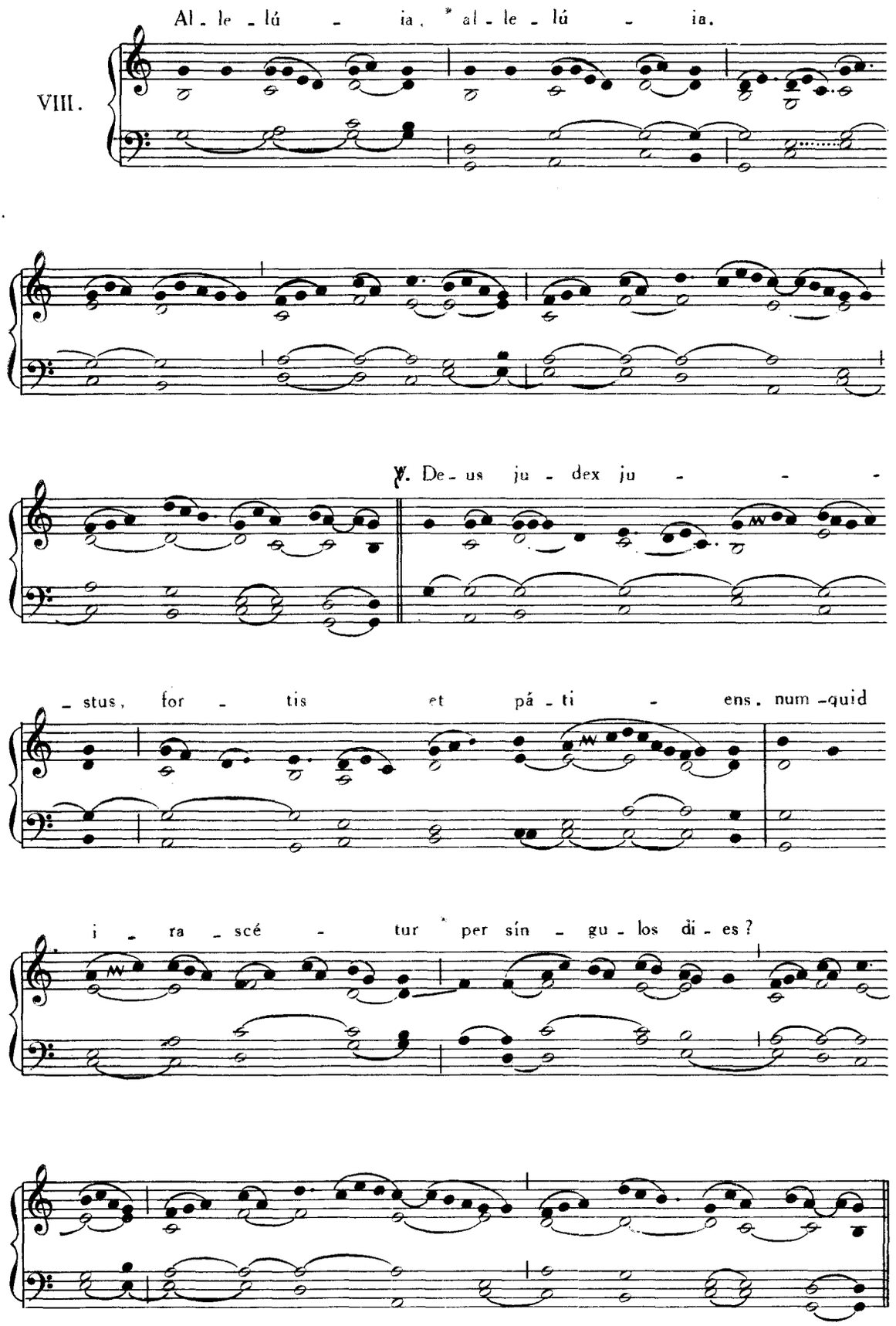


DOMINICA III. POST PENTECOSTEN

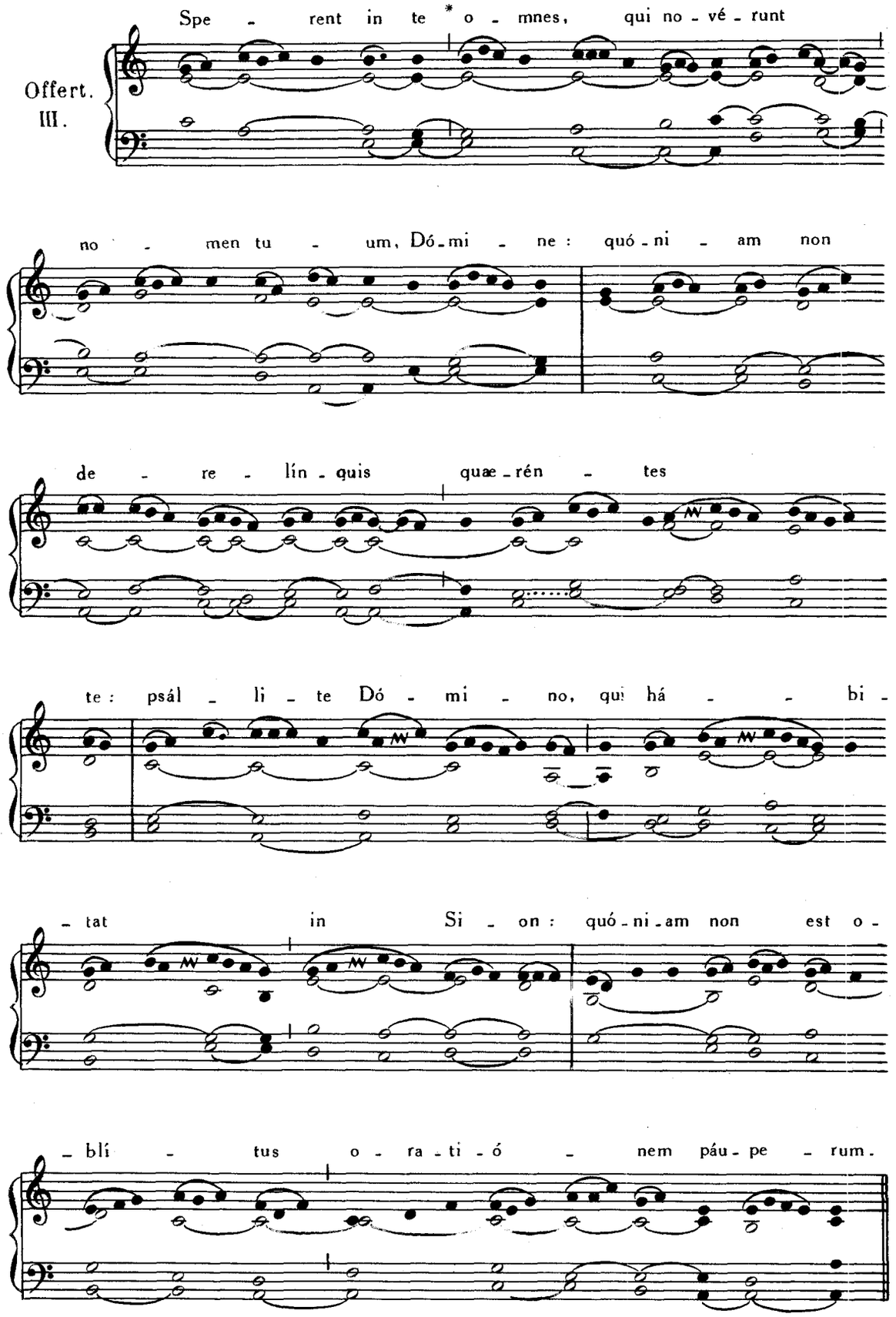


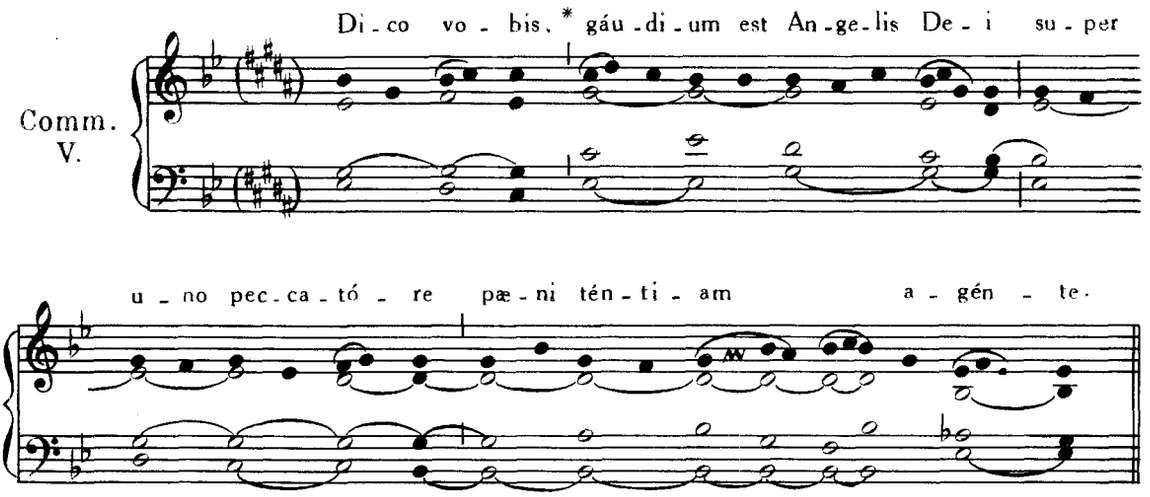

De - us me - us, in te con - fí - do, non e - ru - bé - scam. Gló - ri - a Pa - tri,
et Fi - li - o, et Spi - rí - tu - i San - cto. * Sic - ut e - rat in prin - cí - pi - o.
et nunc, et sem - per, et in sæ - cu - la sæ - cu - ló - rum. A - men.
Grad. VII.
Ja - cta * co - gi - tá - tum tu - um
in Dó - mi - no, et i - pse te
e - nú - tri -


- et.
℣. Dum cla - má -
- rem
ad Dó - mi - num,
ex - au - dí - vit
vo - cem me - am ab
his
qui ap - pro - pín - quant * mi -
- hi.

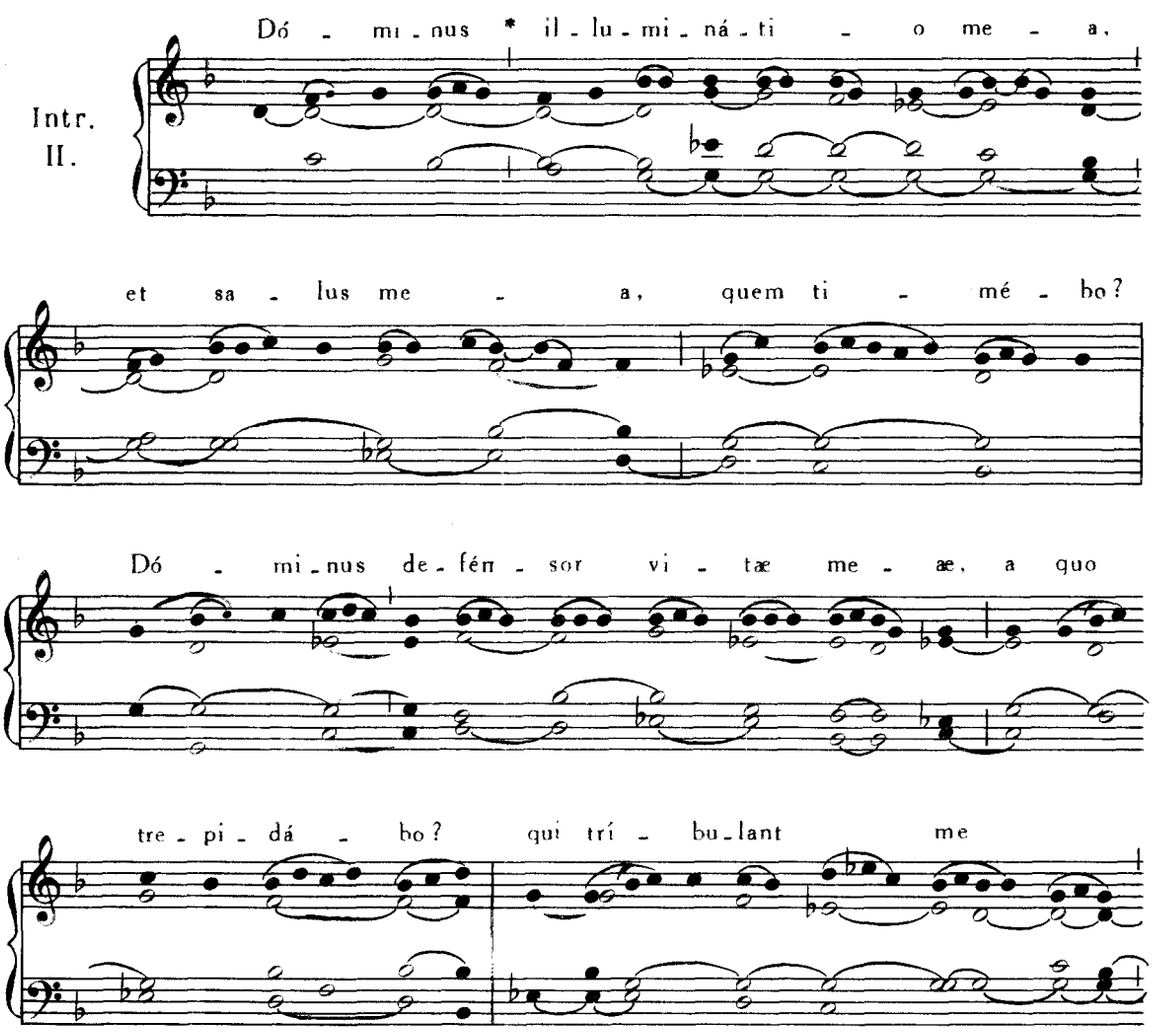

VIII.
Al - le - lú - ia, * al - le - lú - ia.
℣. De - us ju - dex ju - - -
- stus, for - tis et pá - ti - ens. num -quid
i - ra - scé - tur * per sín - gu - los di - es?

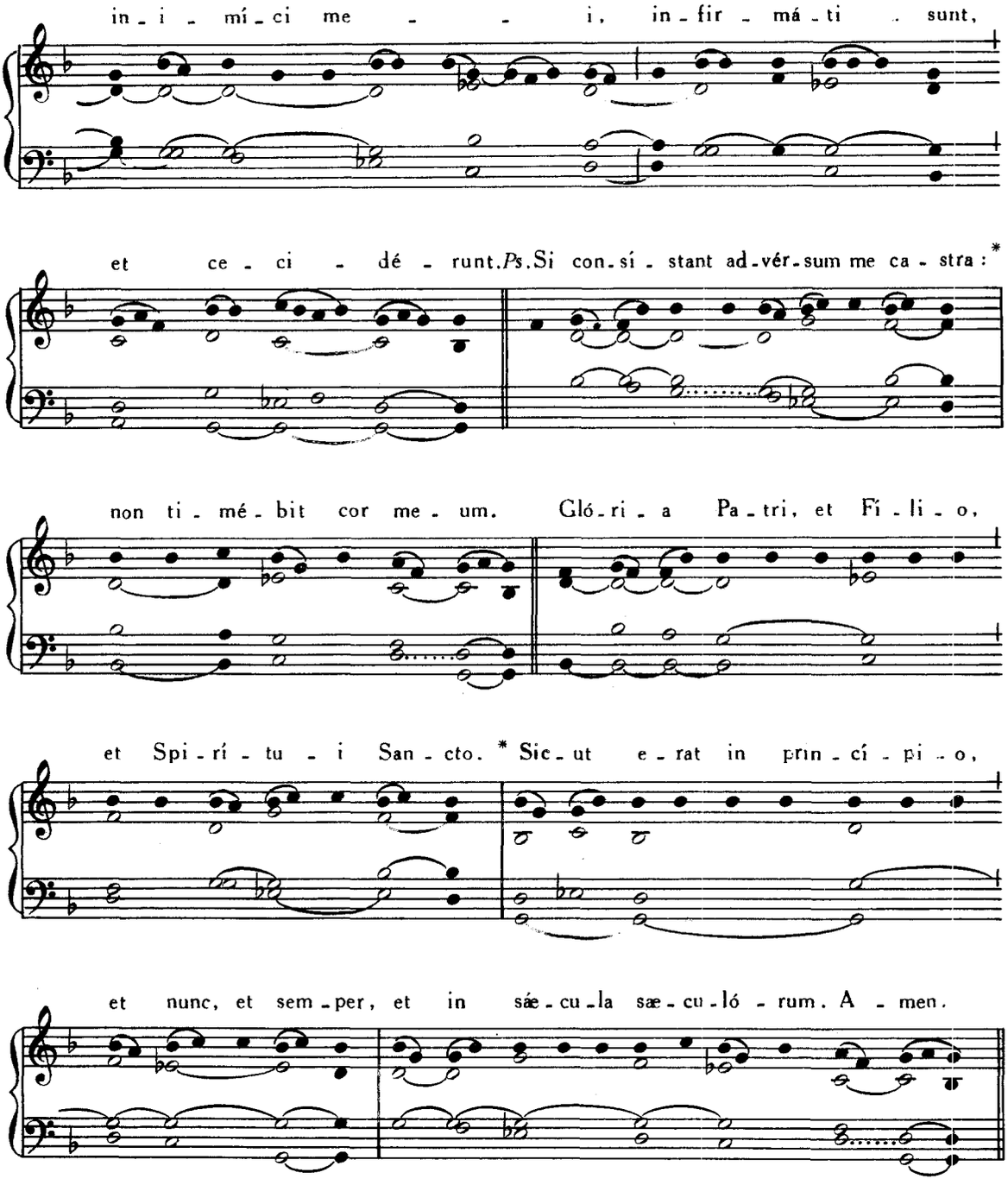
Offert. III.


Spe - rent in te * o - mnes, qui no - vé - runt
no - men tu - um, Dó - mi - ne: quó - ni - am non
de - re - lín - quis quaé - rén - tes
te: psál - li - te Dó - mi - no, qui há - - bi -
- tat in Si - on: quó - ni - am non est o -
- bli - tus o - ra - ti - ó - nem páu - pe - rum.

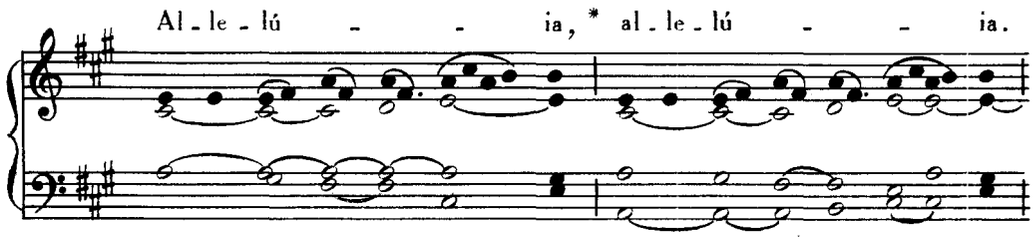


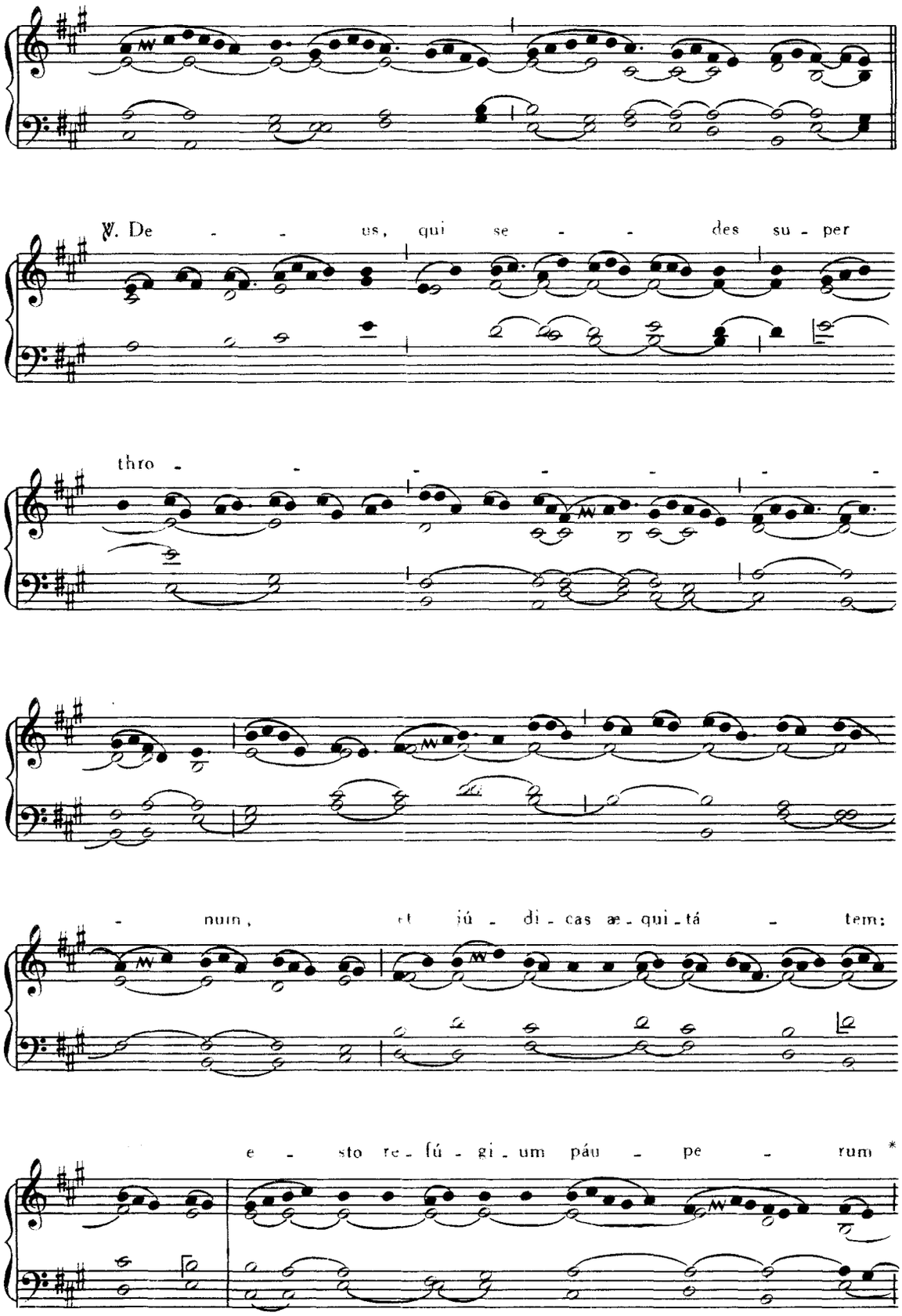
DOMINICA IV. POST PENTECOSTEN.

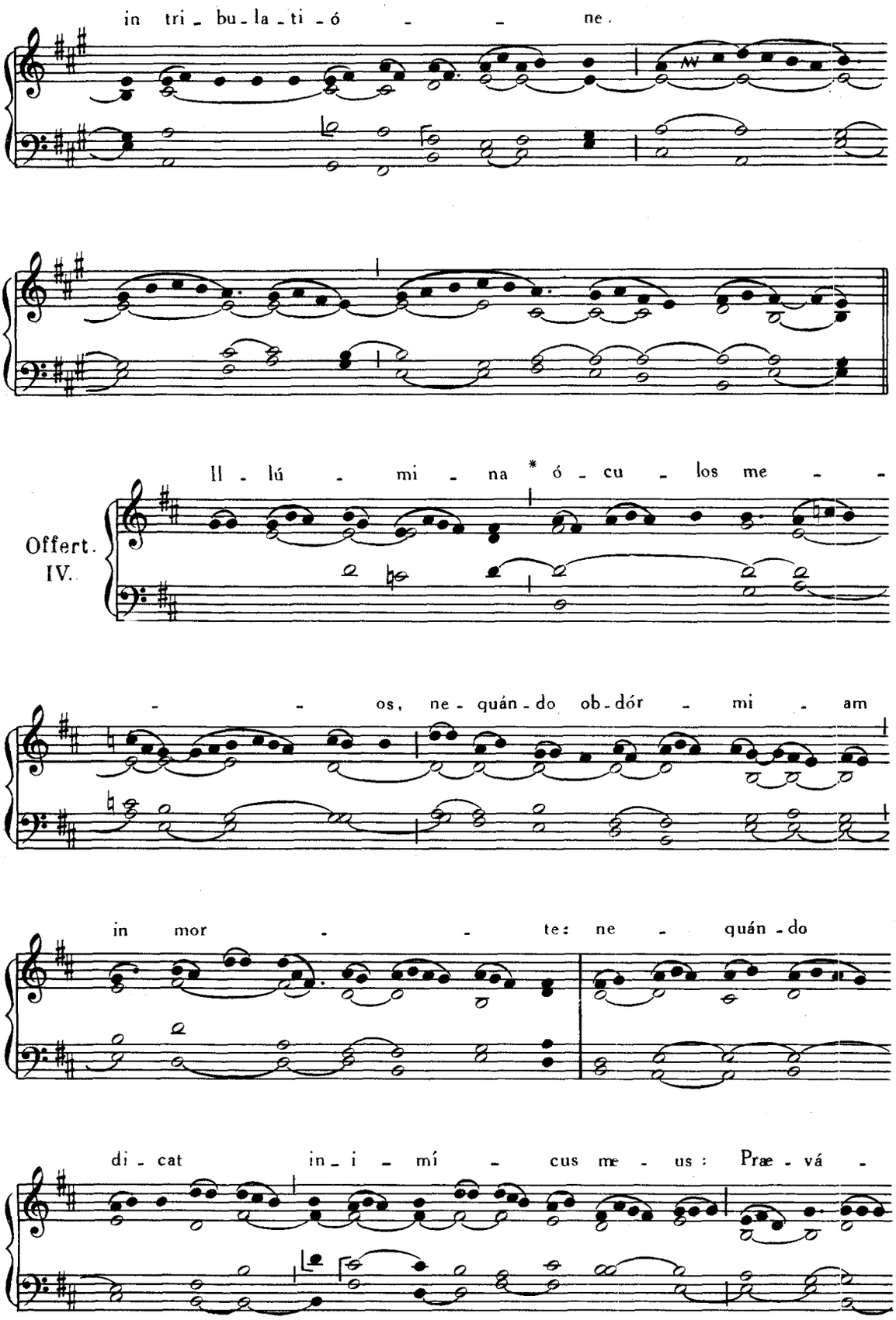


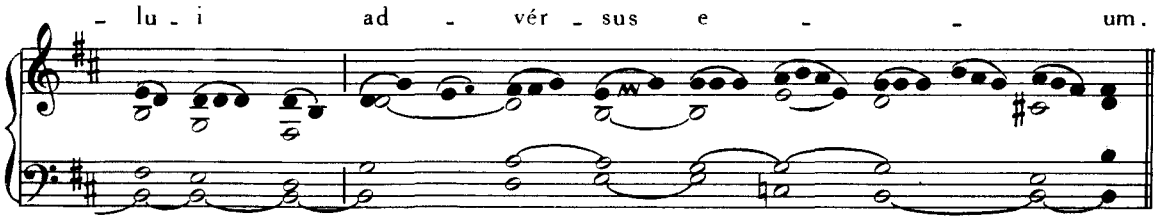


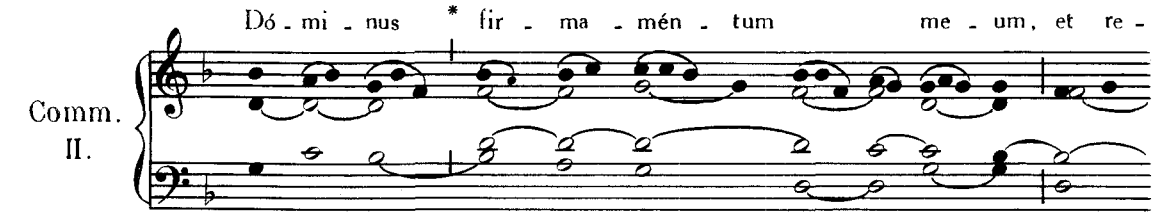
Graduale. Propítius esto, Pars I, p. 194.

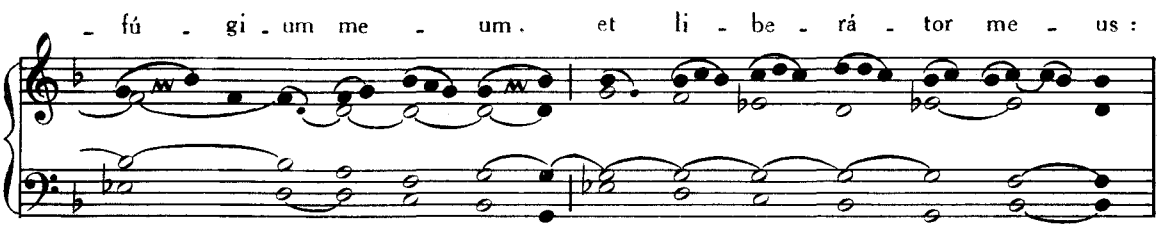


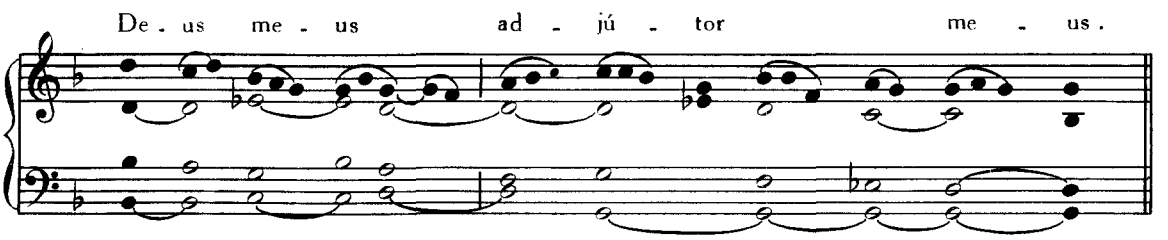

℣. De - - us, qui se - - des su - per
thro - - - - - - - -
- num, et jú - di - cas æ - qui - tá - tem:
e - sto re - fú - gi - um páu - pe - rum *


in tri - bu - la - ti - ó - - ne.
Offert. IV.
Il - lú - mi - na * ó - cu - los me - -
- - os, ne - quán - do ob - dór - mi - am
in mor - - te: ne - quán - do
di - cat in - i - mí - cus me - us: Præ - vá -

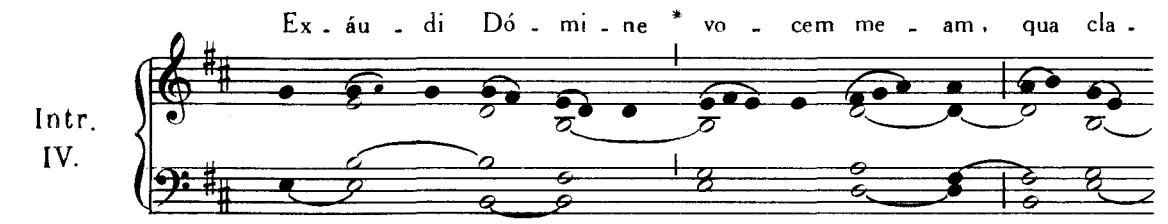


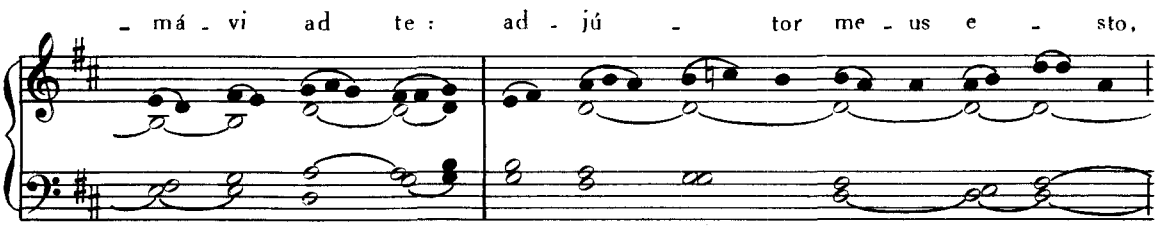


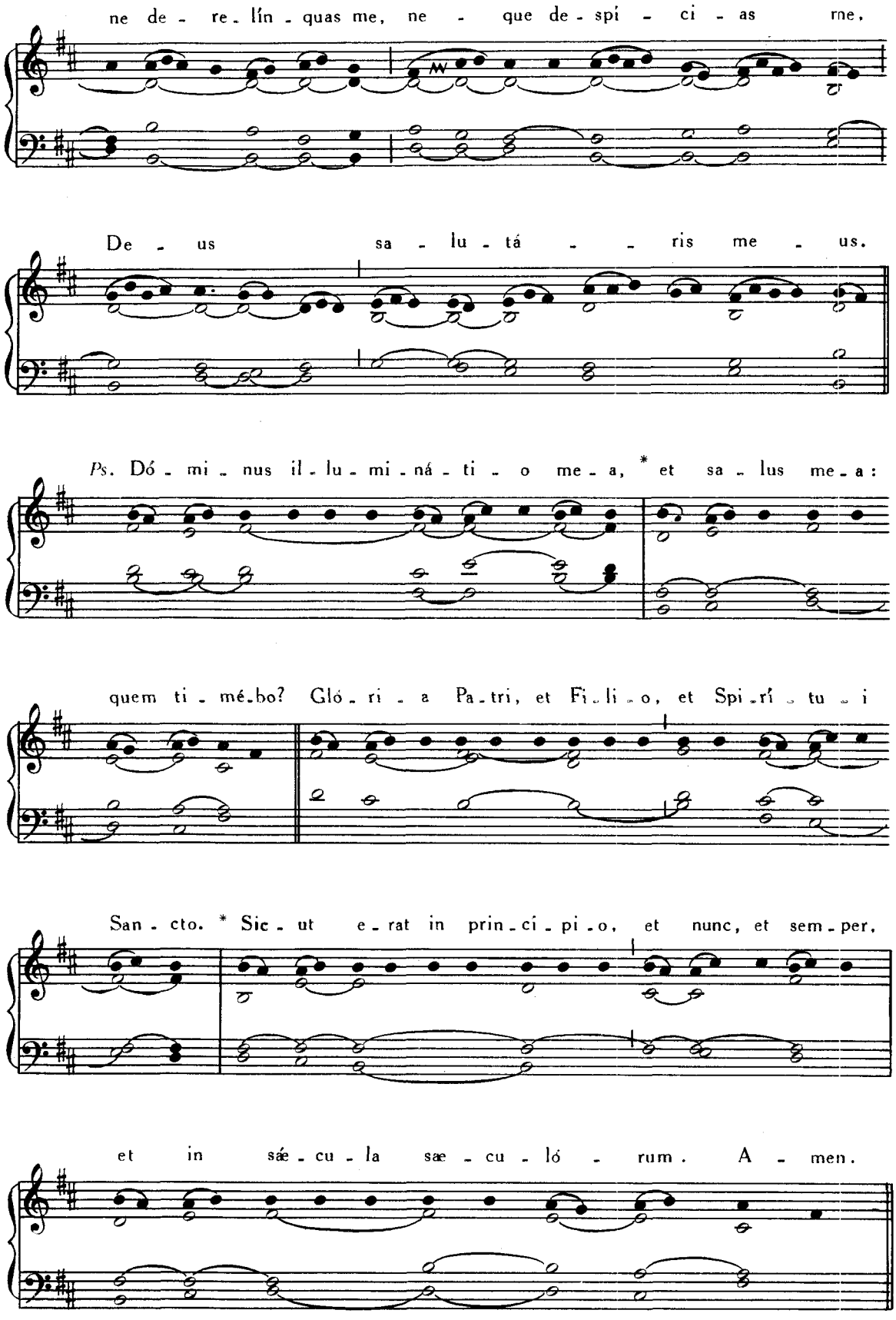




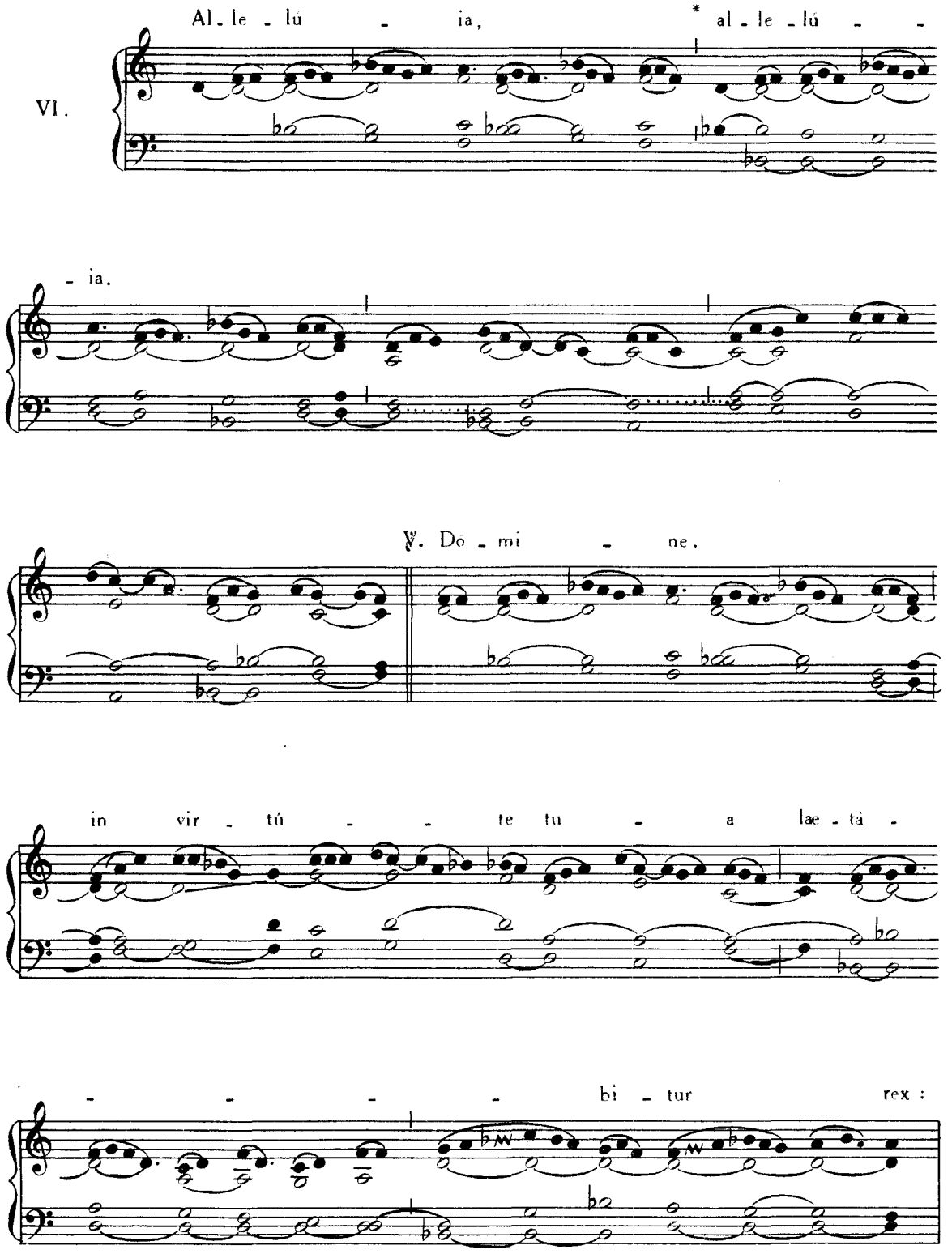
DOMINICA V. POST PENTECOSTEN.

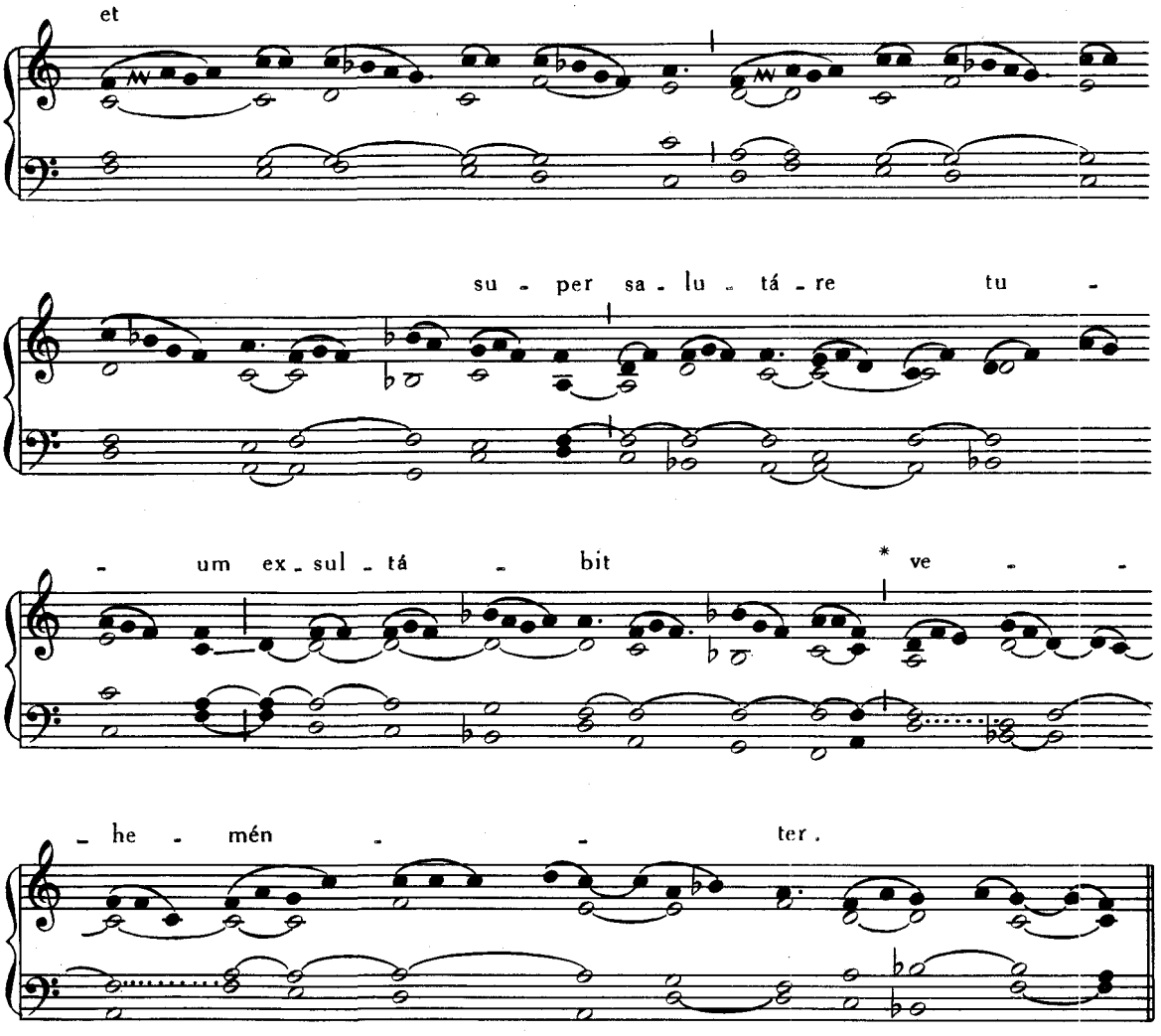




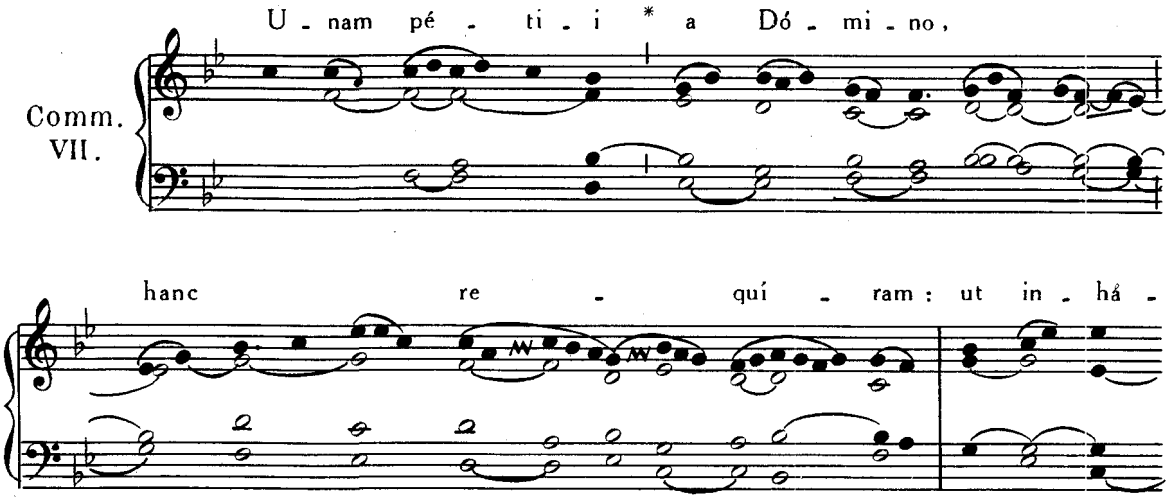

ne de - re - lín - quas me, ne - que de - spí - ci - as me,
De - us sa - lu - tá - - ris me - us.
Ps. Dó - mi - nus il - lu - mi - ná - ti - o me - a, * et sa - lus me - a:
quem ti - mé - bo? Gló - ri - a Pa - tri, et Fi - li - o, et Spi - rí - tu - i
San - cto. * Sic - ut e - rat in prin - ci - pi - o, et nunc, et sem - per,
et in sáe - cu - la sæ - cu - ló - rum. A - men.

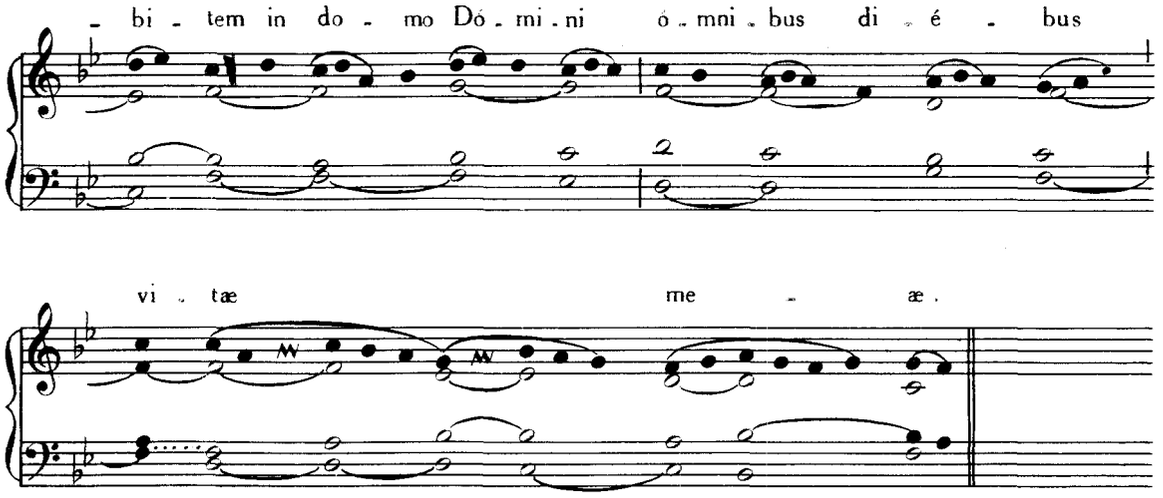
Graduale. Protéctor noster, Pars I, p. 196.



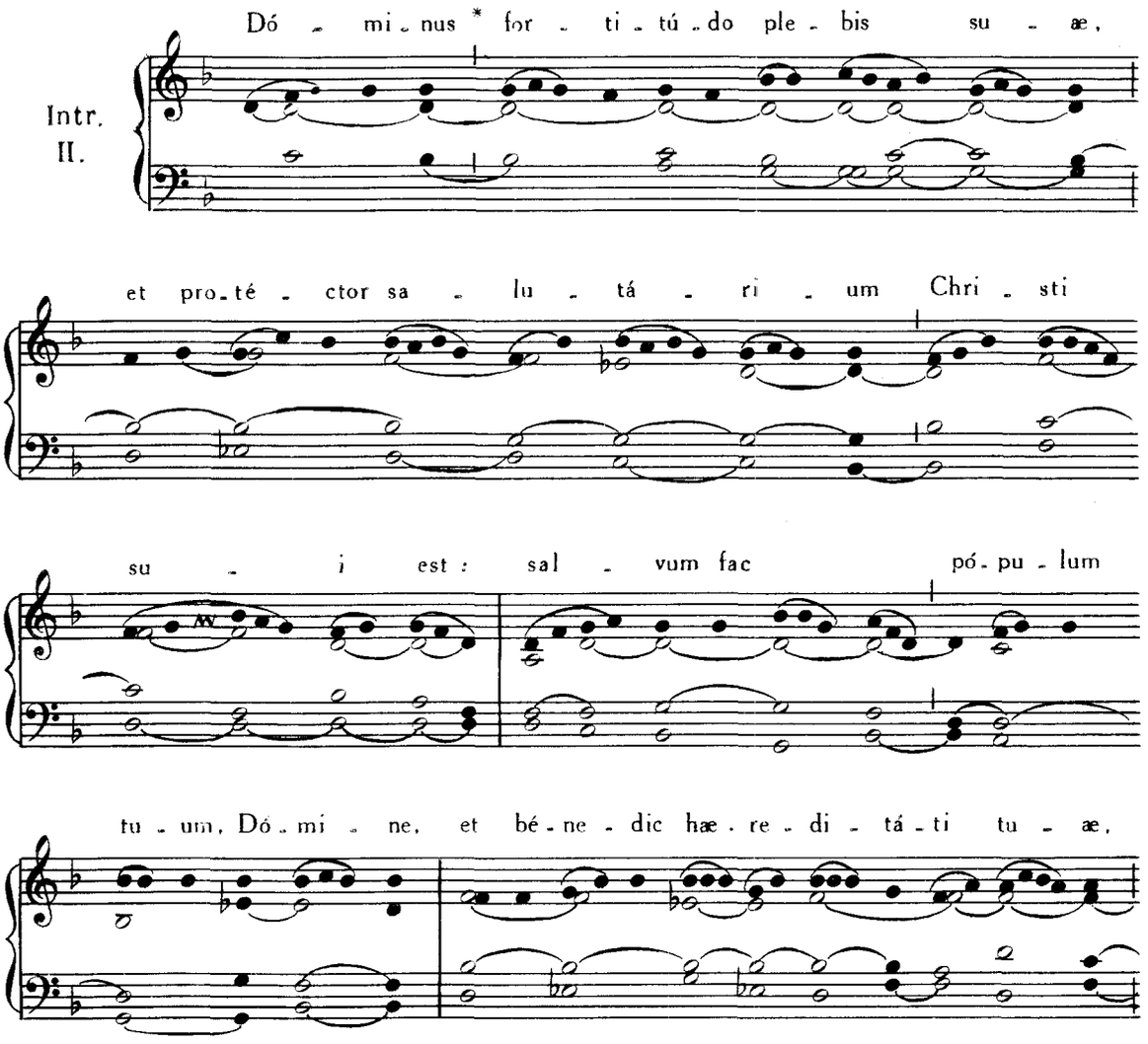


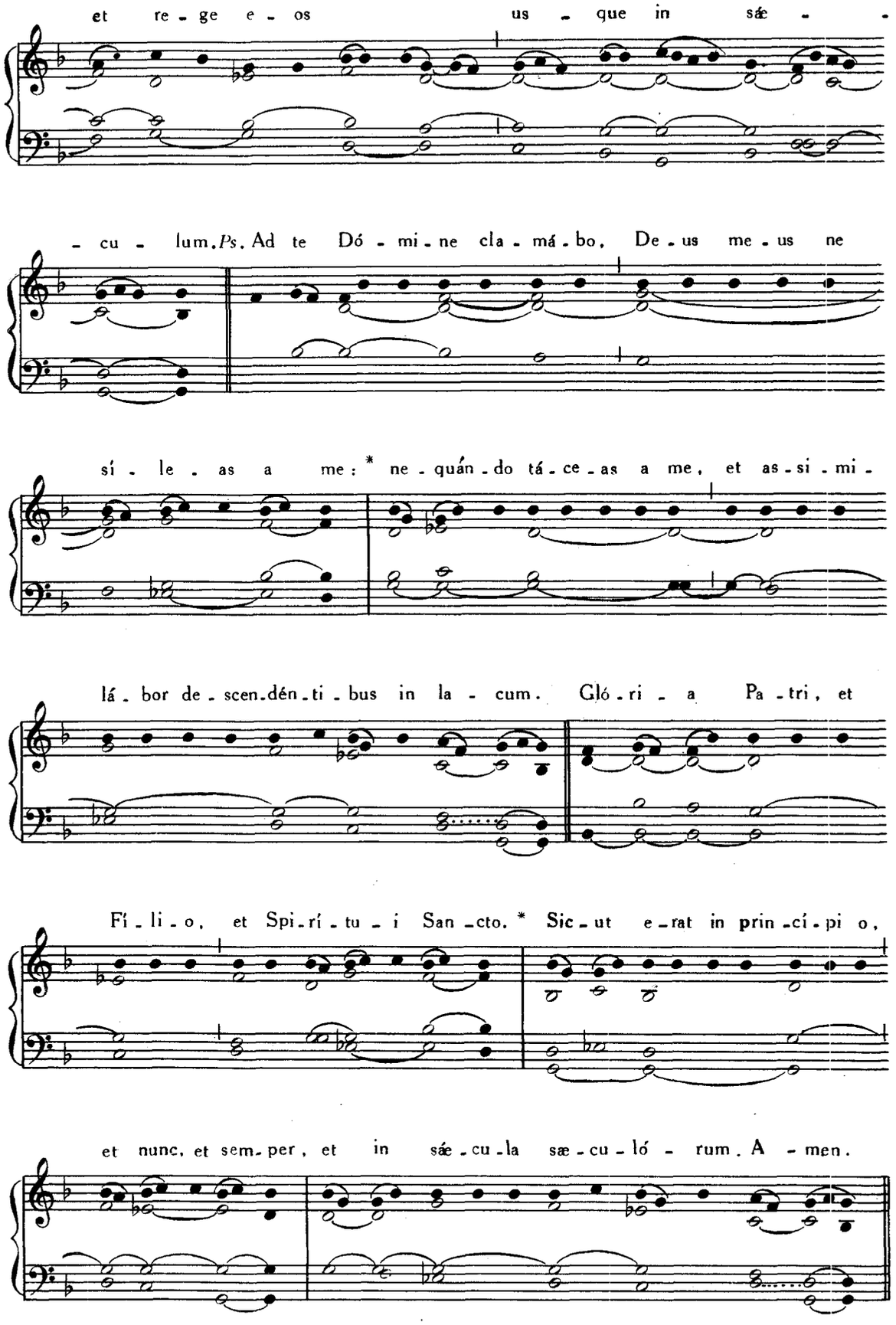
Offertorium. Benedícam Dóminum, **Pars I,** p. 212.



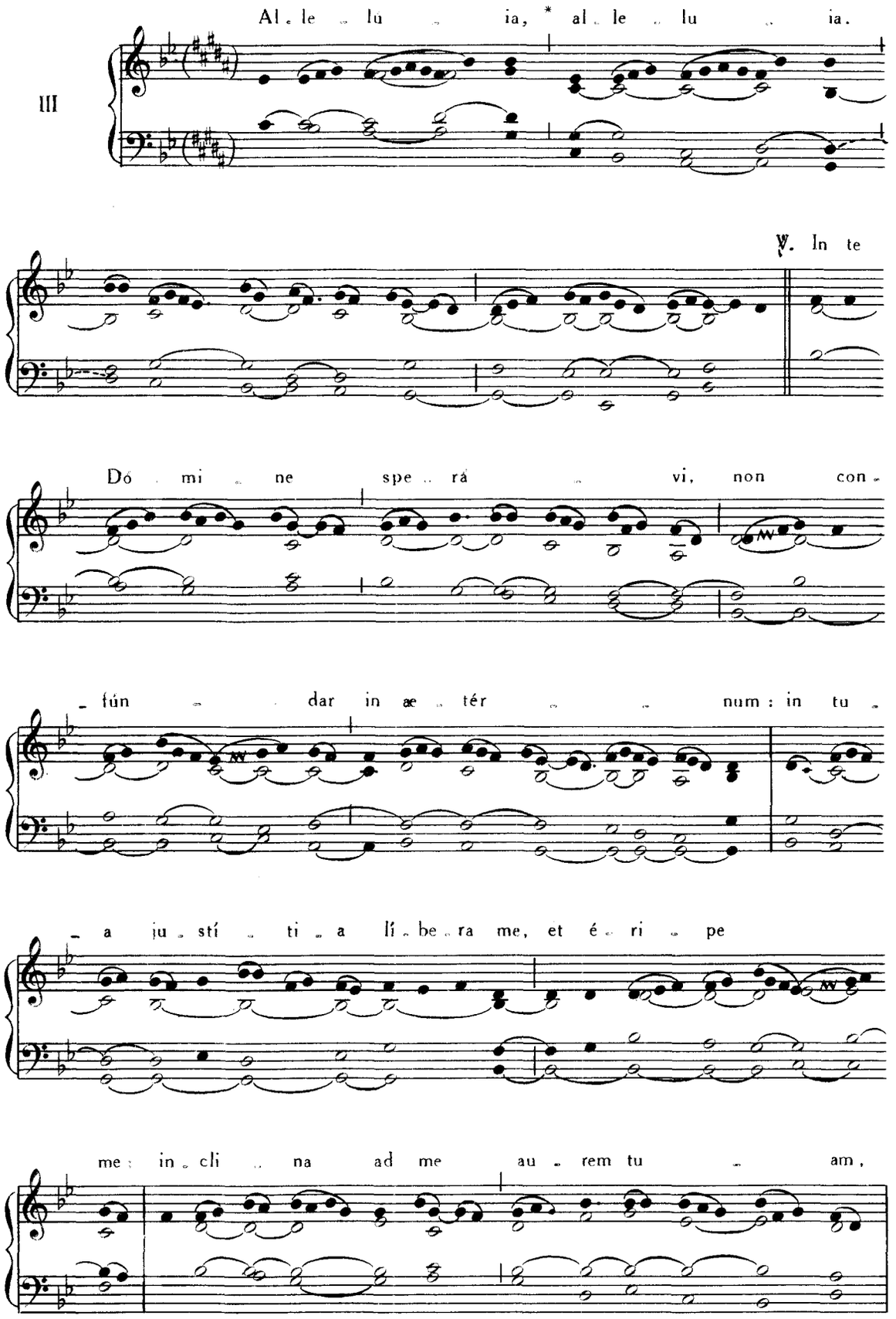


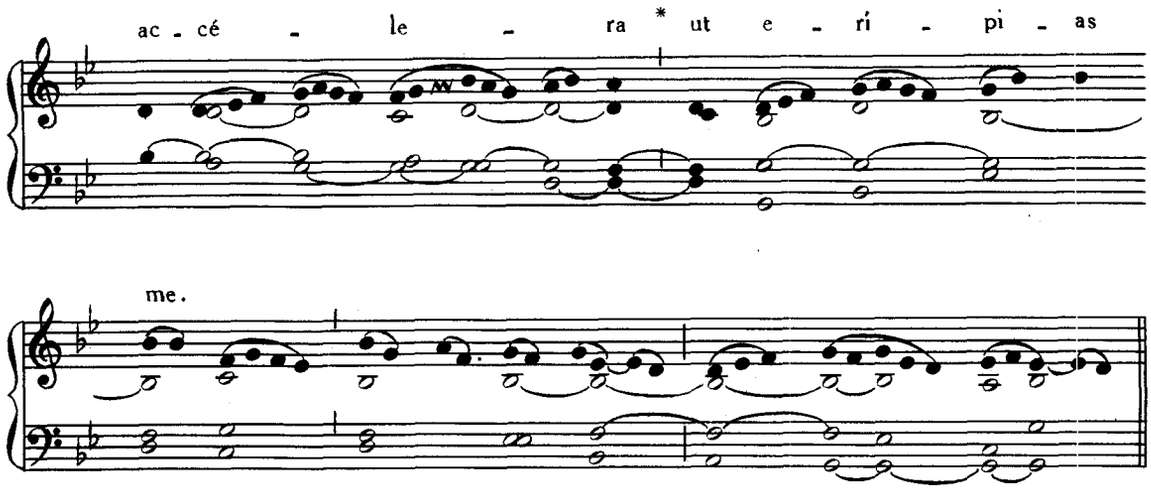
DOMINICA VI. POST PENTECOSTEN.



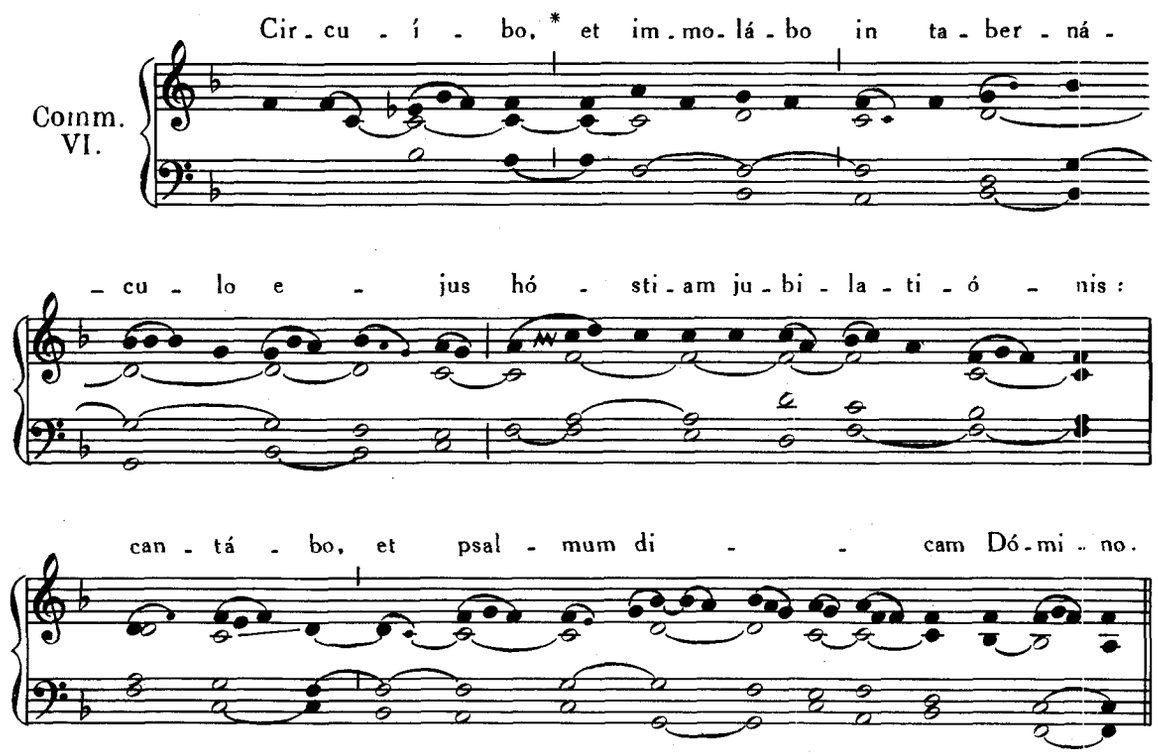


Graduale. Convértere, Pars I, p. 197.

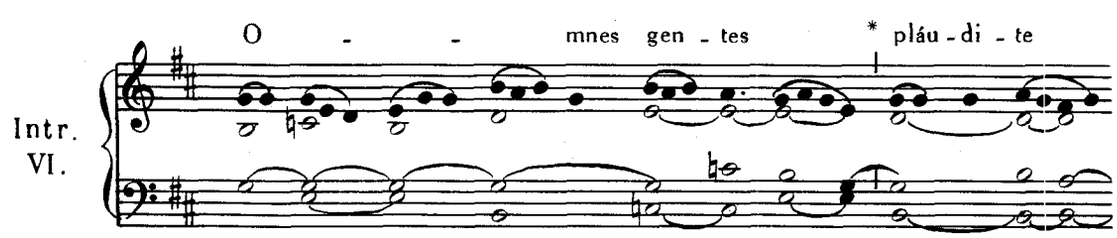

III
Al - le - lu - ia, * al - le - lu - ia.
℣. In te
Dó - mi - ne spe - rá - vi, non con -
- fún - dar in æ - tér - - num : in tu -
- a ju - stí - ti - a lí - be - ra me, et é - ri - pe
me : in - cli - na ad me au - rem tu - am,

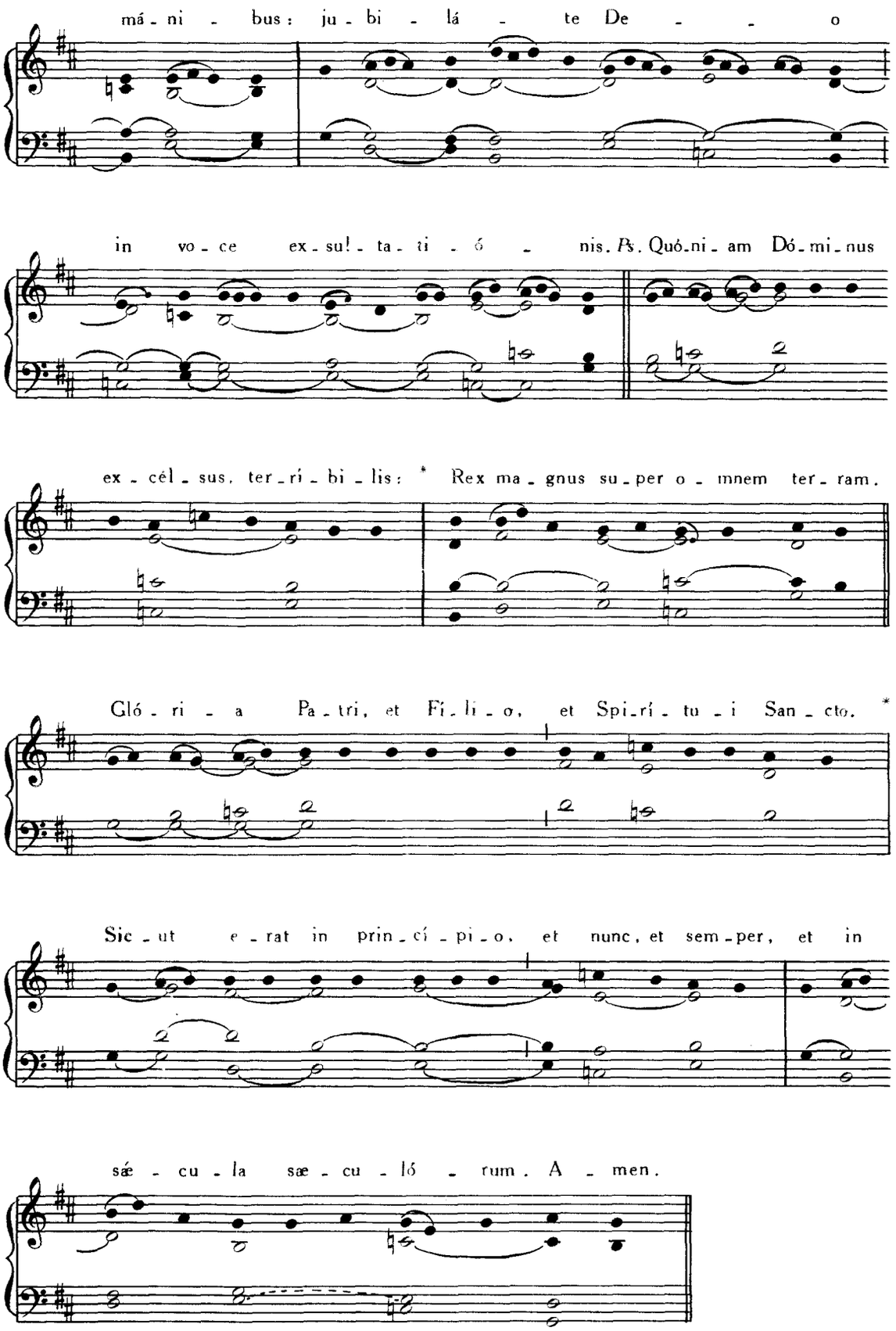


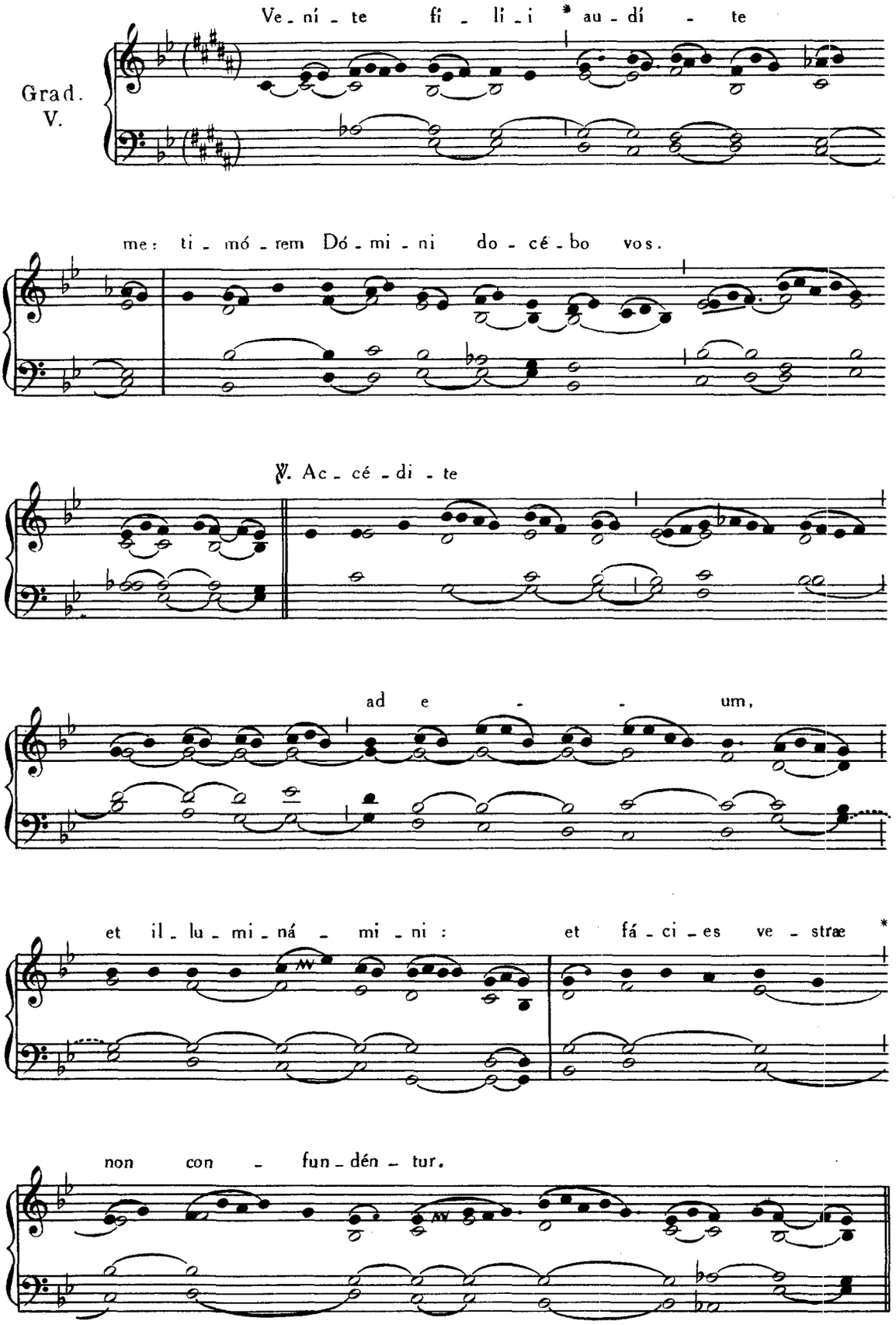
Offertorium. Pérfice gressus meos, Pars I, p. 143.

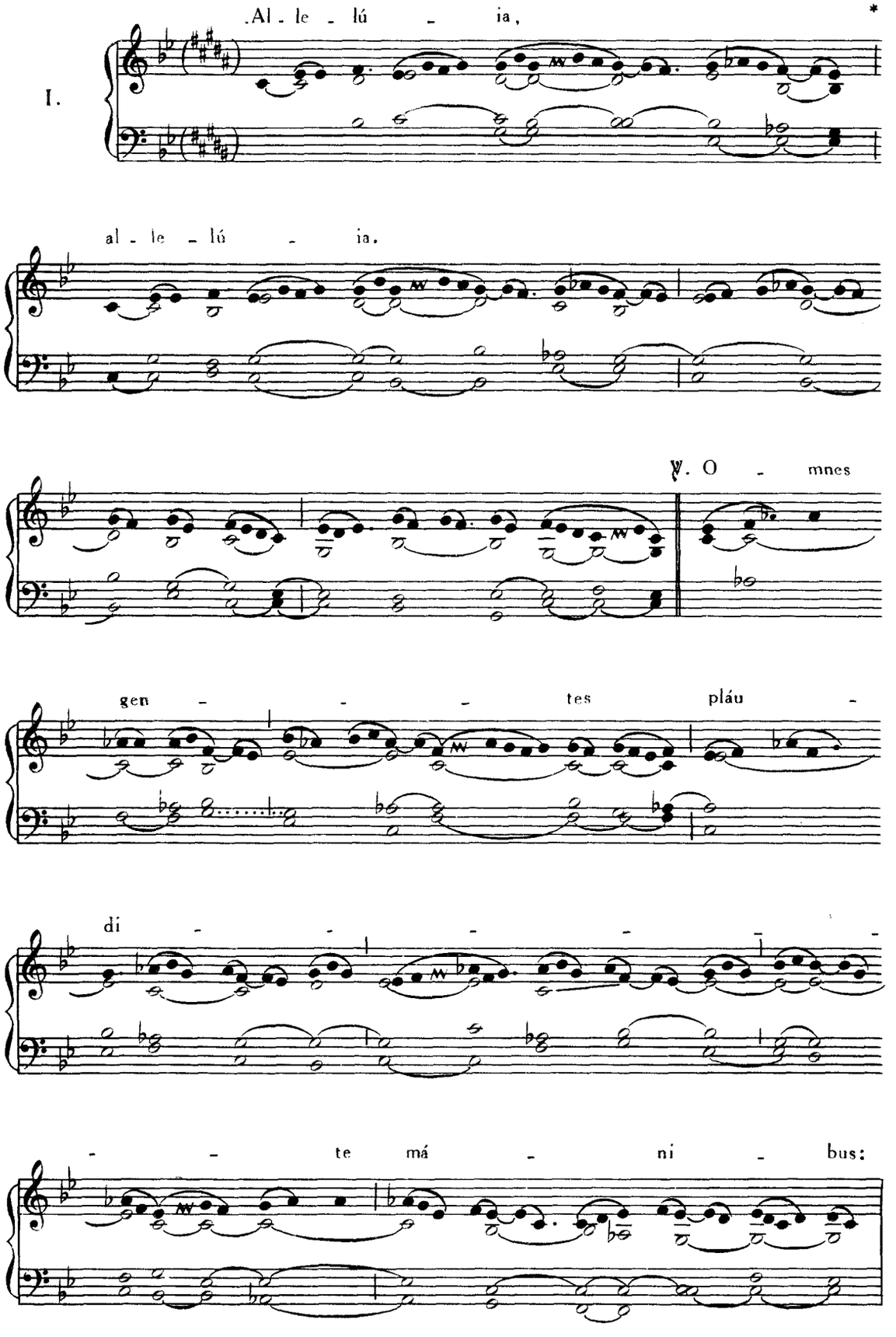


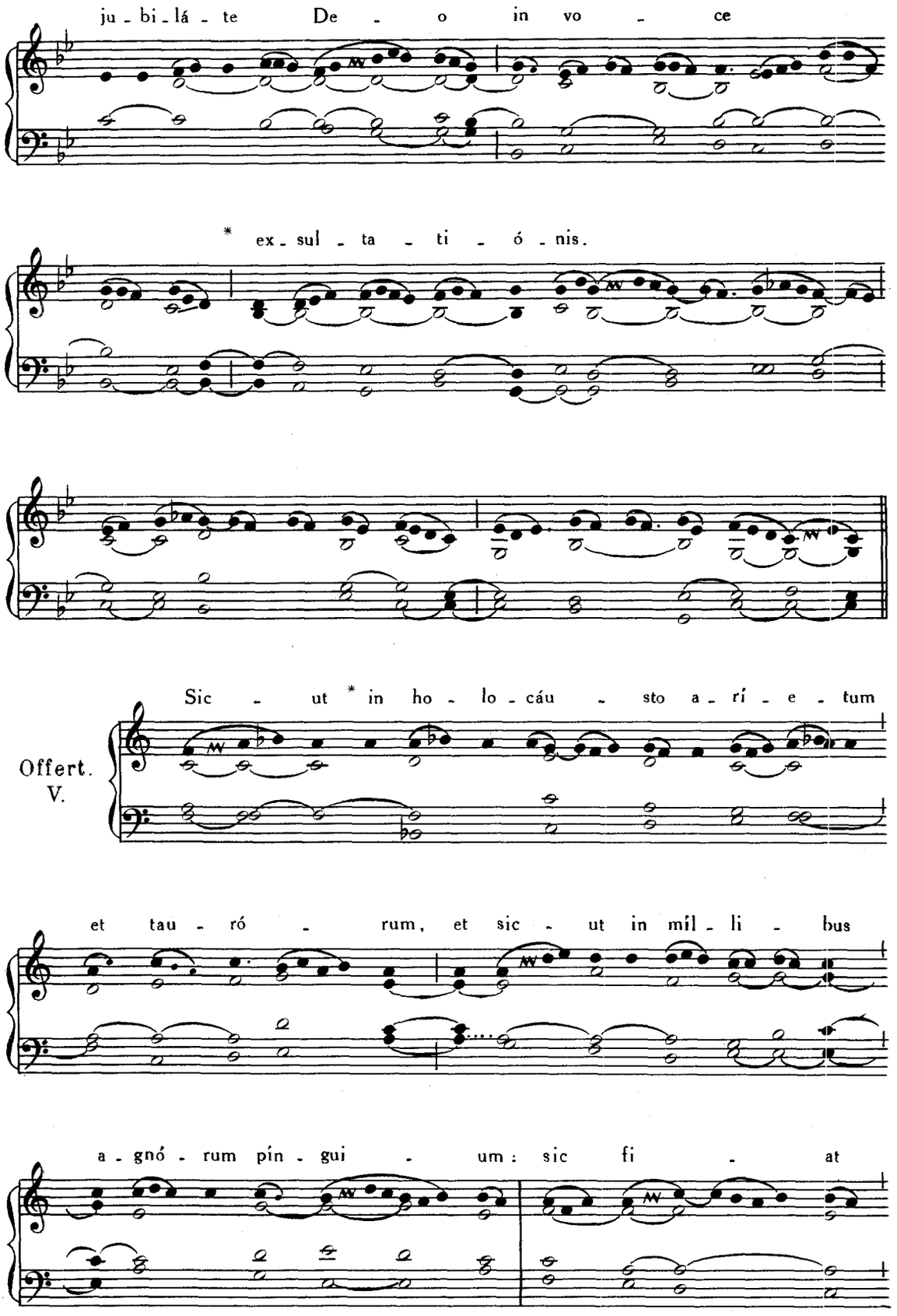
DOMINICA VII. POST PENTECOSTEN.

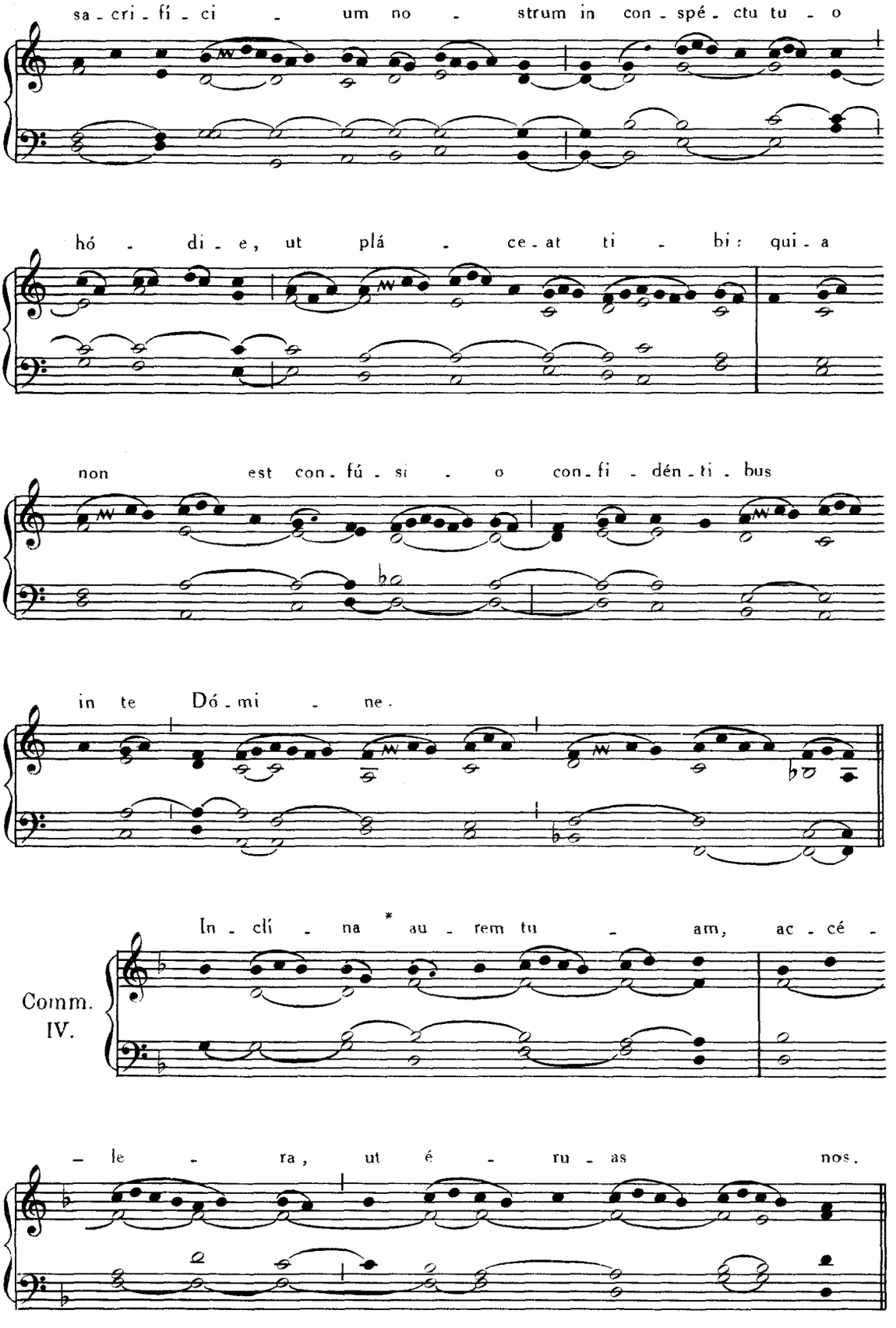



má - ni - bus: ju - bi - lá - te De - - - o
in vo - ce ex - sul - ta - ti - ó - nis. Ps. Quó-ni - am Dó - mi - nus
ex - cél - sus, ter - rí - bi - lis: * Rex ma - gnus su - per o - mnem ter - ram.
Gló - ri - a Pa - tri, et Fi - li - o, et Spi - rí - tu - i San - cto. *
Sic - ut e - rat in prin - cí - pi - o, et nunc, et sem - per, et in
sæ - cu - la sæ - cu - ló - rum. A - men.

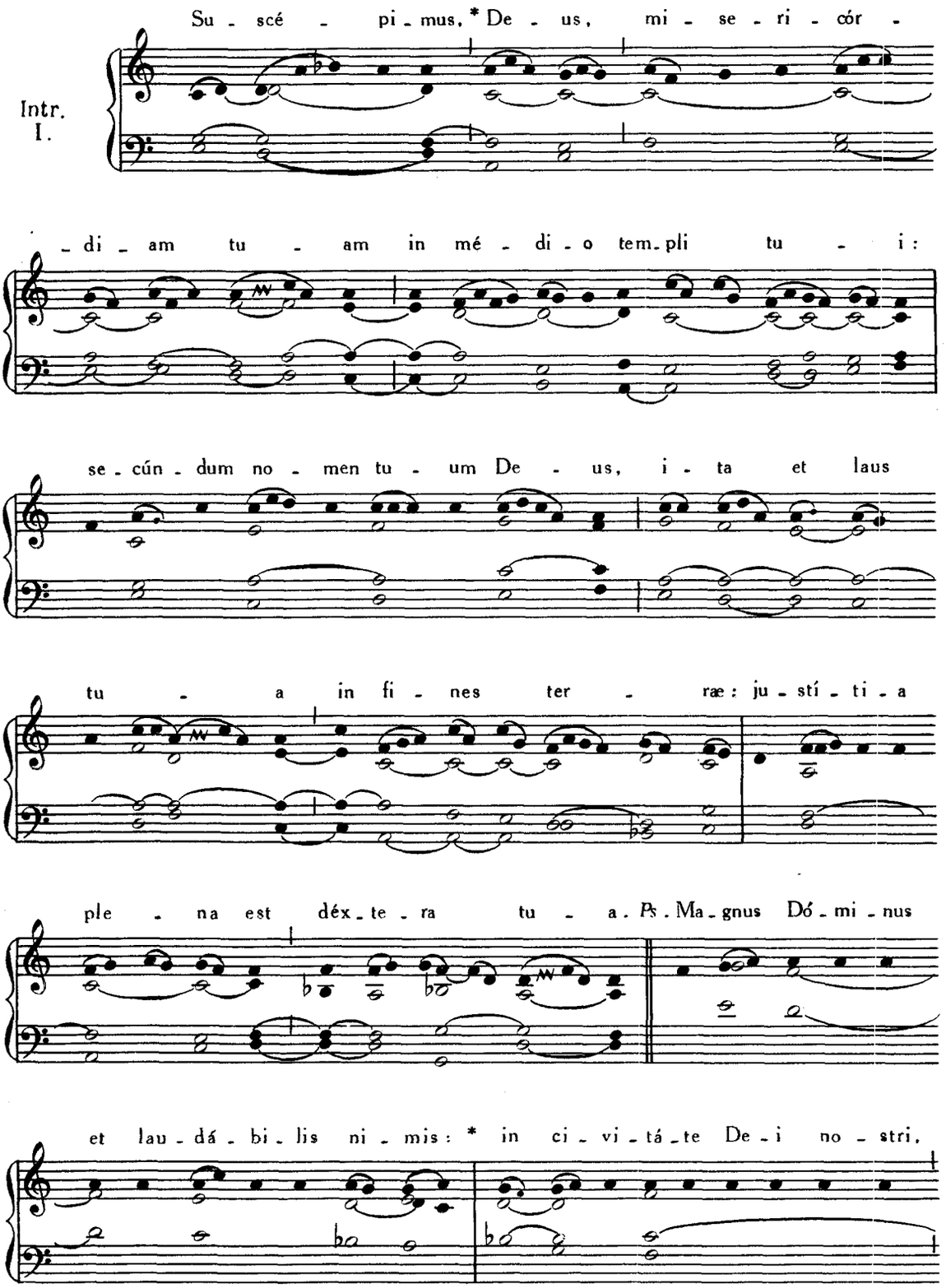

Grad.
V.
Ve - ní - te fí - li - i * au - dí - te
me: ti - mó - rem Dó - mi - ni do - cé - bo vos.
℣. Ac - cé - di - te
ad e - - um,
et il - lu - mi - ná - mi - ni : et fá - ci - es ve - stræ *
non con - fun - dén - tur.

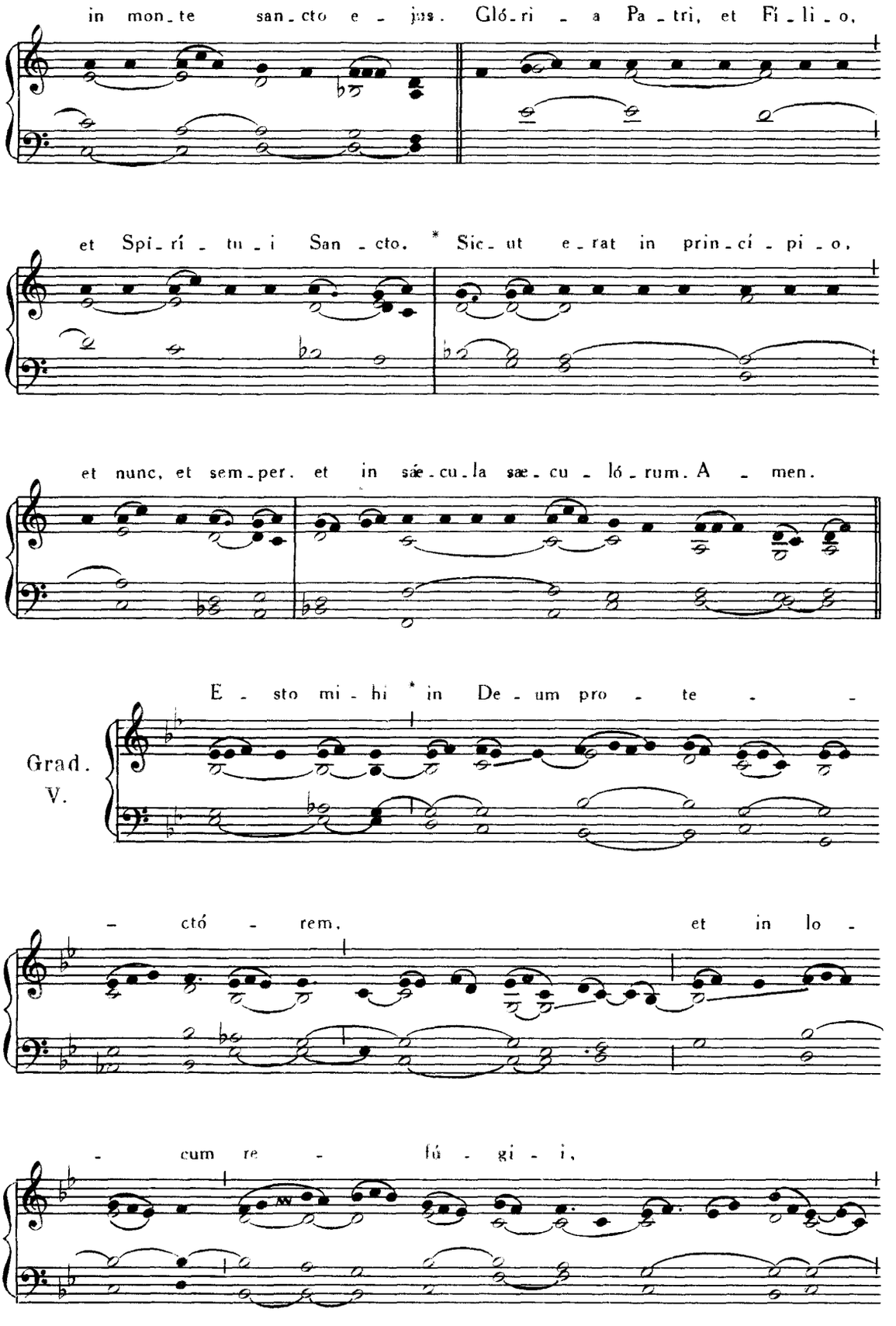

I.
Al - le - lú - ia, *
al - le - lú - ia.
℣. O - mnes
gen - - - tes pláu -
di - - - - - -
- - te má - ni - bus:

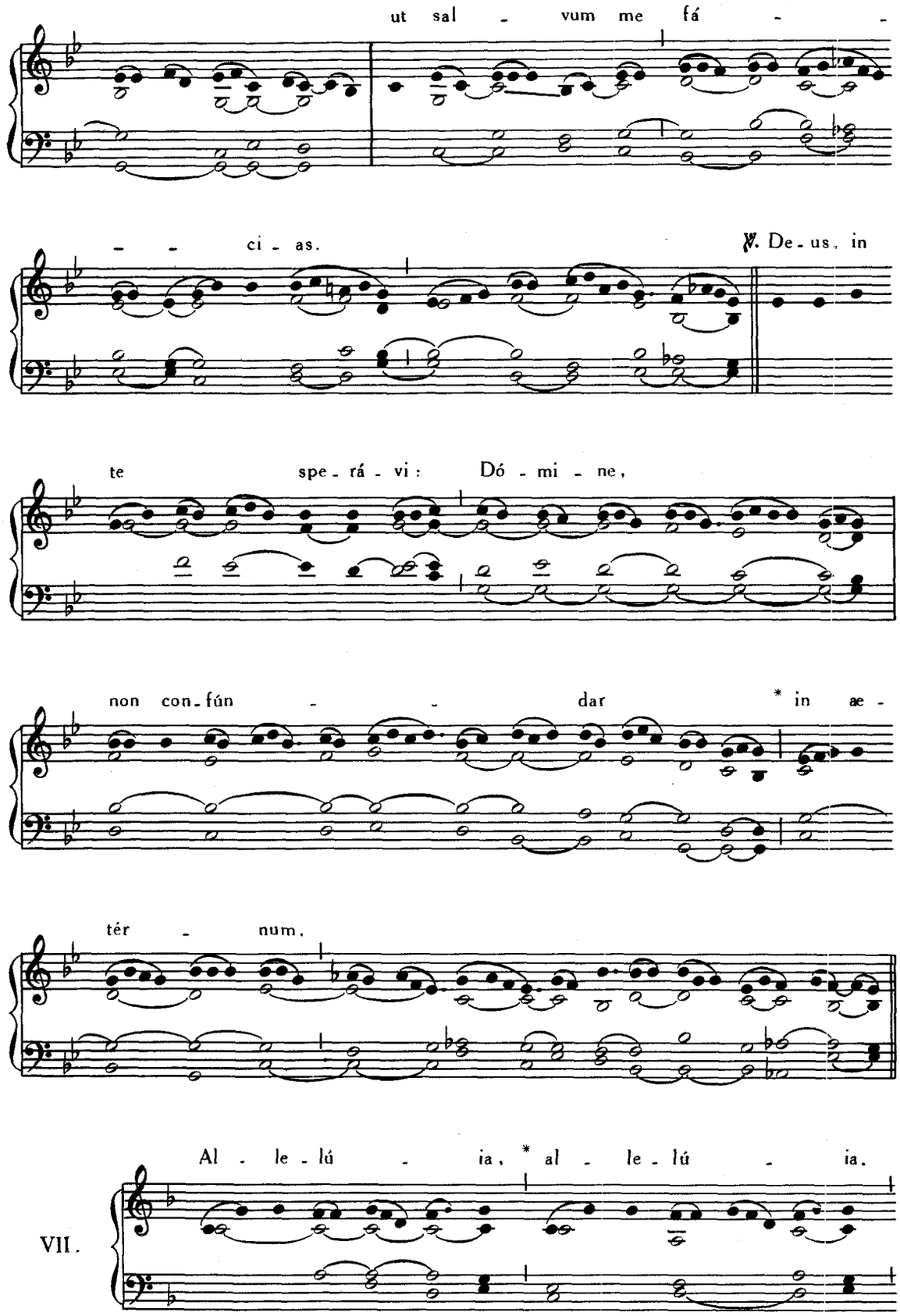

ju - bi - lá - te De - o in vo - ce
* ex - sul - ta - ti - ó - nis.
Sic - ut * in ho - lo - cáu - sto a - rí - e - tum
Offert.
V.
et tau - ró - rum, et sic - ut in míl - li - bus
a - gnó - rum pín - gui - um: sic fi - at

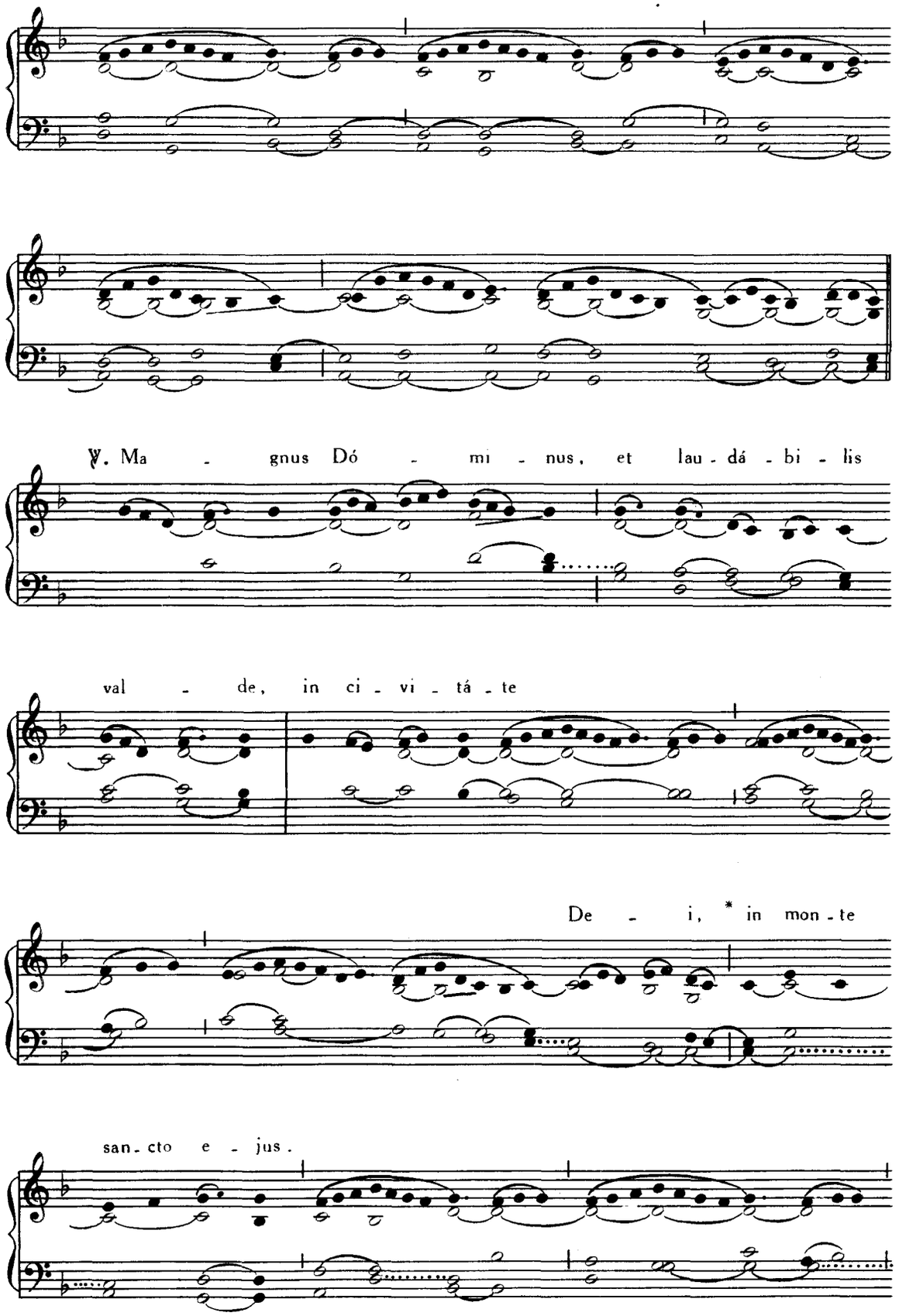

sa - cri - fí - ci - um no - strum in con - spé - ctu tu - o
hó - di - e, ut plá - ce - at ti - bi: qui - a
non est con - fú - si - o con - fi - dén - ti - bus
in te Dó - mi - ne.
In - clí - na * au - rem tu - am, ac - cé -
Comm.
IV.
- le - ra, ut é - ru - as nos.

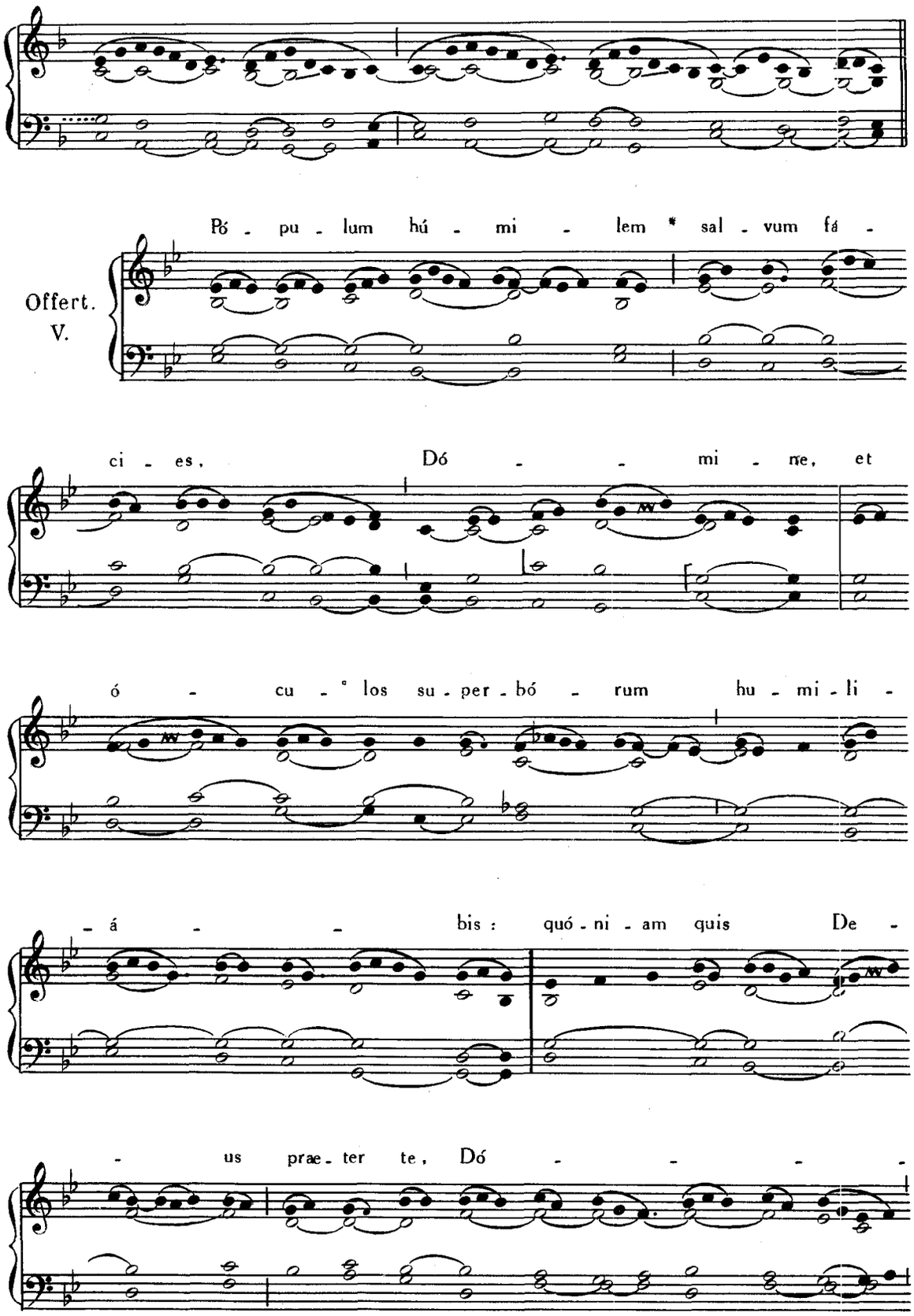
DOMINICA VIII. POST PENTECOSTEN.

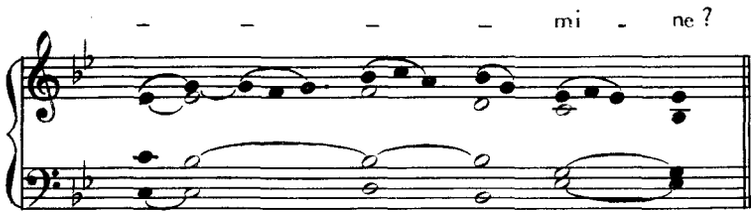


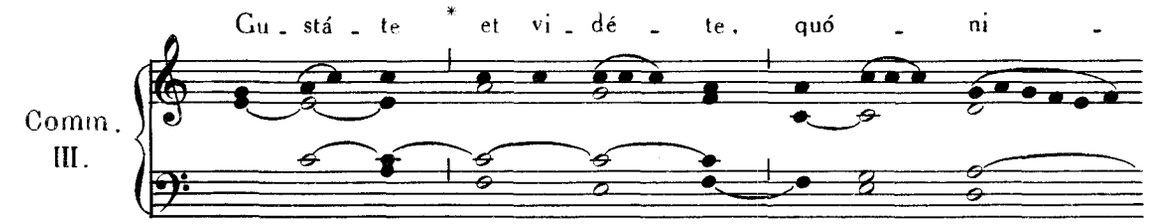

in mon_te san_cto e_jus. Gló_ri_a Pa_tri, et Fi_li_o,
et Spi_rí_tu_i San_cto. * Sic_ut e_rat in prin_cí_pi_o,
et nunc, et sem_per. et in sáe_cu_la sæ_cu_ló_rum. A_men.
E_sto mi_hi * in De_um pro_te_
Grad.
V.
_ctó_rem, et in lo_
_cum re_fú_gi_i,

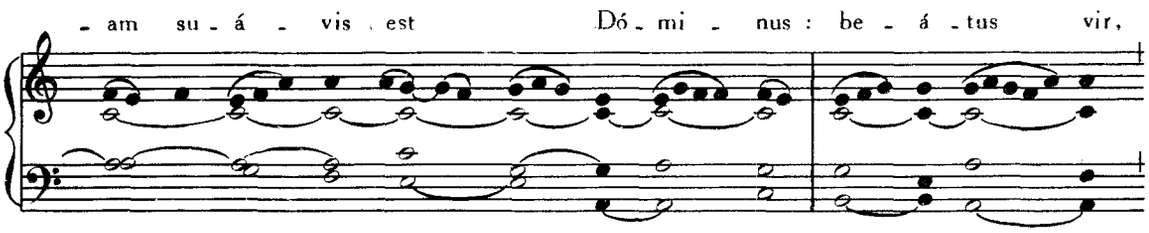

ut sal - vum me fá - -
- - ci - as.
℣. De - us, in
te spe - rá - vi: Dó - mi - ne,
non con - fún - - dar * in æ -
tér - num.
Al - le - lú - ia, * al - le - lú - ia.
VII.

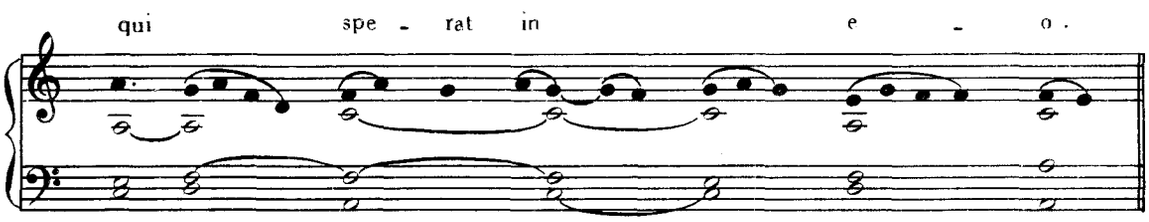

℣. Ma - gnus Dó - mi - nus, et lau - dá - bi - lis
val - de, in ci - vi - tá - te
De - i, * in mon - te
san - cto e - jus.


Pó - pu - lum hú - mi - lem * sal - vum fá -
Offert.
V.
ci - es, Dó - - mi - ne, et
ó - cu - los su - per - bó - rum hu - mi - li -
- á - - bis : quó - ni - am quis De -
- us prae - ter te, Dó - - - -

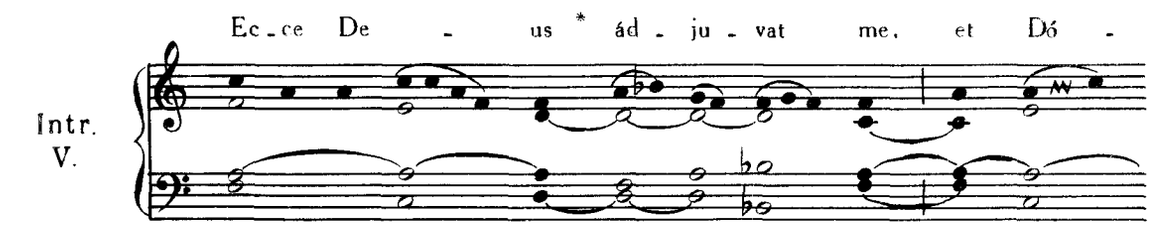


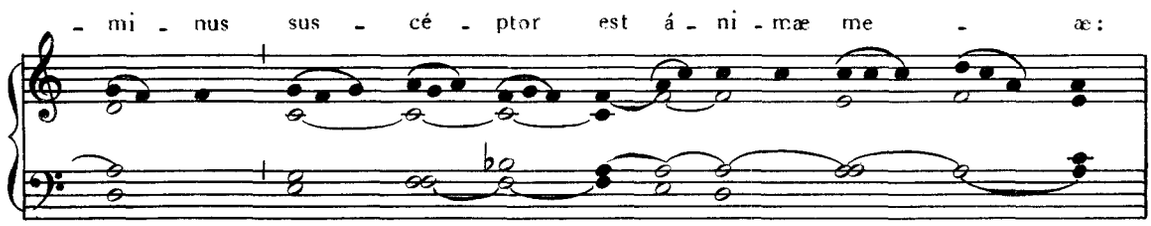


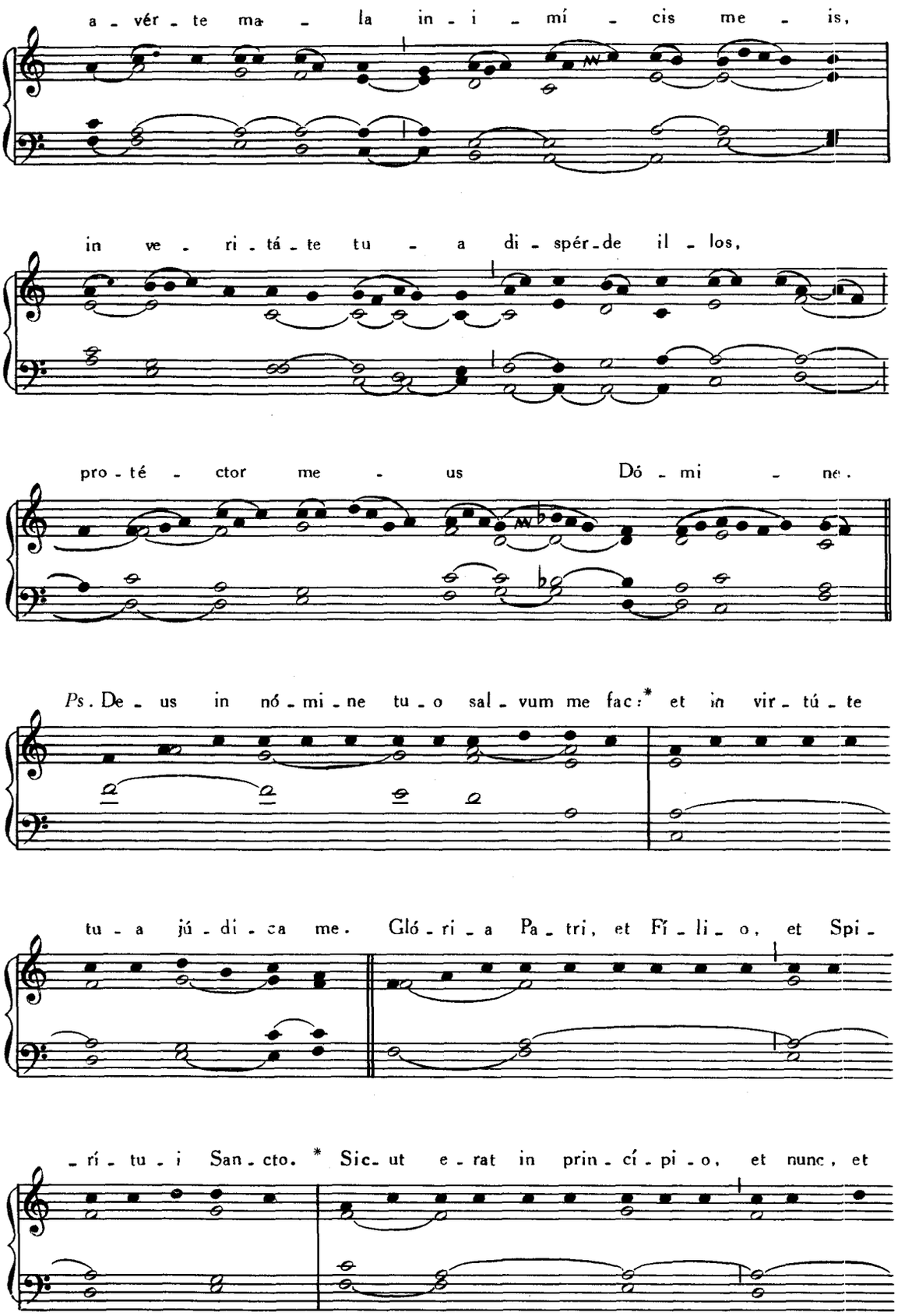


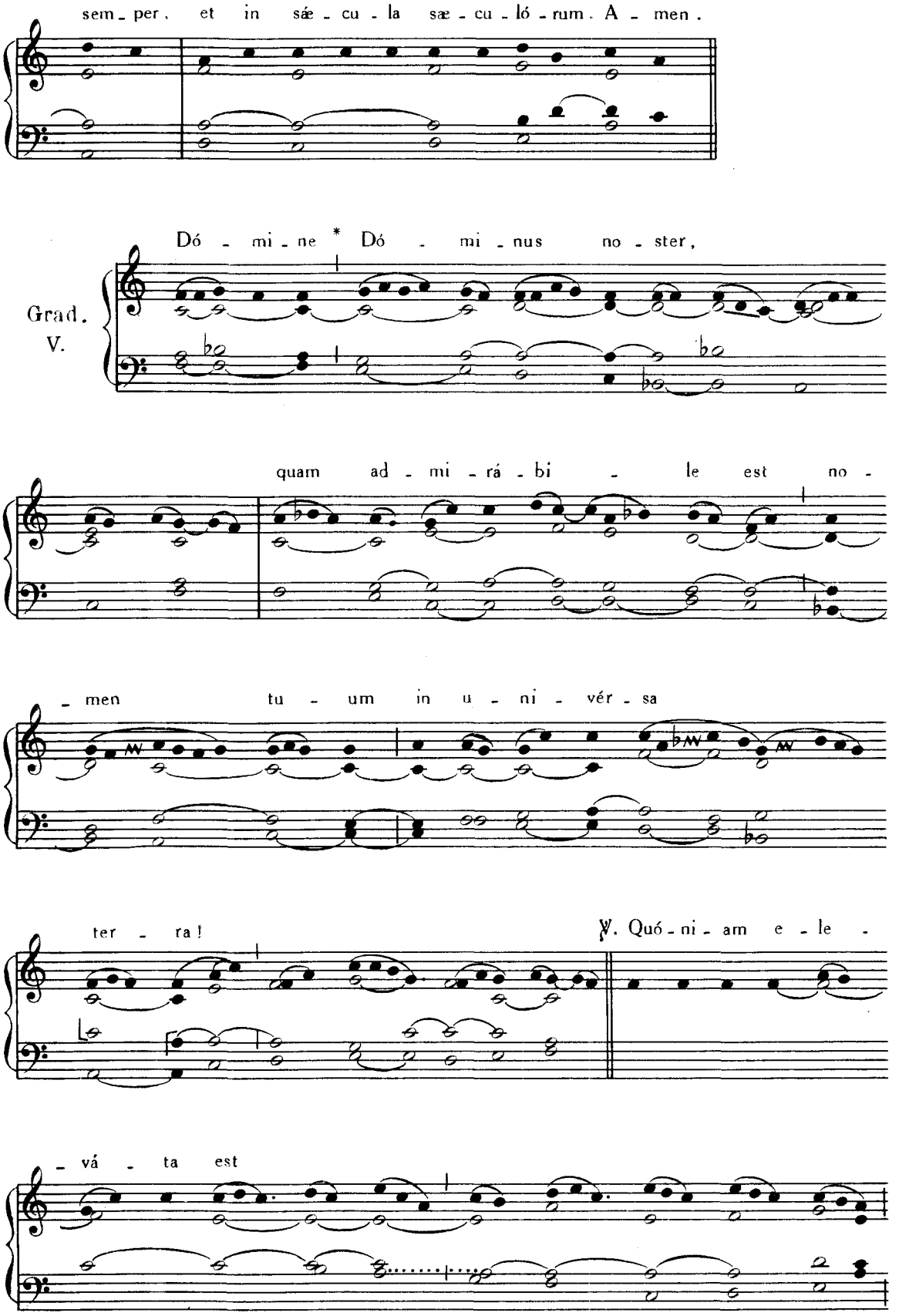


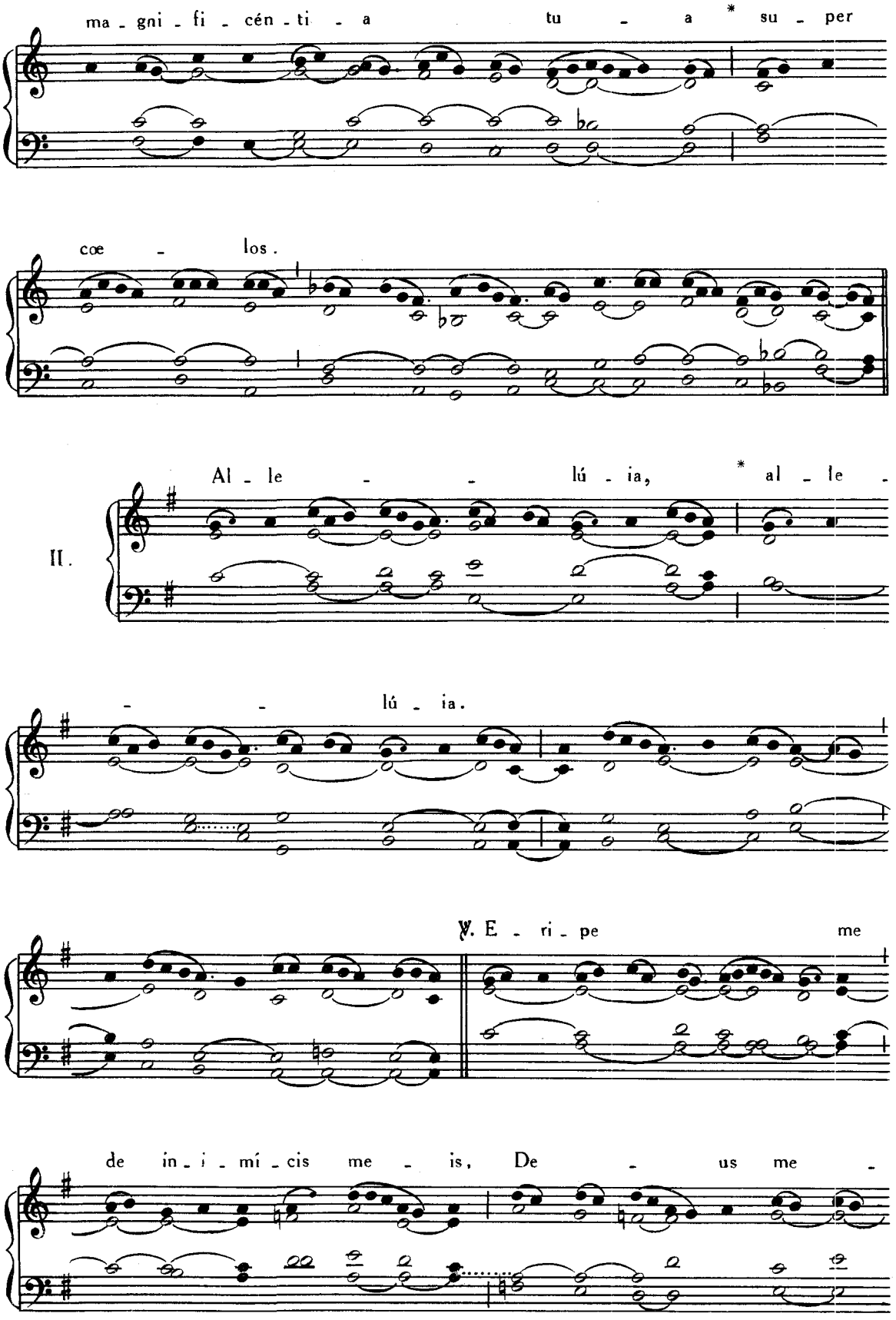
DOMINICA IX. POST PENTECOSTEN.

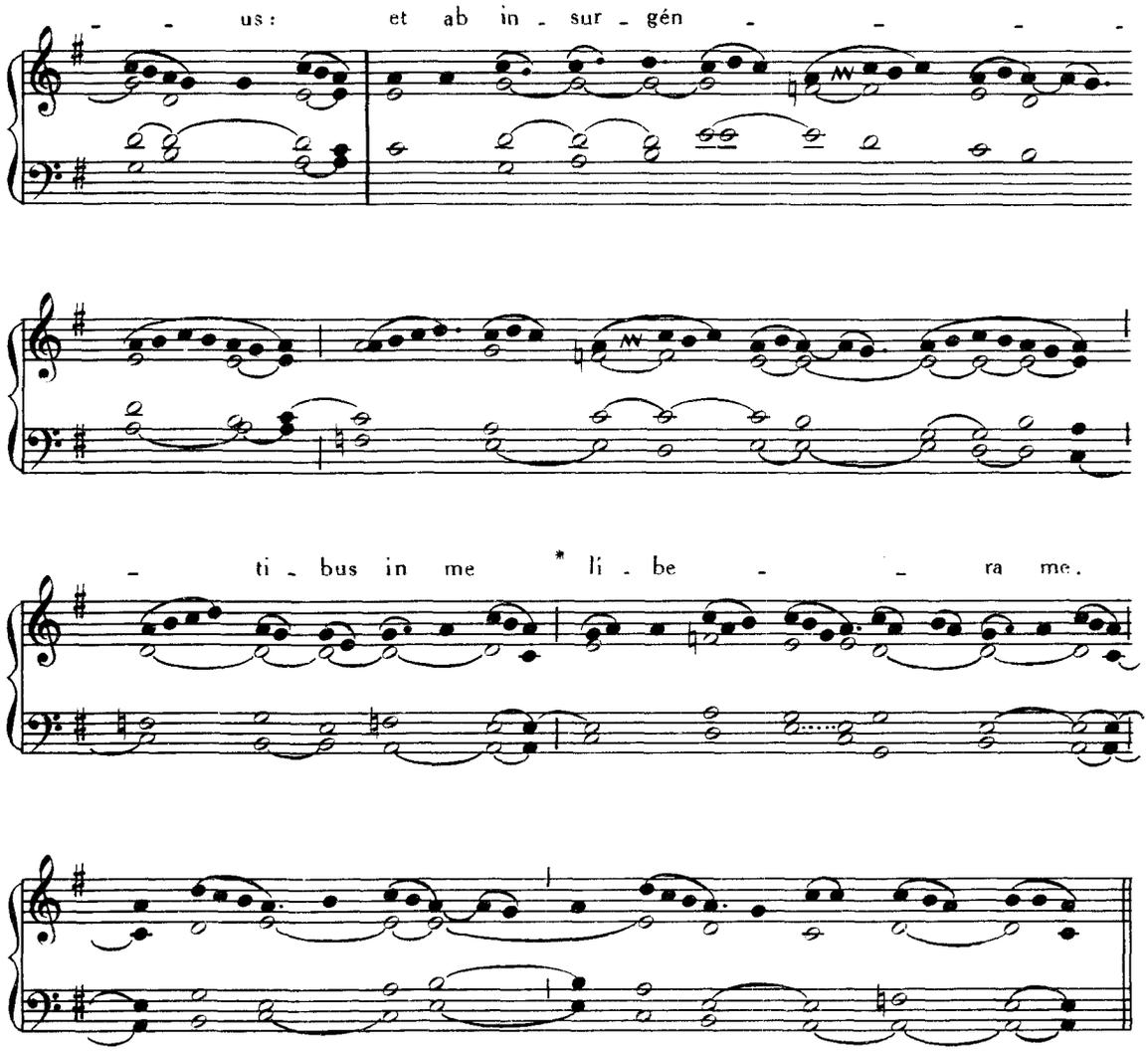




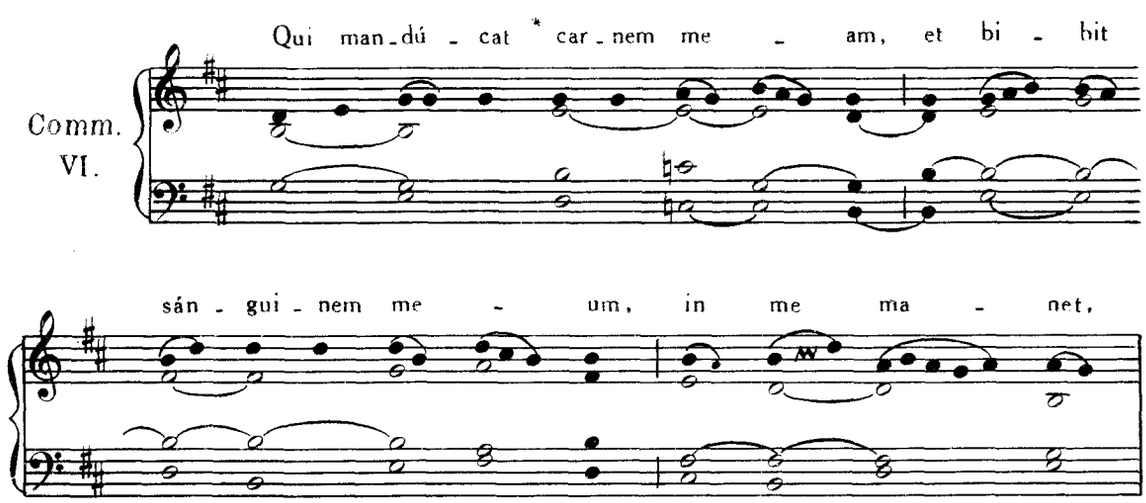

a - vér - te ma - la in - i - mí - cis me - is,
in ve - ri - tá - te tu - a di - spér - de il - los,
pro - té - ctor me - us Dó - mi - ne.
Ps. De - us in nó - mi - ne tu - o sal - vum me fac: * et in vir - tú - te
tu - a jú - di - ca me. Gló - ri - a Pa - tri, et Fí - li - o, et Spi -
- rí - tu - i San - cto. * Sic - ut e - rat in prin - cí - pi - o, et nunc, et

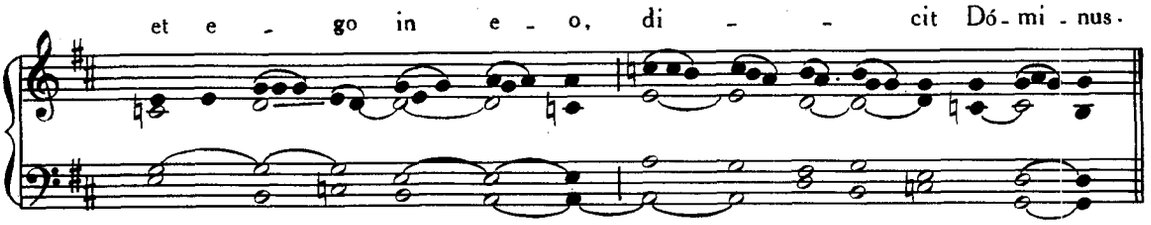

sem - per, et in sǽ - cu - la sæ - cu - ló - rum. A - men.
Grad.
V.
Dó - mi - ne * Dó - mi - nus no - ster,
quam ad - mi - rá - bi - le est no -
- men tu - um in u - ni - vér - sa
ter - ra!
℣. Quó - ni - am e - le -
- vá - ta est


ma - gni - fi - cén - ti - a tu - a * su - per
coe - los.
II.
Al - le - - lú - ia, * al - le -
- - lú - ia.
℣. E - ri - pe me
de in - i - mí - cis me - is, De - us me -

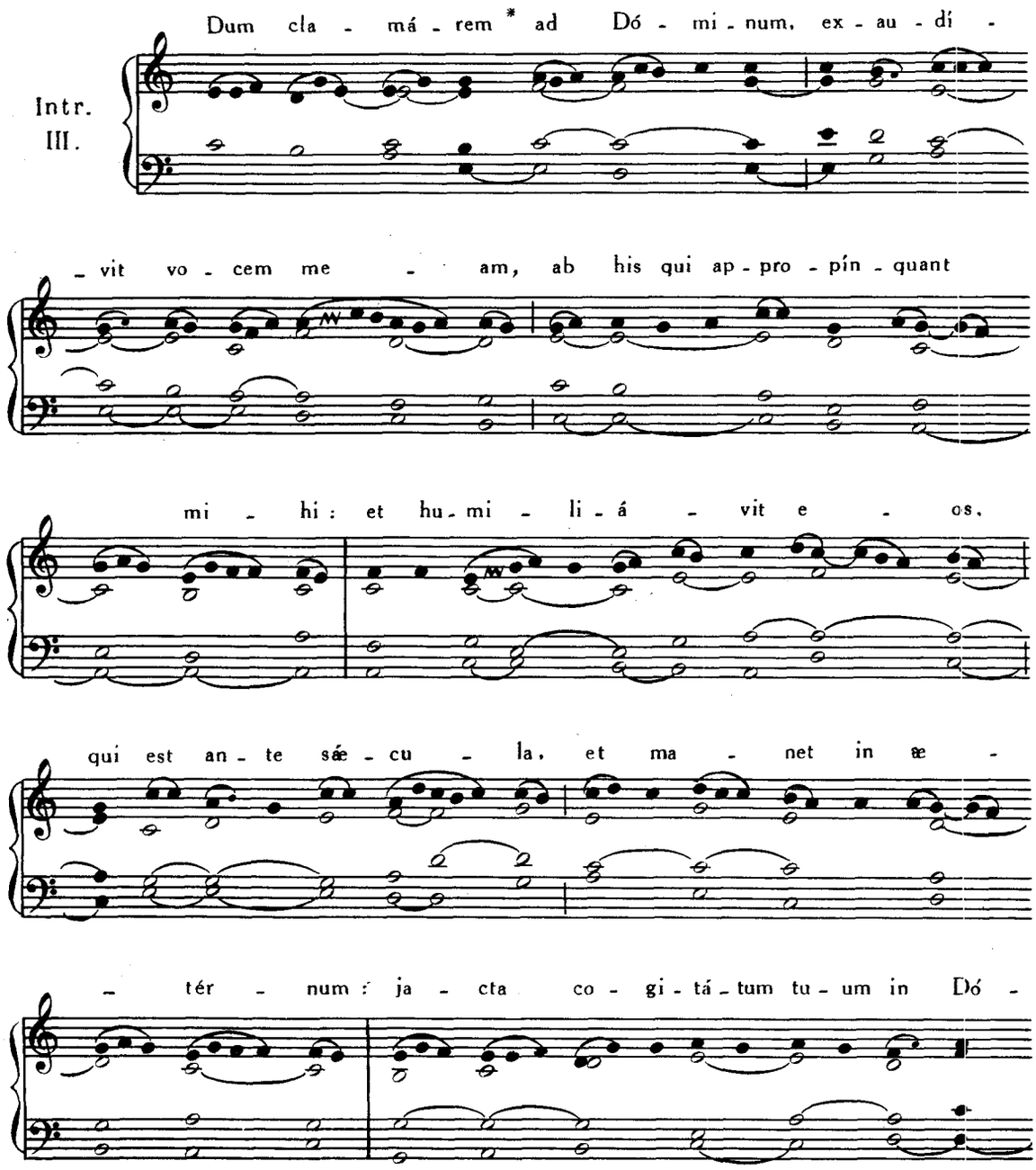


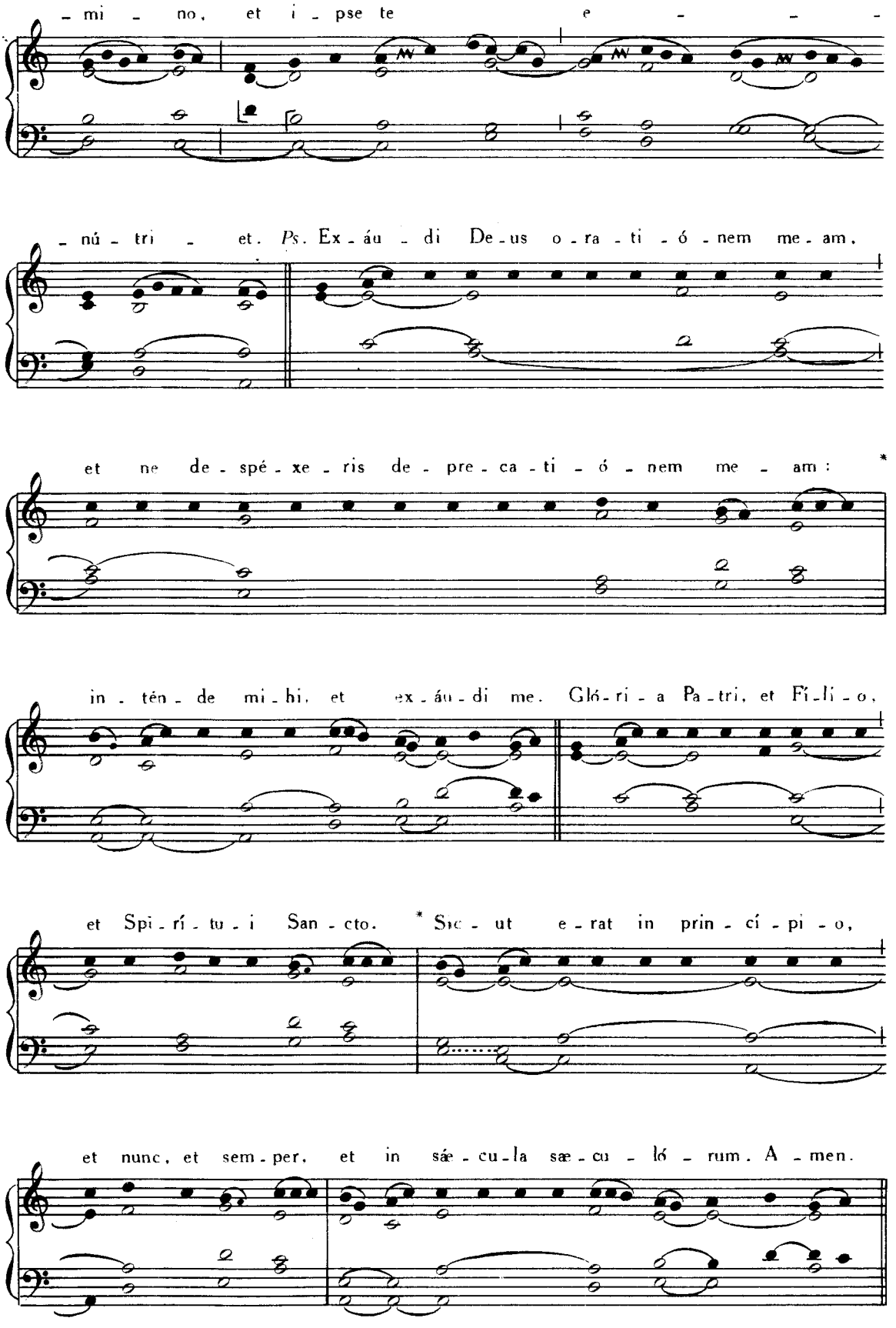
Offertorium. Justitiæ Dómini, **Pars** I, p. 229.

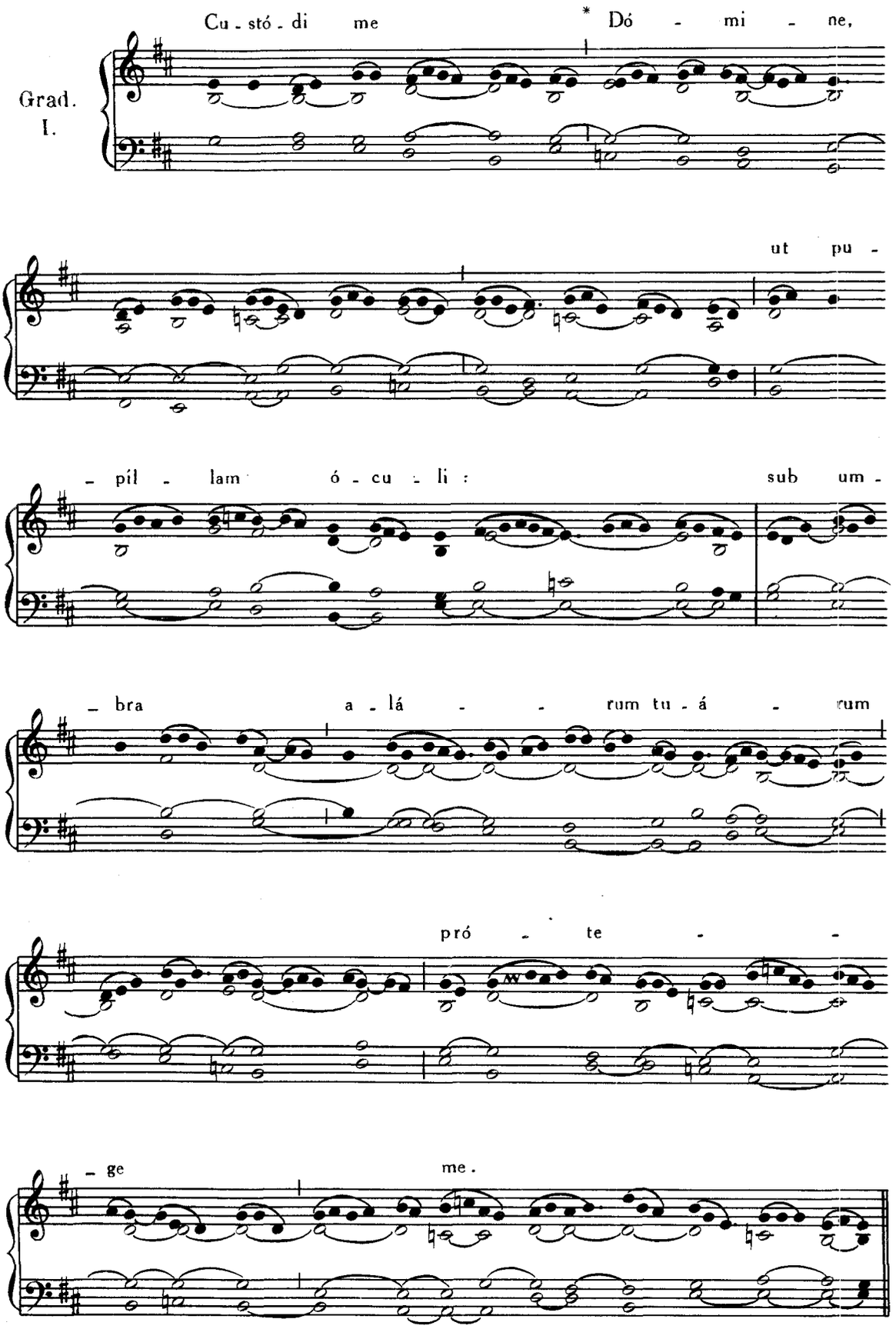


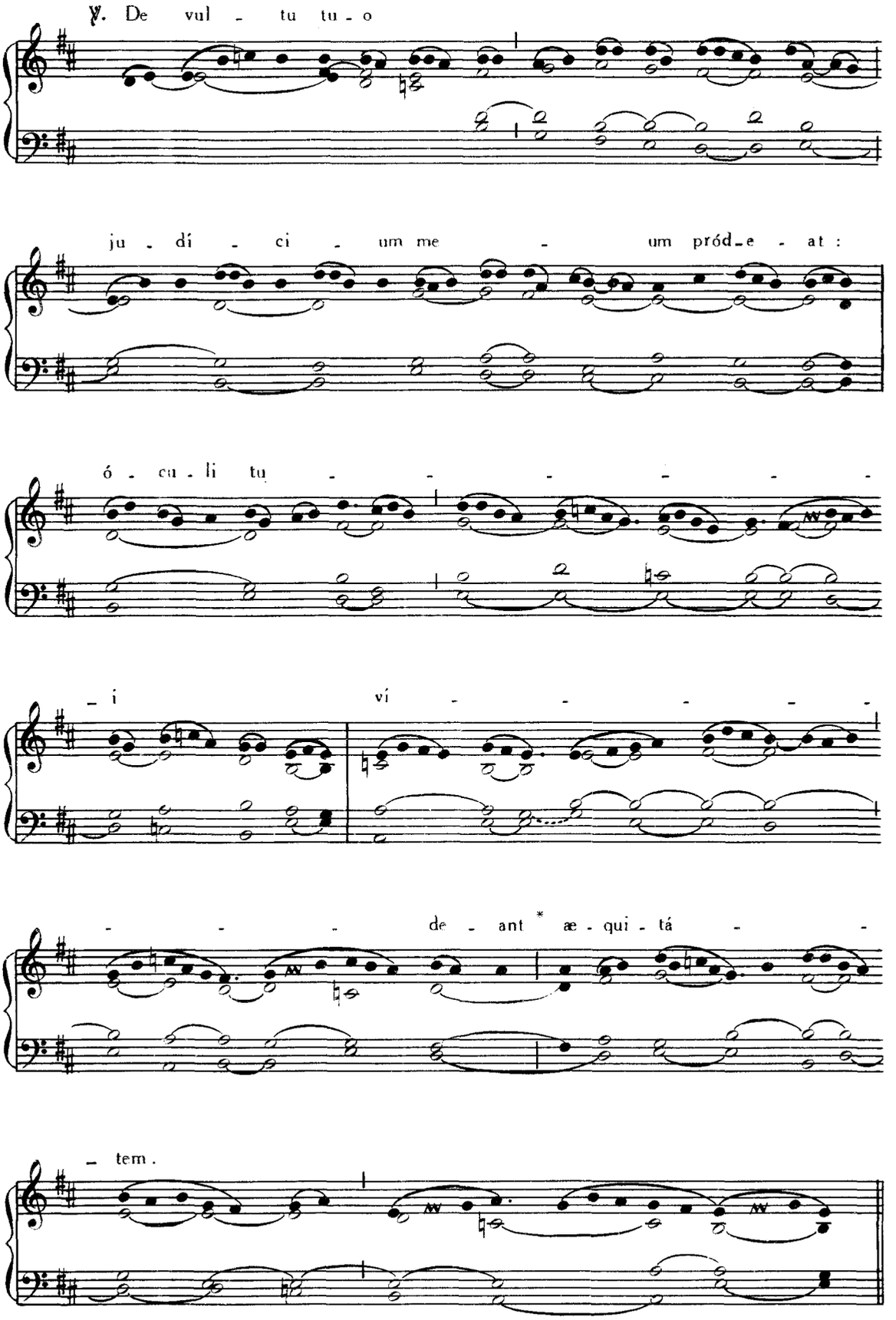


DOMINICA X. POST PENTECOSTEN.

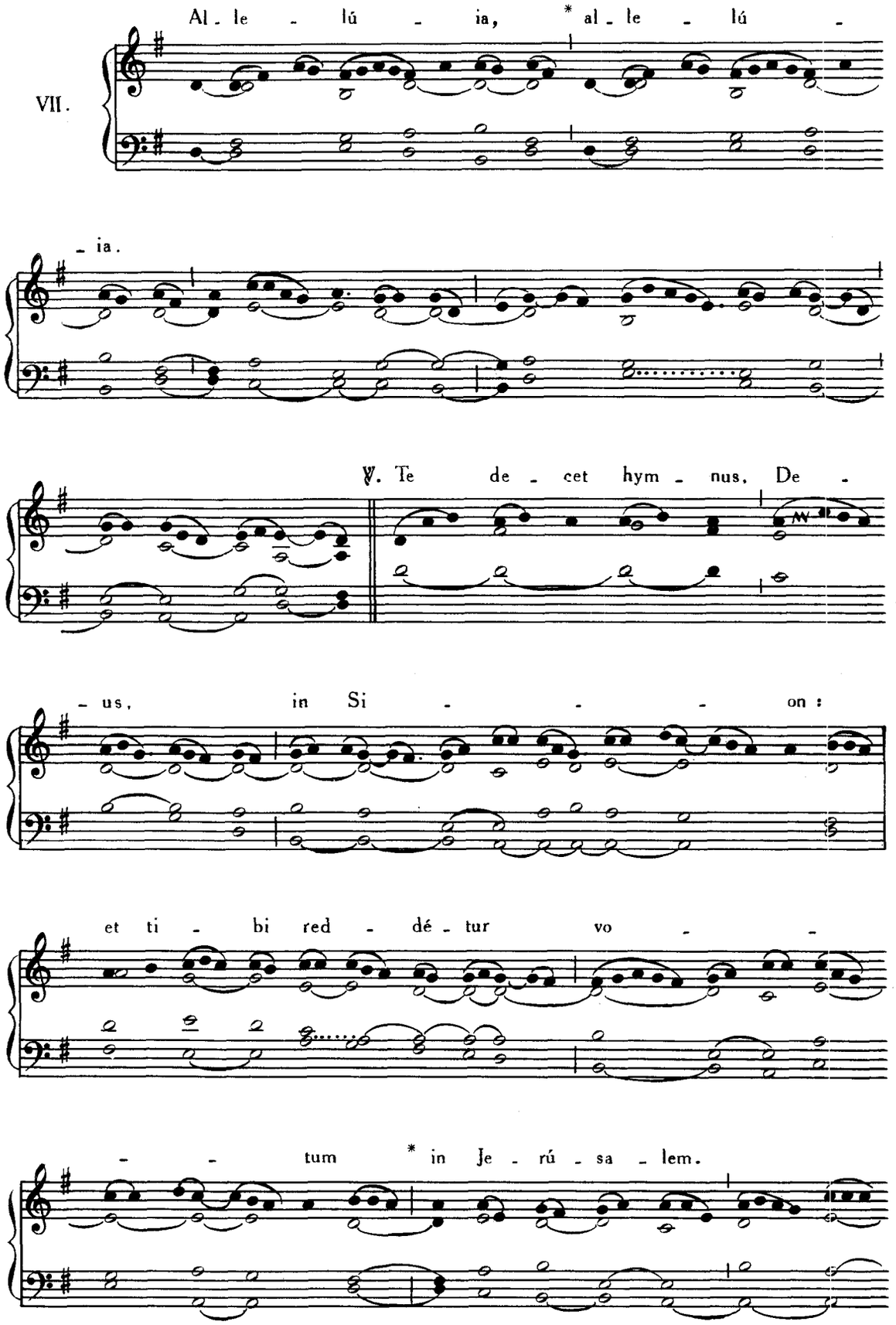


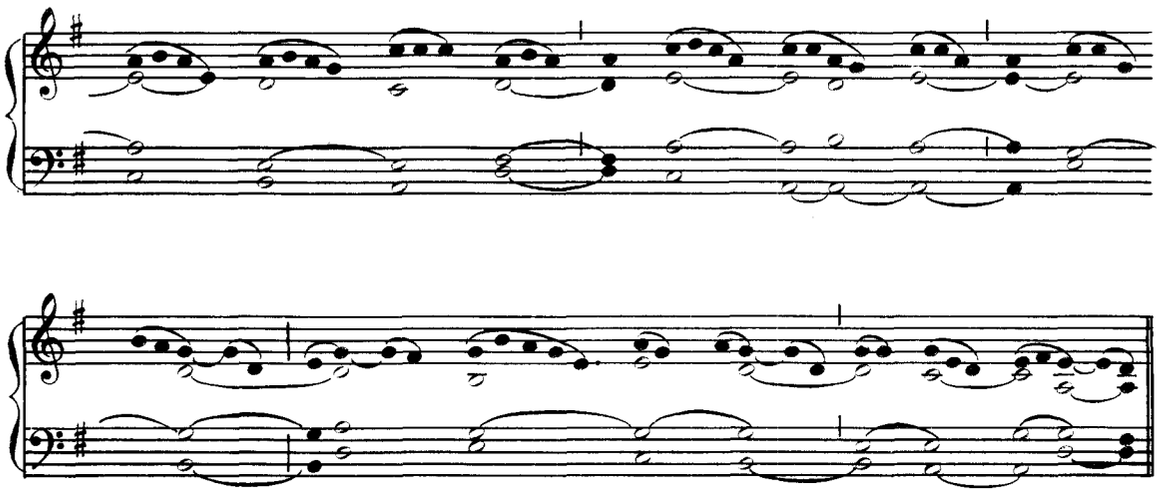

- mi - no, et i - pse te e - - -
- nú - tri - et. *Ps.* Ex - áu - di De - us o - ra - ti - ó - nem me - am,
et ne de - spé - xe - ris de - pre - ca - ti - ó - nem me - am : *
in - tén - de mi - hi, et ex - áu - di me. Gló - ri - a Pa - tri, et Fí - li - o,
et Spi - rí - tu - i San - cto. * Sic - ut e - rat in prin - cí - pi - o,
et nunc, et sem - per, et in sæ - cu - la sæ - cu - ló - rum. A - men.


Grad.
I.
Cu - stó - di me * Dó - mi - ne,
ut pu -
- píl - lam ó - cu - li : sub um -
- bra a - lá - - rum tu - á - rum
pró - te - -
- ge me.

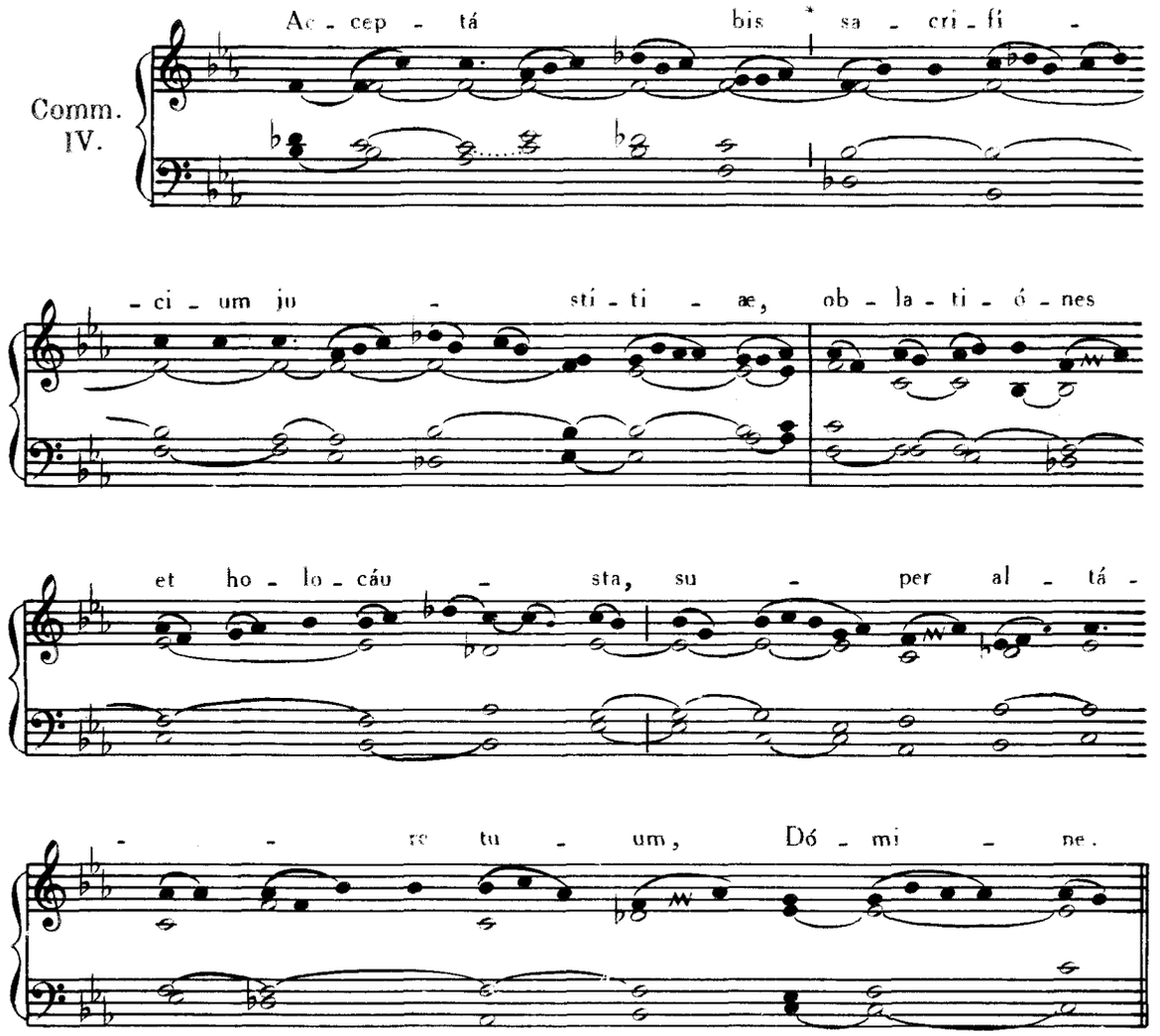

℣. De vul - tu tu - o
ju - di - ci - um me - um pród_e - at :
ó - cu - li tu - - - - - -
- i ví - - - - - -
- - - de - ant * æ - qui - tá - -
- tem .

VII.

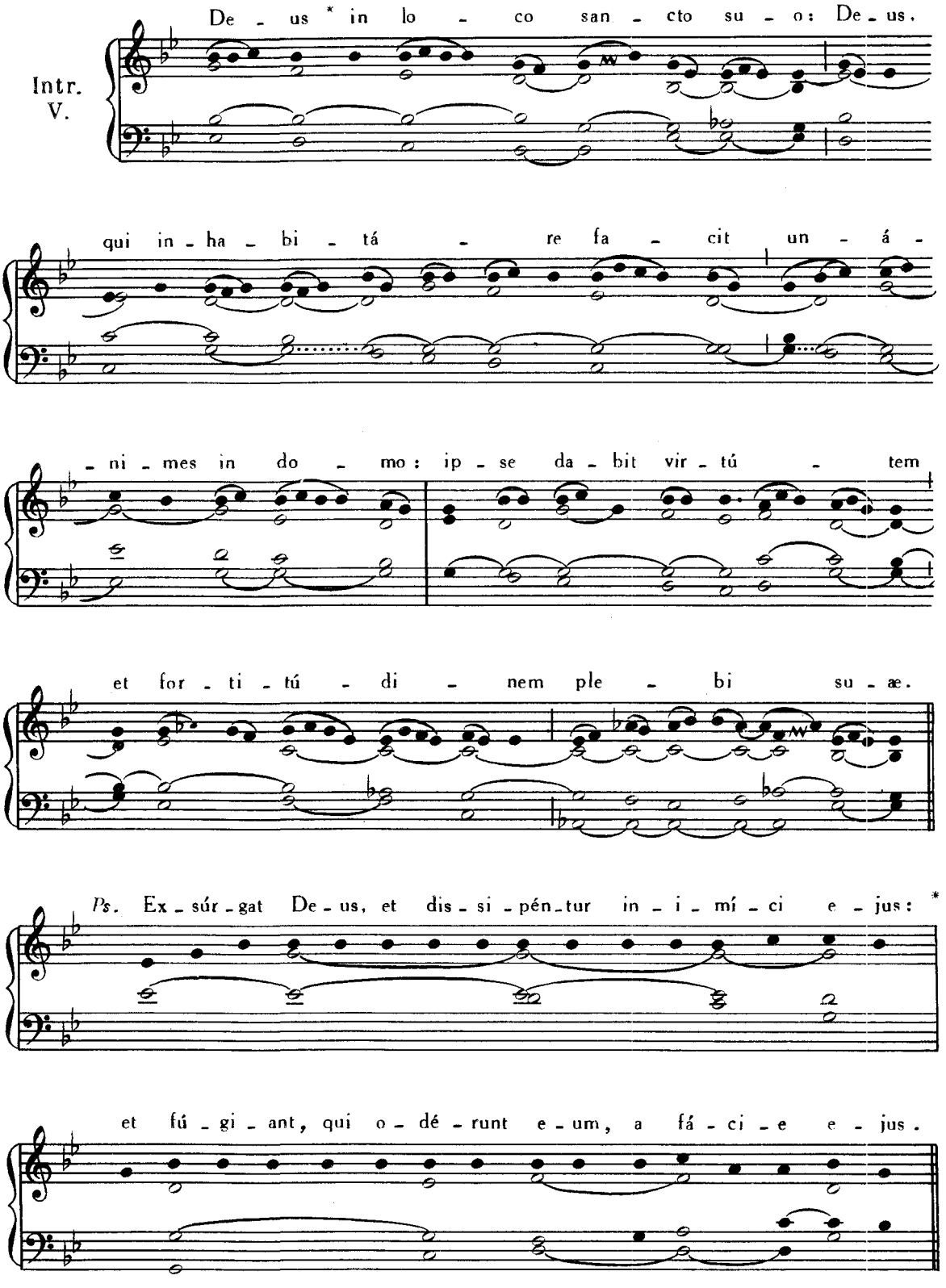

Al - le - lú - ia, * al - le - lú -
- ia.
℣. Te de - cet hym - nus, De -
- us, in Si - - - on:
et ti - bi red - dé - tur vo - -
- - tum * in Je - rú - sa - lem.

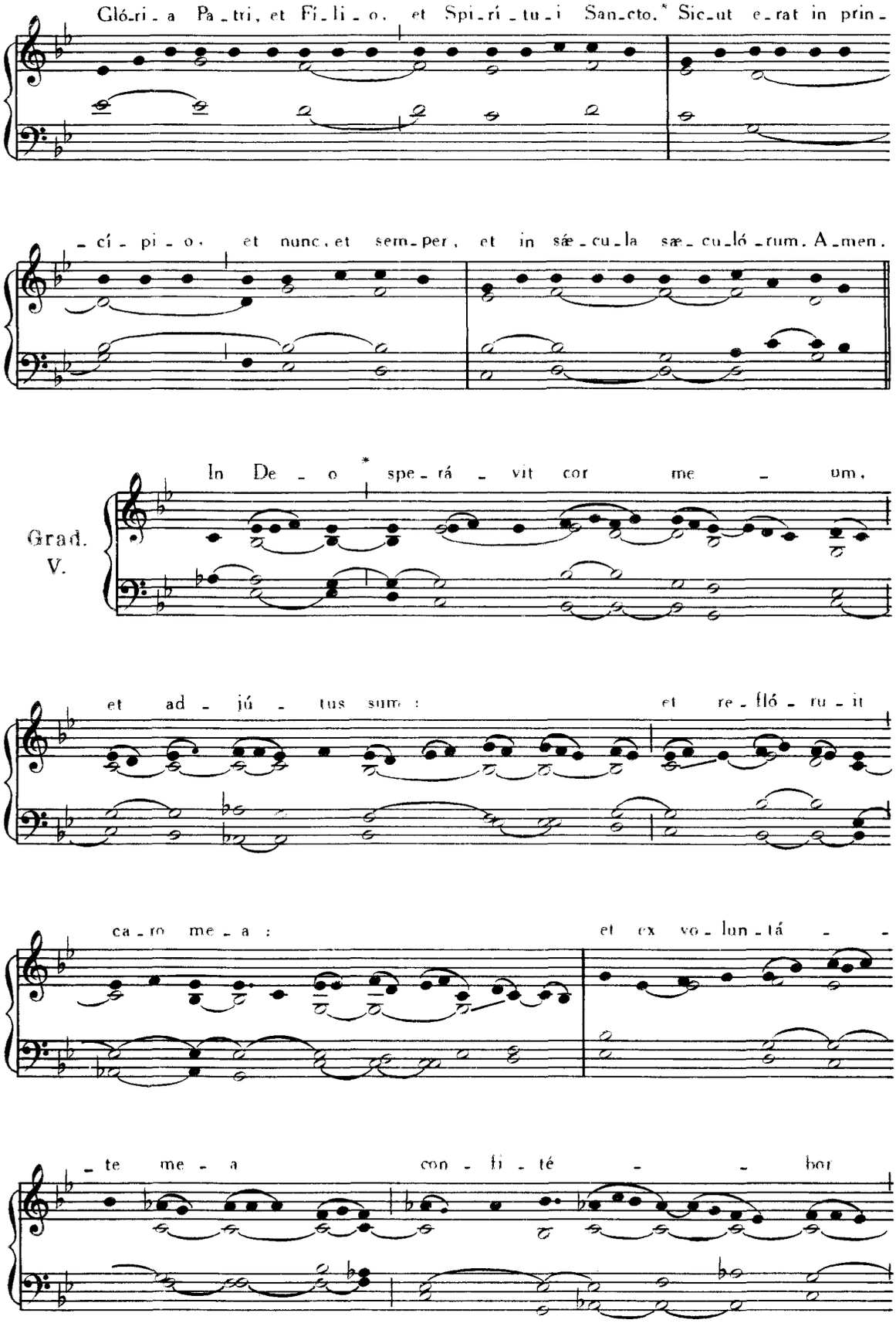


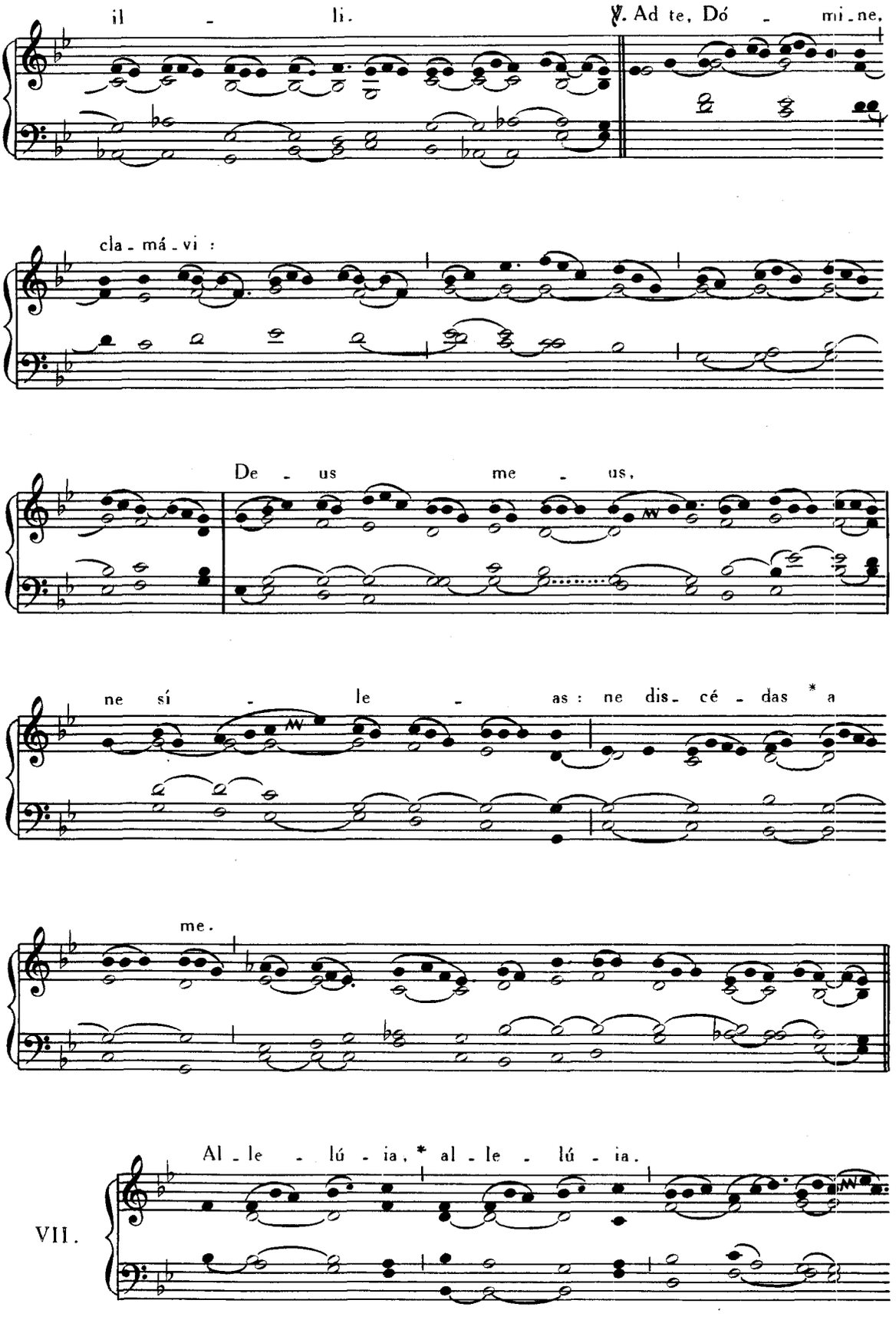
Offertorium. Ad te Dómine levávi, Pars I, p. 6.

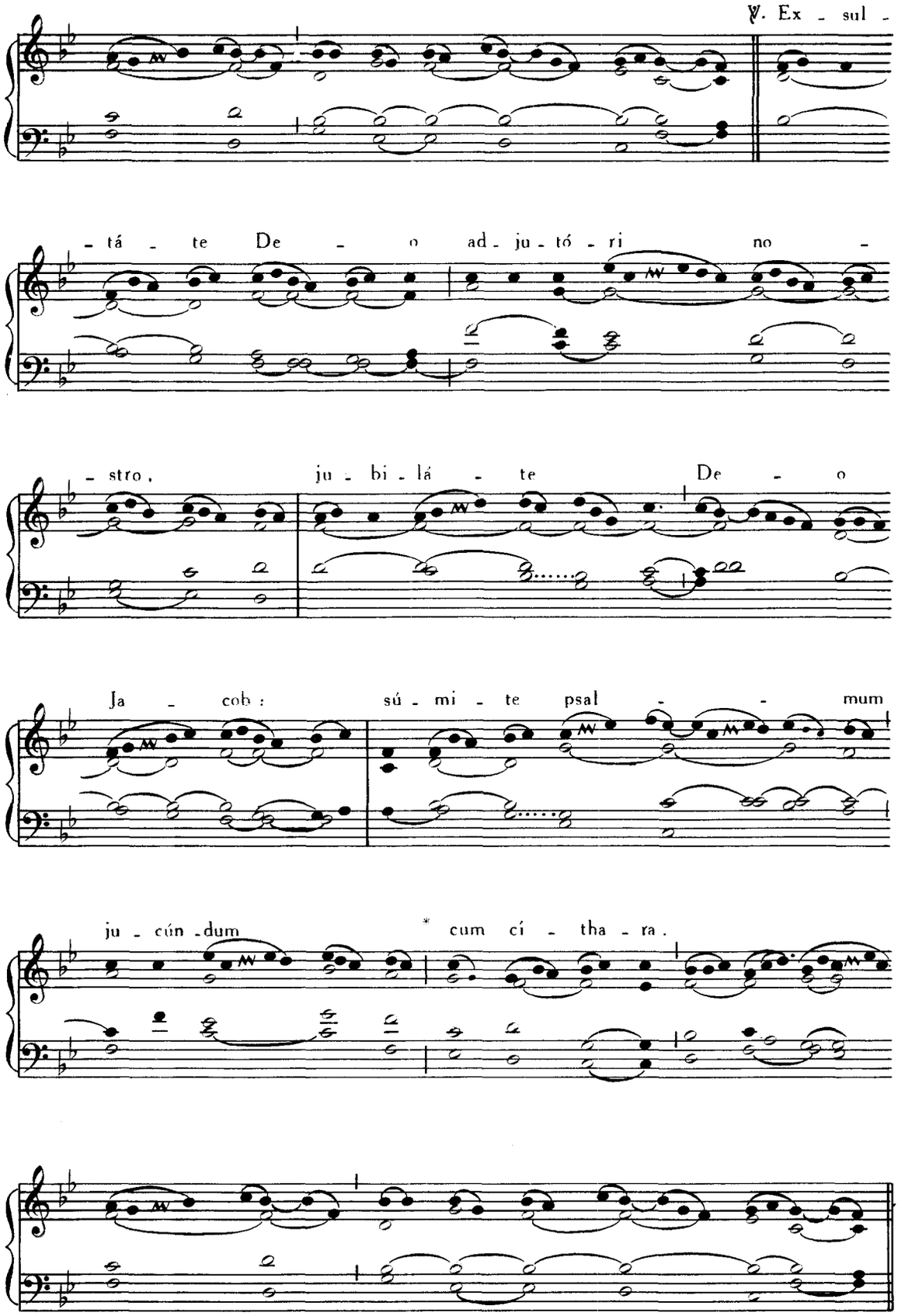


DOMINICA XI. POST PENTECOSTEN.

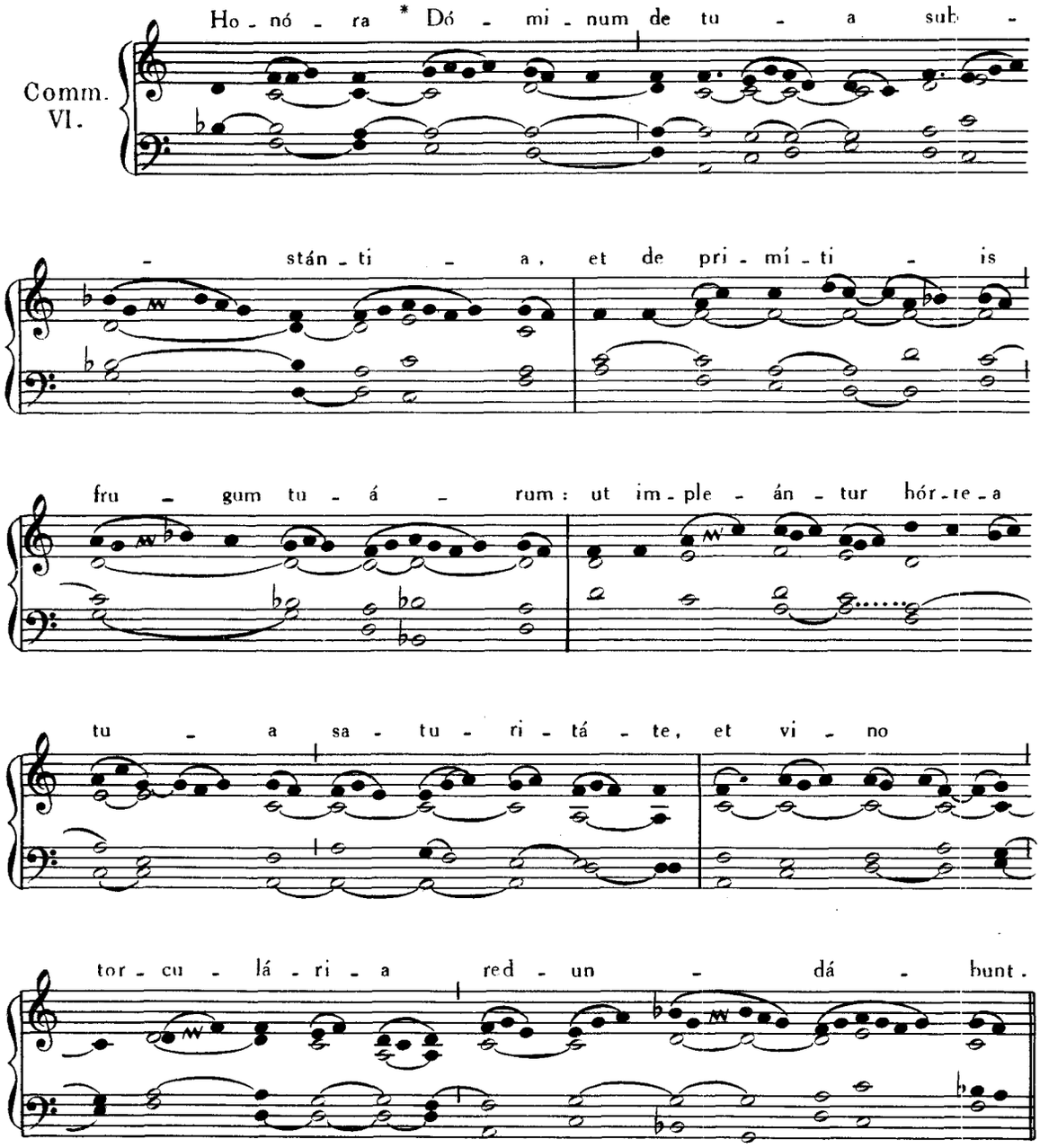



Glóri - a Patri, et Fi - li - o, et Spi - rí - tu - i San - cto. * Sic - ut e - rat in prin -
- cí - pi - o, et nunc, et sem - per, et in sæ - cu - la sæ - cu - ló - rum. A - men.
Grad.
V.
In De - o * spe - rá - vit cor me - um,
et ad - jú - tus sum: et re - fló - ru - it
ca - ro me - a: et ex vo - lun - tá - -
- te me - a con - fi - té - - bor

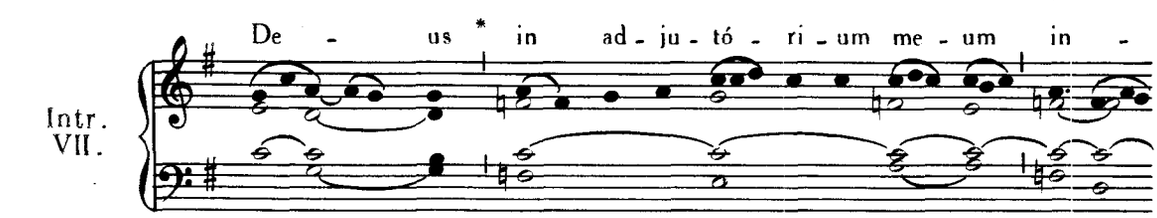

il - li.
℣. Ad te, Dó - mi-ne,
cla-má-vi :
De - us me - us,
ne sí - le - as : ne dis-cé-das * a
me.
VII.
Al-le - lú-ia, * al-le - lú-ia.

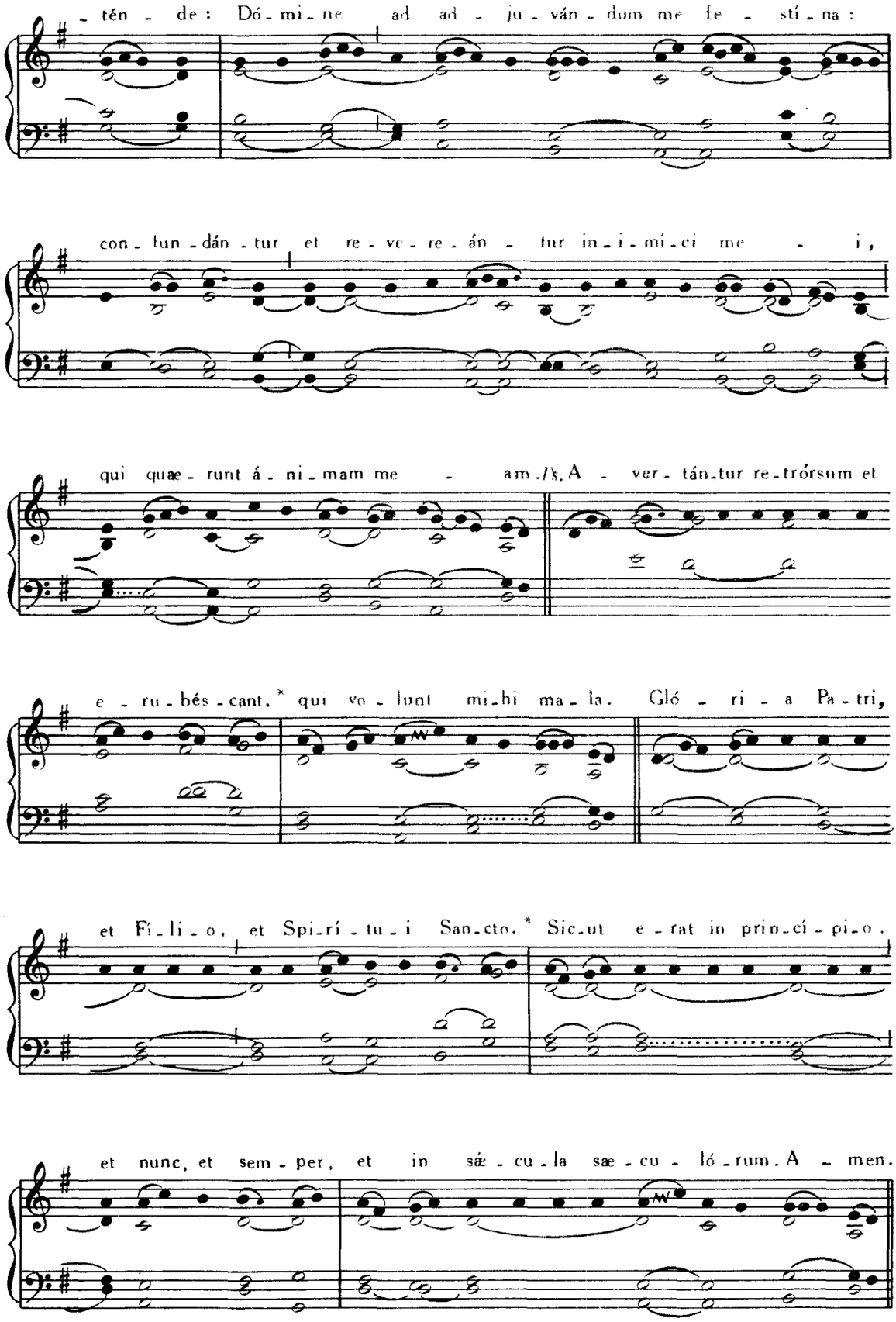

℣. Ex - sul -
- tá - te De - o ad - ju - tó - ri no -
- stro, ju - bi - lá - te De - o
Ja - cob: sú - mi - te psal - - mum
ju - cún - dum cum cí - tha - ra.

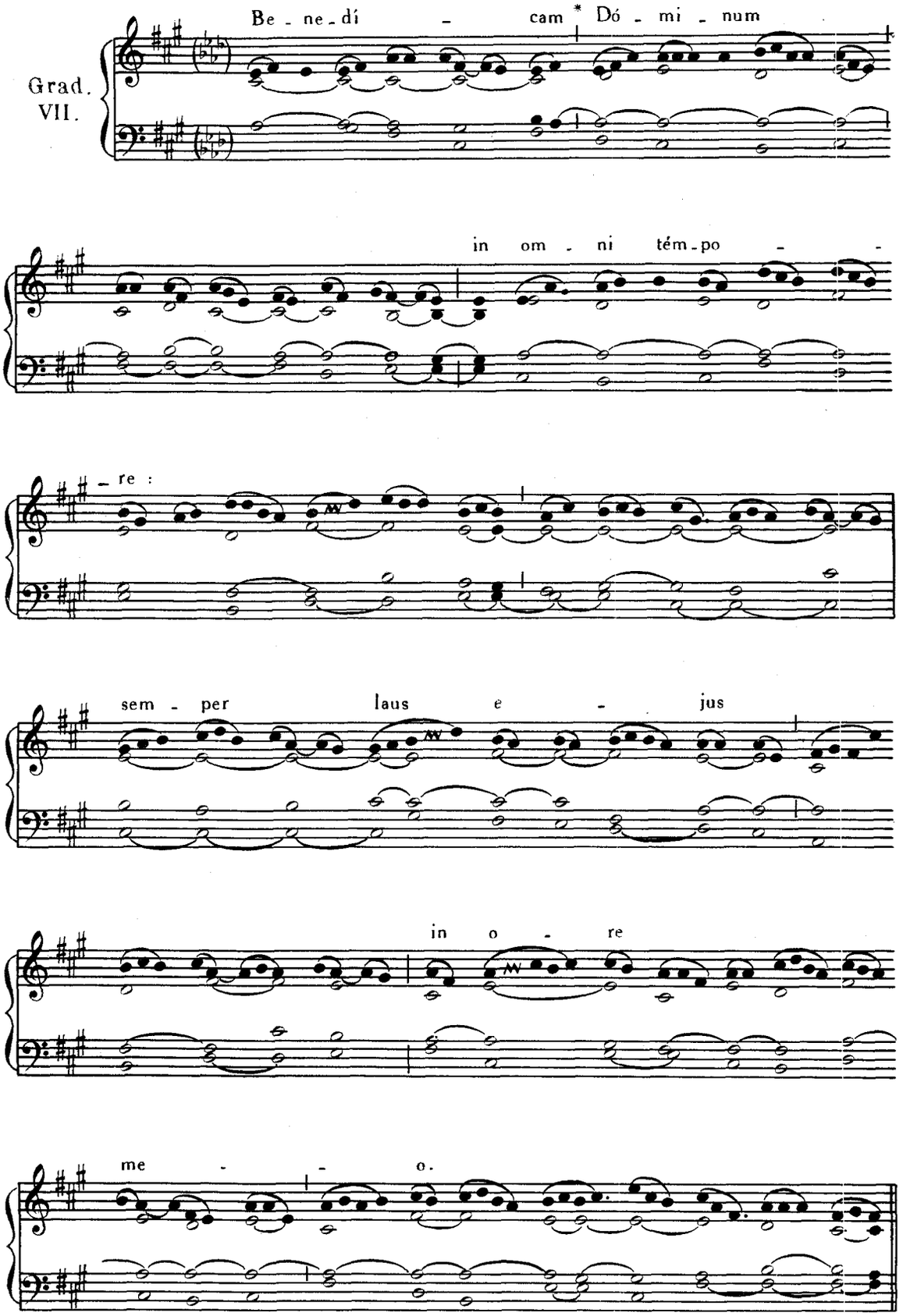
Offertorium. Exaltábo te, Pars I, p. 162.

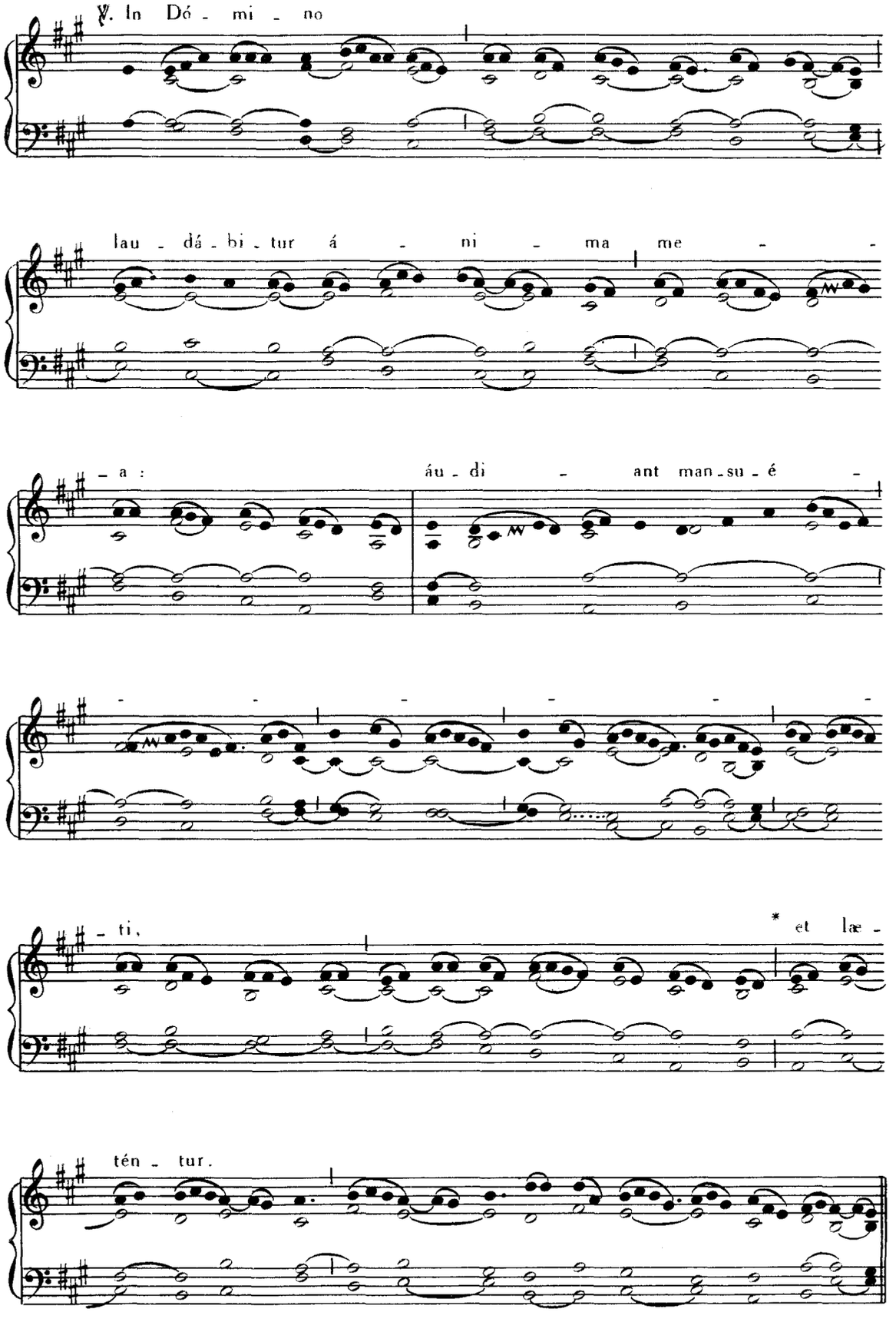


DOMINICA XII. POST PENTECOSTEN.

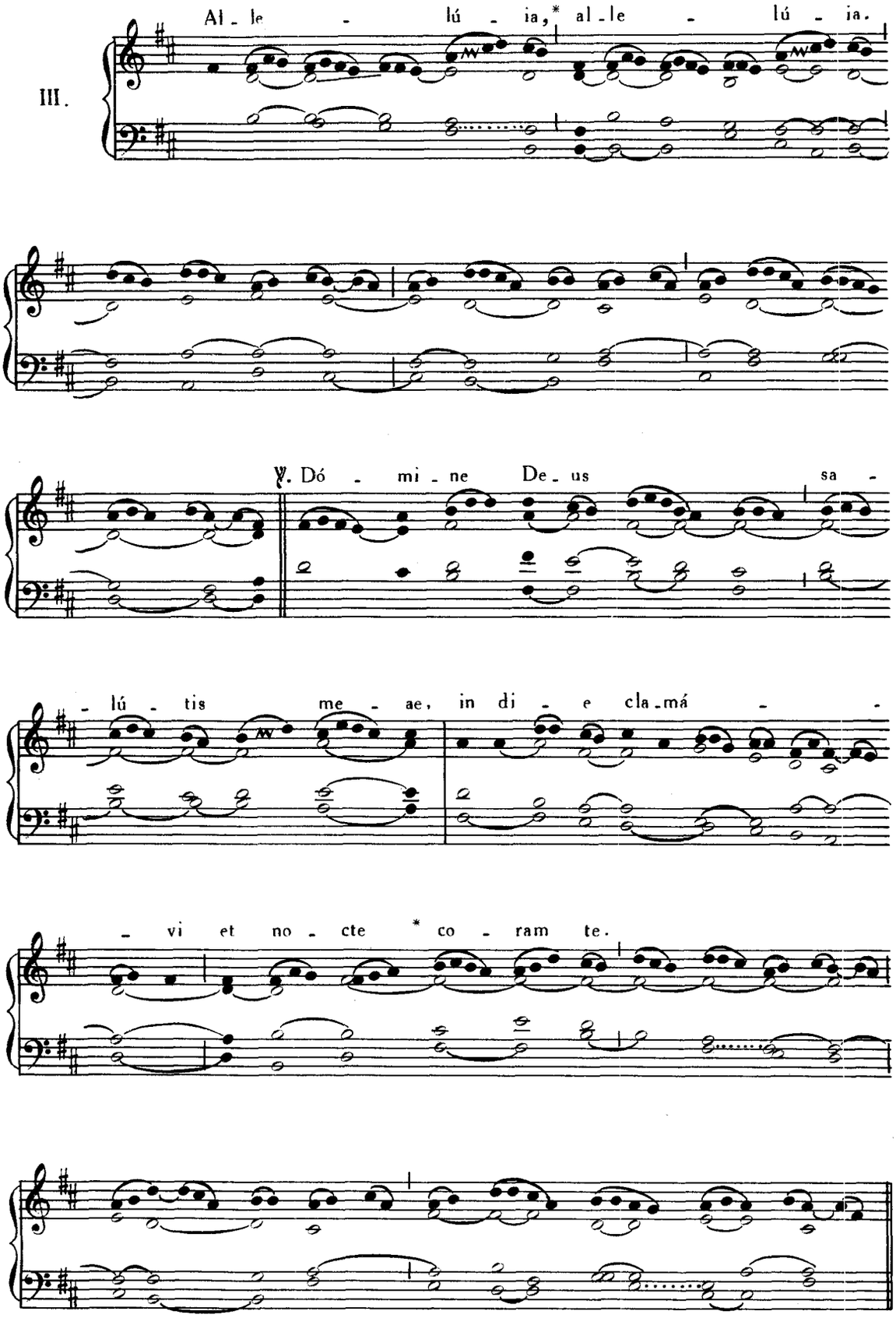



-tén - de: Dó-mi-ne ad ad - ju-ván-dum me fe - stí-na:
con-fun-dán-tur et re-ve-re-án - tur in-i-mí-ci me - i,
qui quæ-runt á-ni-mam me - am. ℣. A - ver-tán-tur re-trórsum et
e - ru-bés-cant,* qui vo-lunt mi-hi ma-la. Gló - ri - a Pa-tri,
et Fi-li-o, et Spi-rí-tu-i San-cto.* Sic-ut e-rat in prin-cí-pi-o,
et nunc, et sem-per, et in sæ-cu-la sæ-cu-ló-rum. A - men.

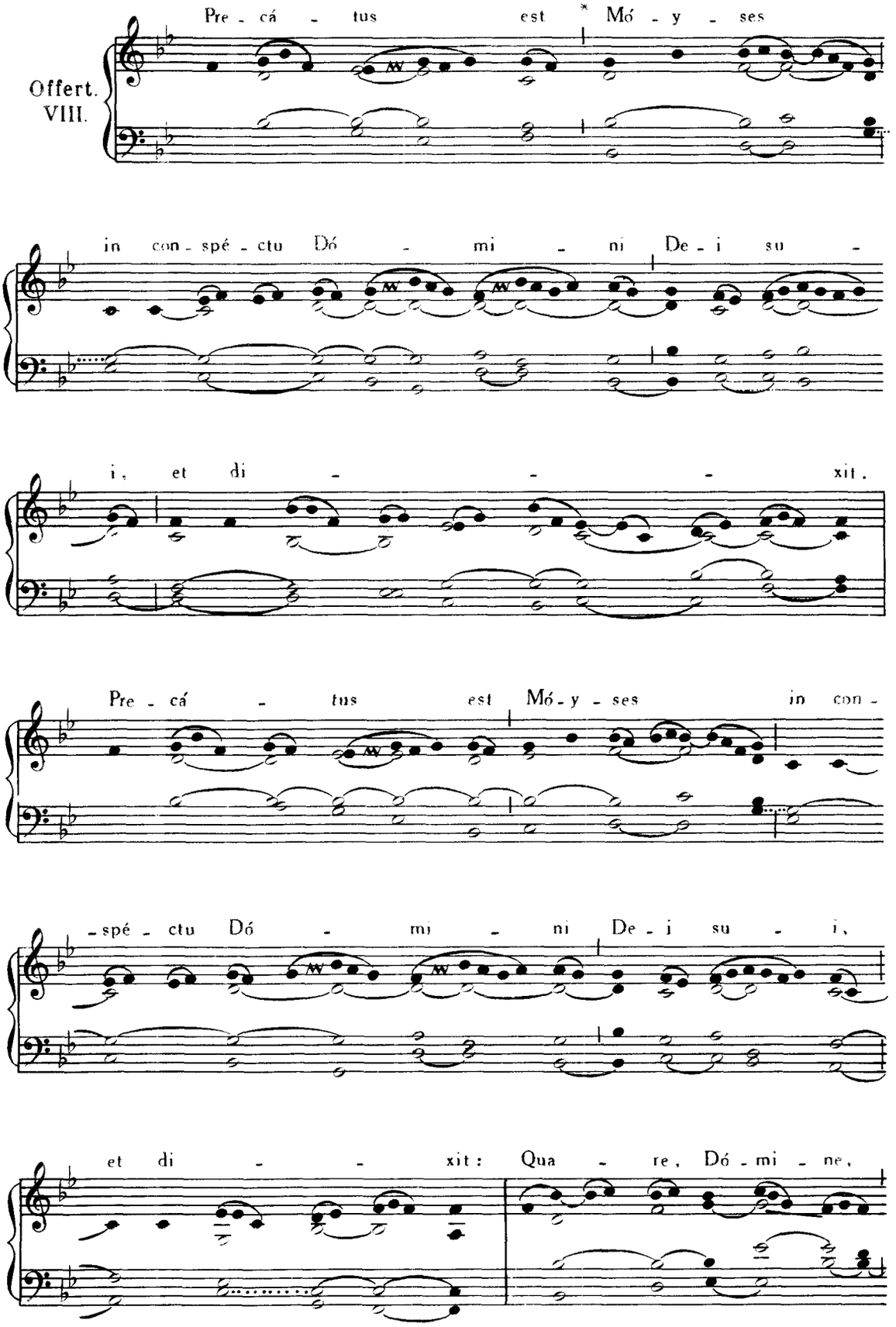

Grad. VII.
Be - ne - dí - cam * Dó - mi - num
in om - ni tém - po - -
- re :
sem - per laus e - jus
in o - re
me - - o.

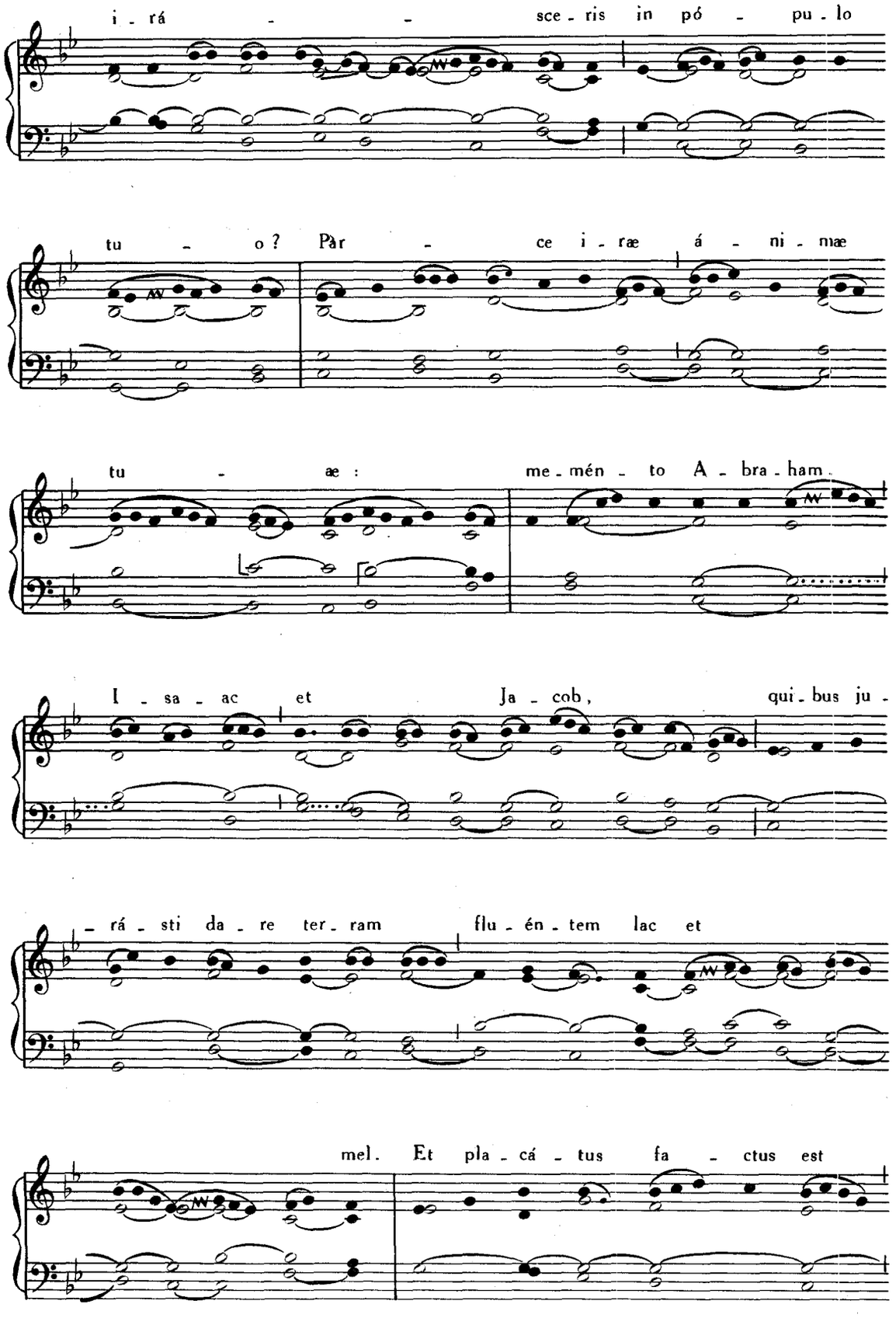

℣. In Dó - mi - no
lau - dá - bi - tur á - ni - ma me -
- a :
áu - di - ant man - su - é -
- ti,
* et læ -
tén - tur.

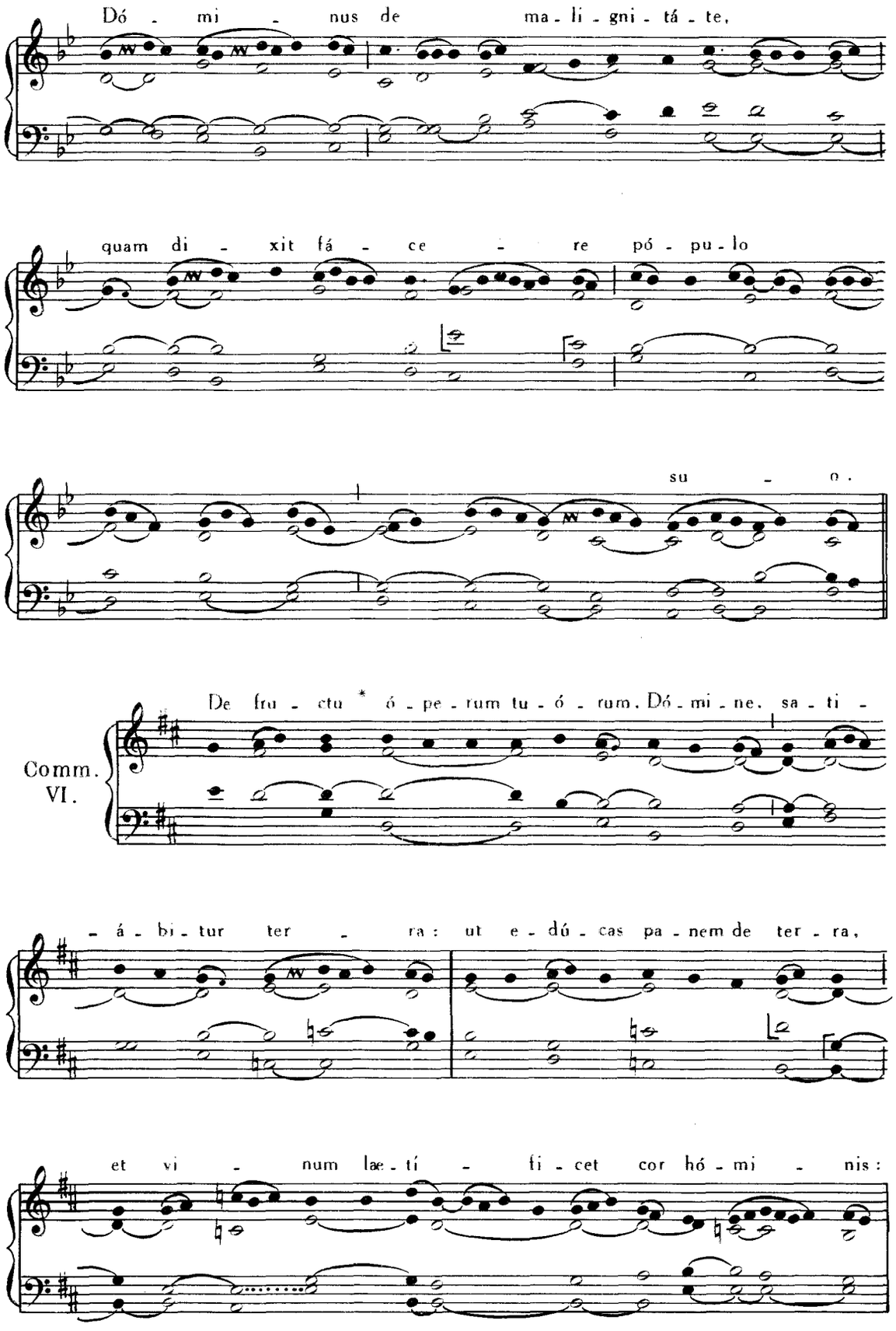
III.

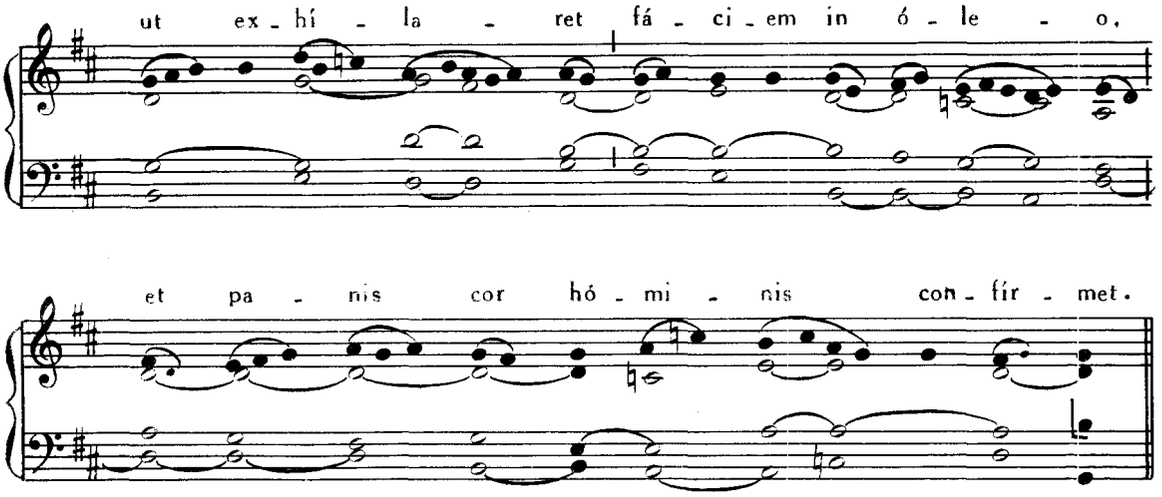

Al - le - lú - ia,* al - le - lú - ia.
℣. Dó - mi - ne De - us sa -
- lú - tis me - ae, in di - e cla - má -
- vi et no - cte * co - ram te.

Offert. VIII.

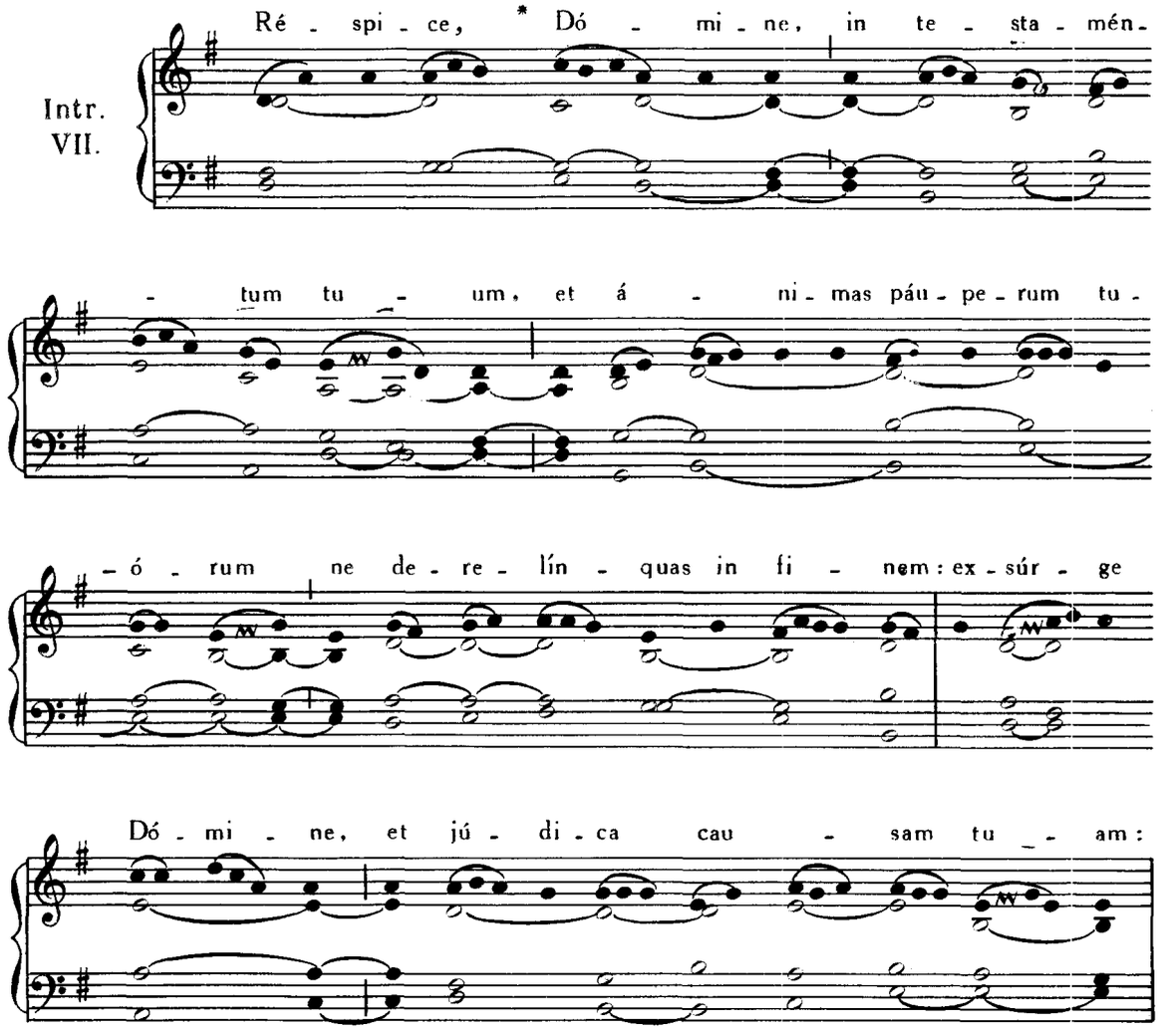

Pre - cá - tus est * Mó - y - ses
in con - spé - ctu Dó - mi - ni De - i su -
i, et di - - - xit.
Pre - cá - tus est Mó - y - ses in con -
- spé - ctu Dó - mi - ni De - i su - i,
et di - - xit: Qua - re, Dó - mi - ne,

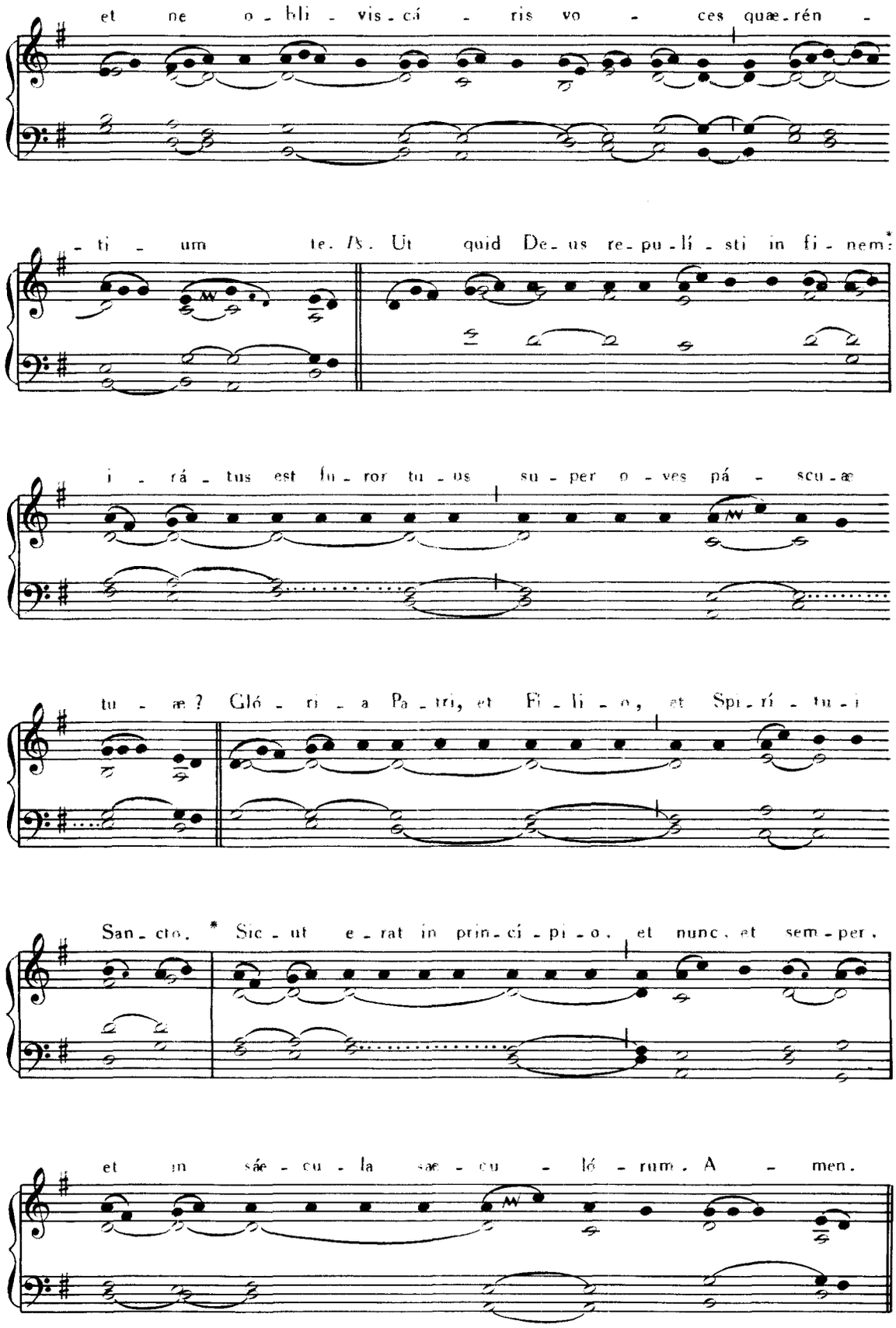

i - rá - - sce - ris in pó - pu - lo
tu - o? Pàr - ce i - ræ á - ni - mæ
tu - æ: me - mén - to A - bra - ham.
I - sa - ac et Ja - cob, qui - bus ju -
- rá - sti da - re ter - ram flu - én - tem lac et
mel. Et pla - cá - tus fa - ctus est

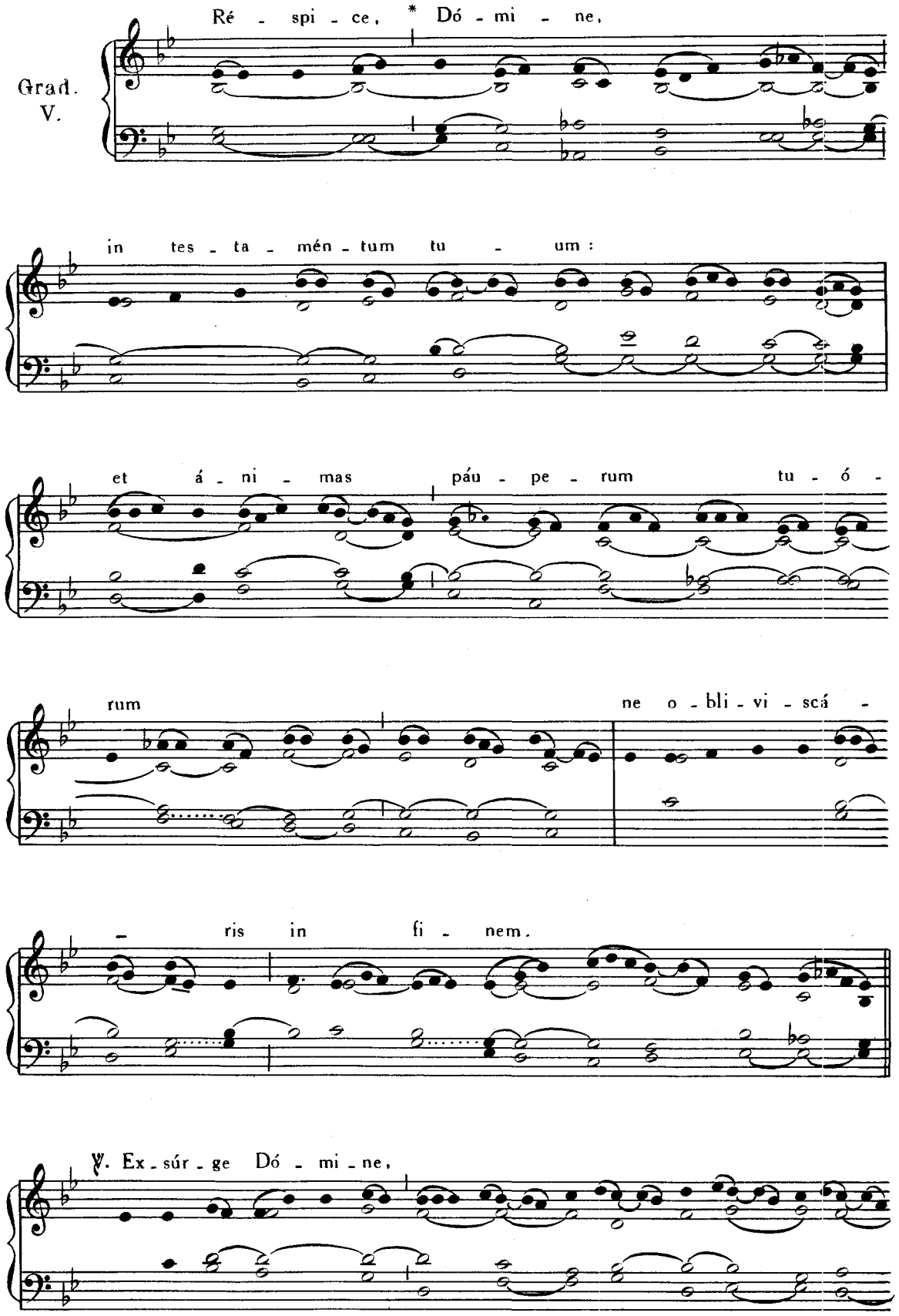

Dó - mi - nus de ma - li - gni - tá - te,
quam di - xit fá - ce - re pó - pu - lo
su - o.
Comm. VI.
De fru - ctu * ó - pe - rum tu - ó - rum. Dó - mi - ne, sa - ti -
- á - bi - tur ter - ra: ut e - dú - cas pa - nem de ter - ra,
et vi - num læ - tí - fi - cet cor hó - mi - nis:

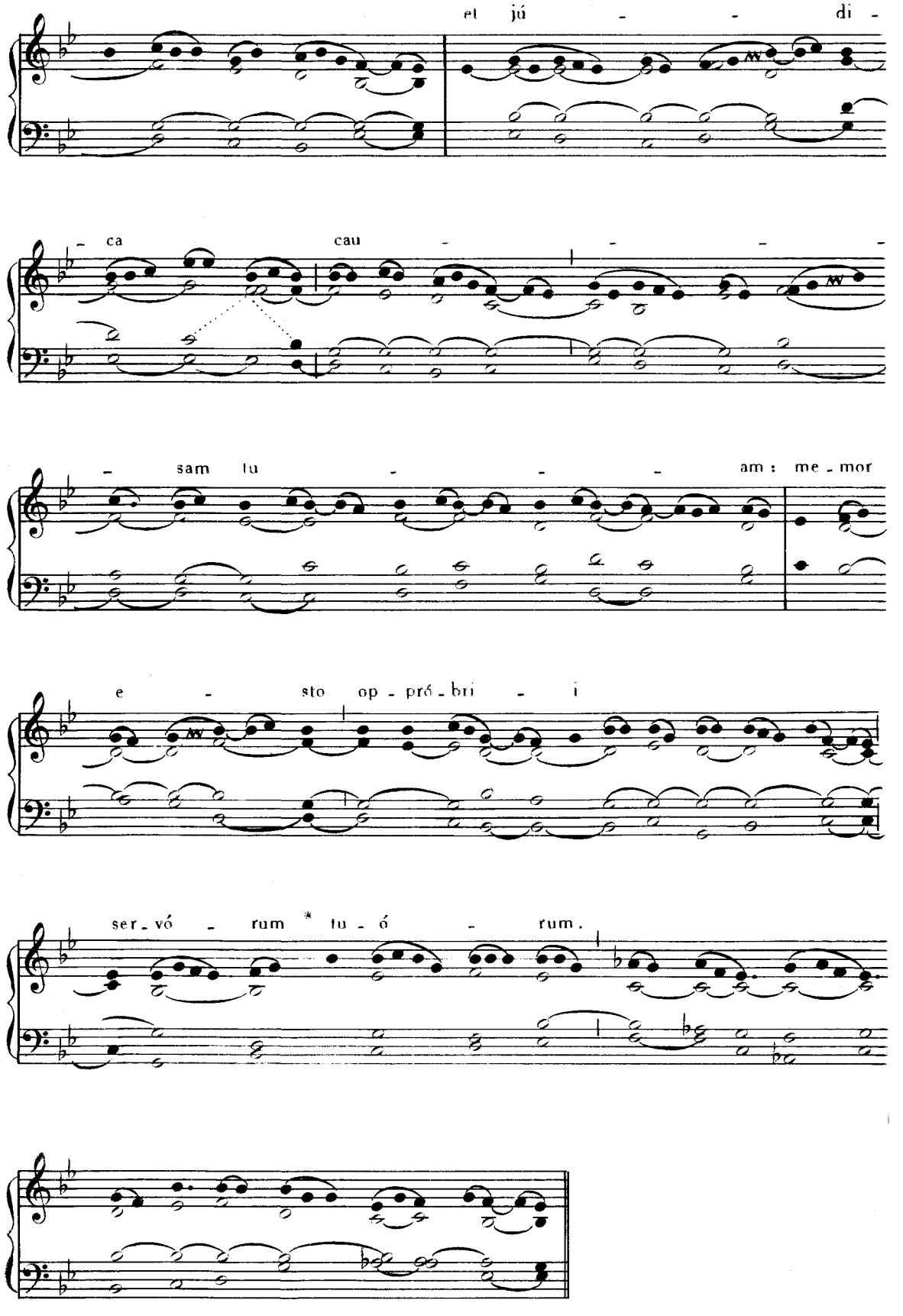


DOMINICA XIII. POST PENTECOSTEN.

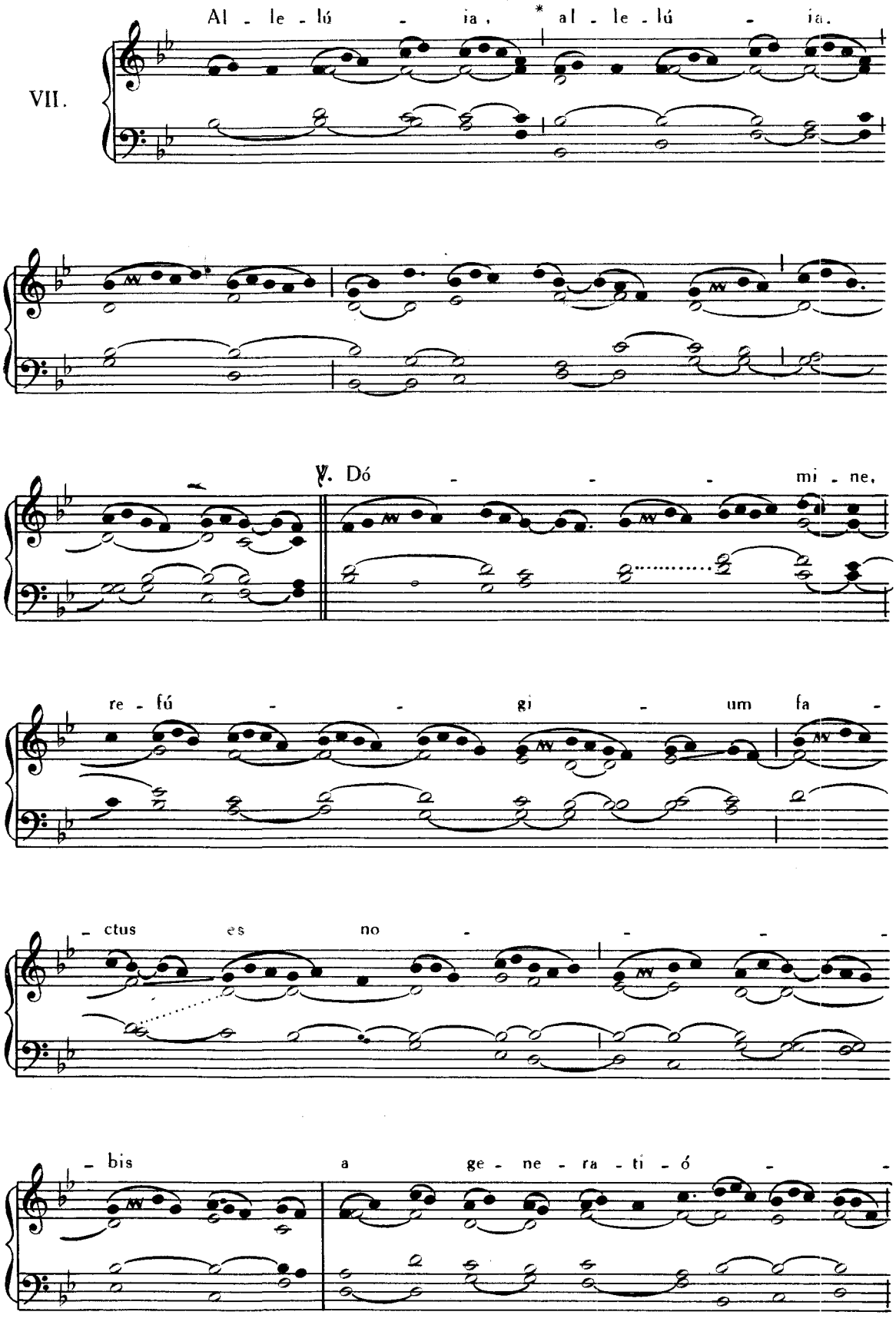


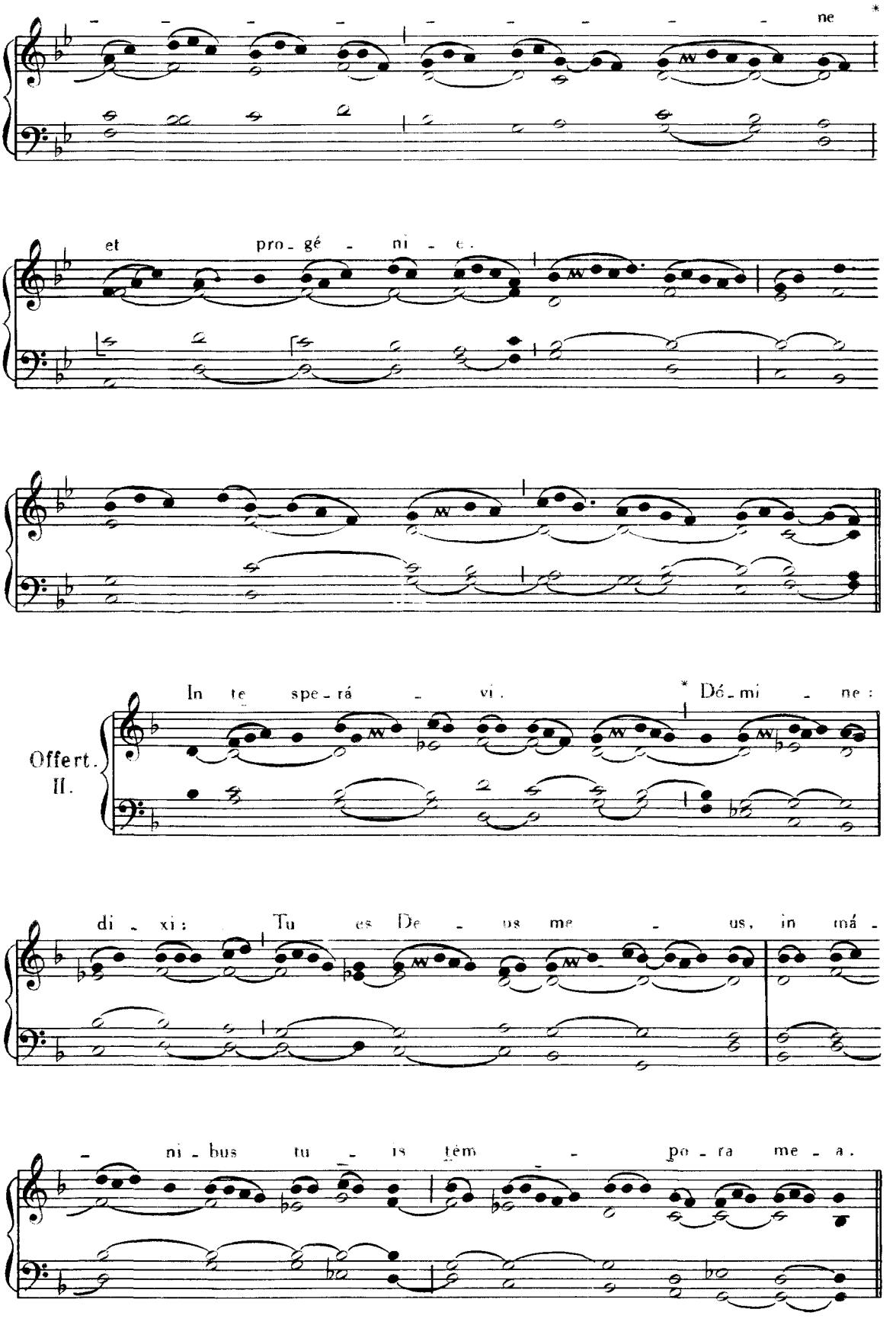

et ne o - bli - vis - cá - ris vo - ces quæ - rén -
- ti - um te. ℣. Ut quid De - us re - pu - lí - sti in fi - nem:
i - rá - tus est fu - ror tu - us su - per o - ves pá - scu - æ
tu - æ? Gló - ri - a Pa - tri, et Fi - li - o, et Spi - rí - tu - i
San - cto. * Sic - ut e - rat in prin - cí - pi - o, et nunc, et sem - per,
et in sáe - cu - la sæ - cu - ló - rum. A - men.

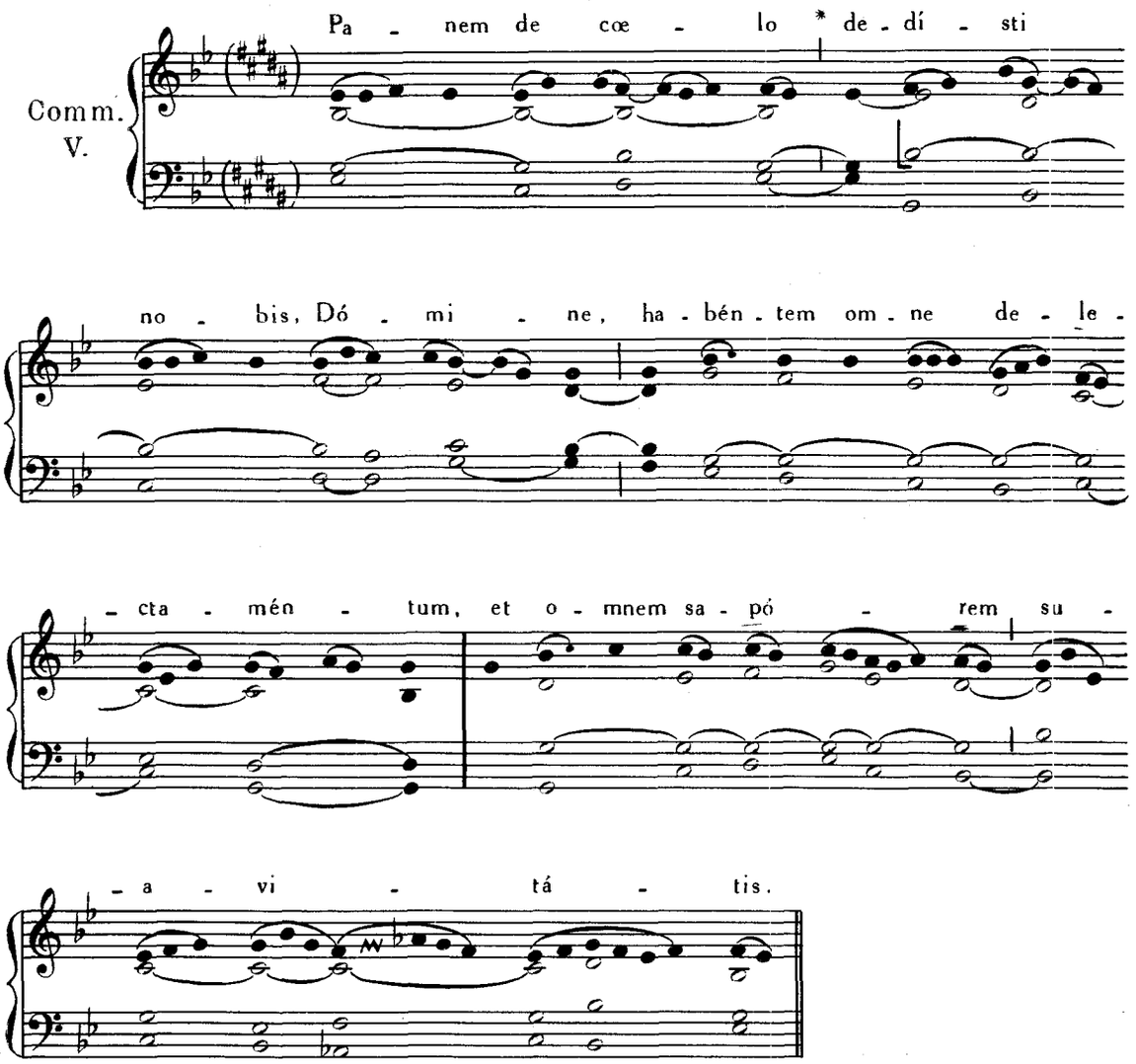

Grad.
V.
Ré - spi - ce, * Dó - mi - ne,
in tes - ta - mén - tum tu - um:
et á - ni - mas páu - pe - rum tu - ó -
rum
ne o - bli - vi - scá -
- ris in fi - nem.
℣. Ex - súr - ge Dó - mi - ne,


et jú - - di -
- ca cau - - - -
- sam tu - - - am : me - mor
e - sto op - pró - bri - i
ser - vó - rum * tu - ó - rum.

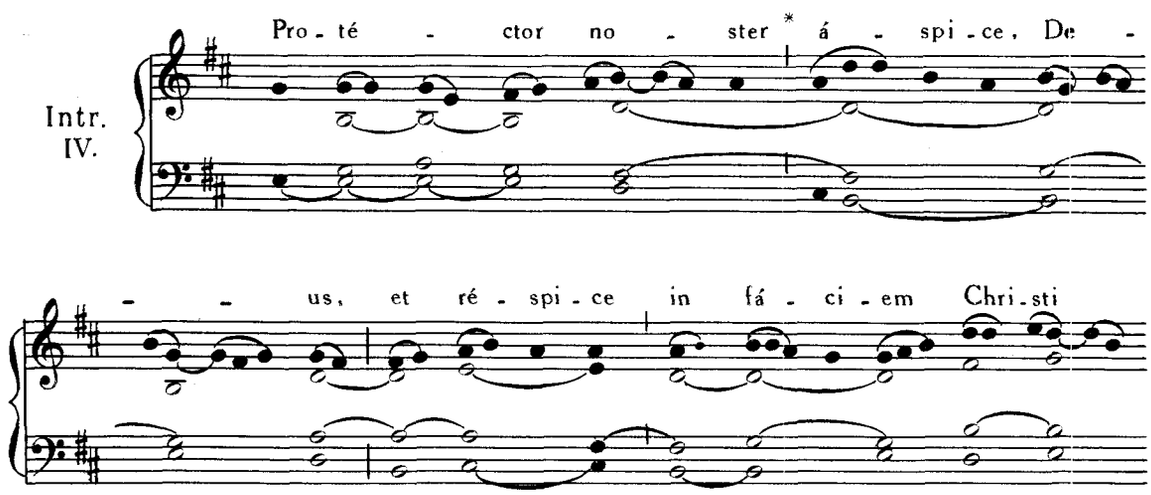
VII.

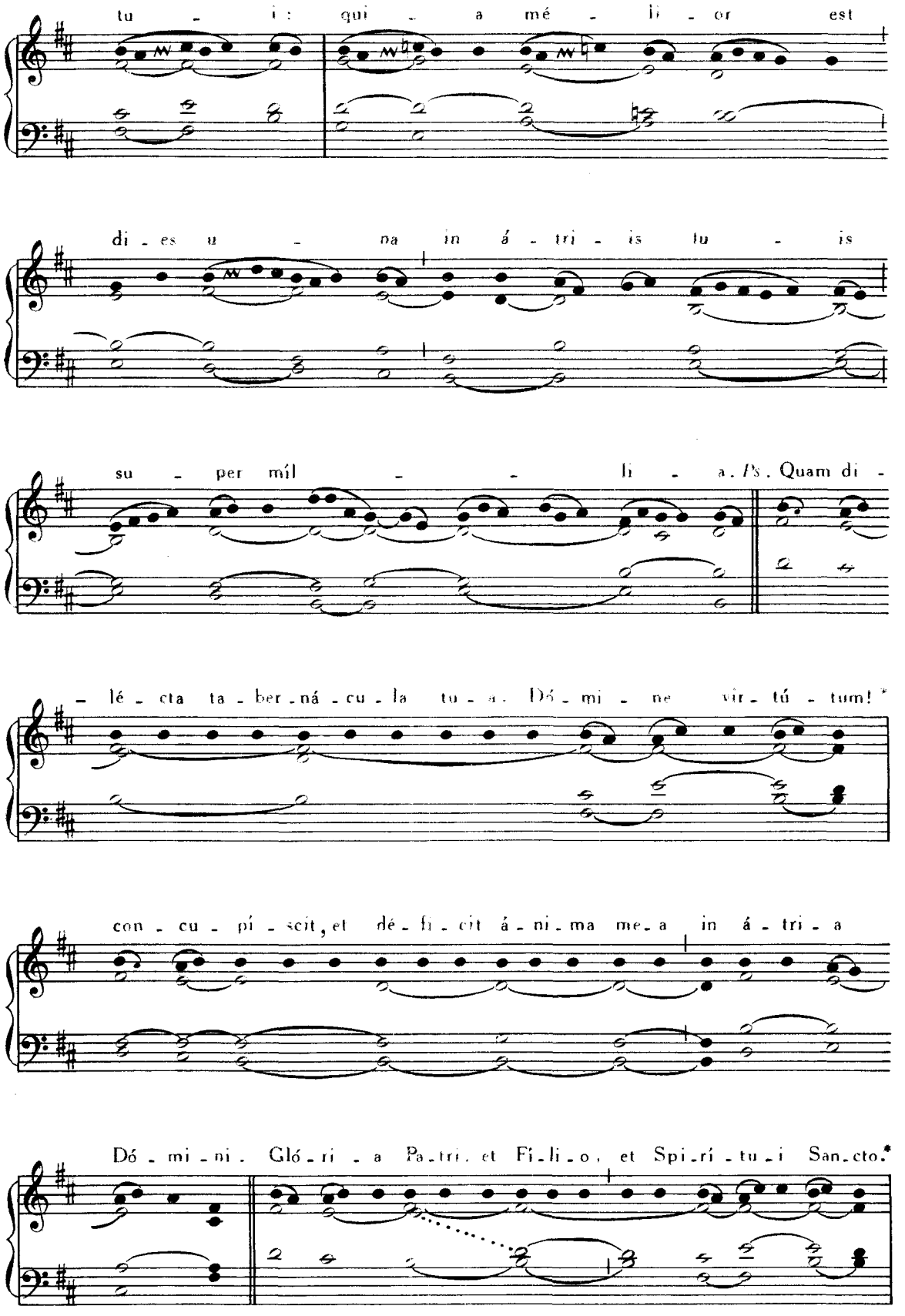

Al - le - lú - ia, * al - le - lú - ia.
℣. Dó - - - - mi - ne,
re - fú - - gi - um fa -
- ctus es no - - - -
- bis a ge - ne - ra - ti - ó - -

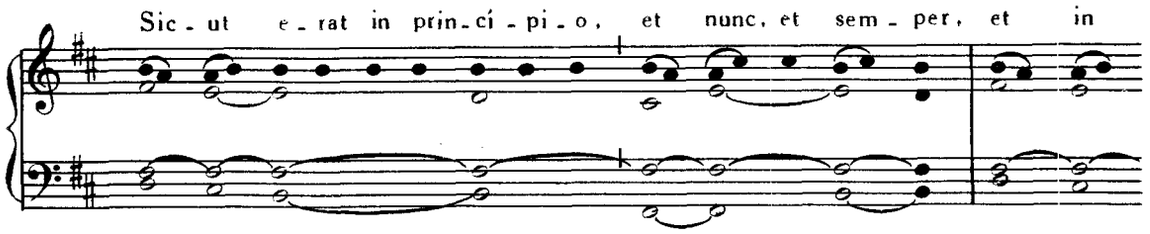

ne *
et pro - gé - ni - e.
In te spe - rá - vi. * Dó - mi - ne :
Offert.
II.
di - xi : Tu es De - us me - us, in má -
- ni - bus tu - is tém - po - ra me - a.

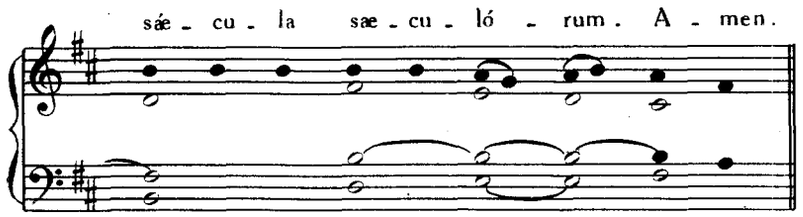


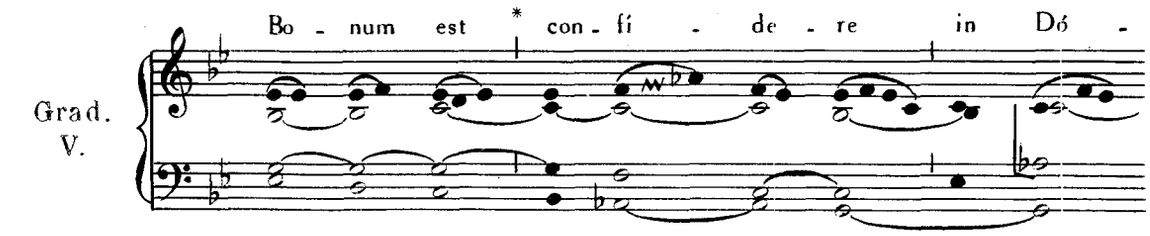
DOMINICA XIV. POST PENTECOSTEN.

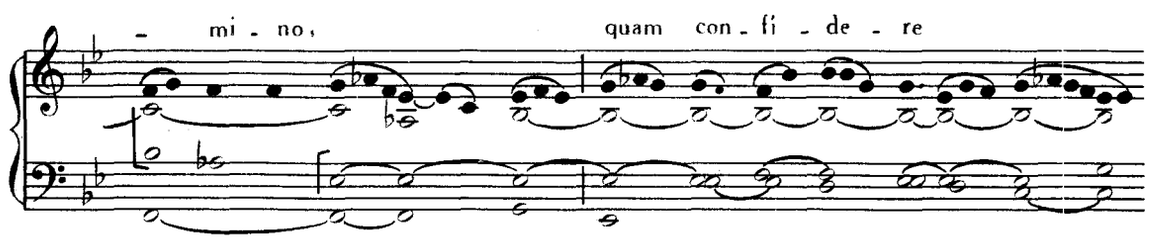


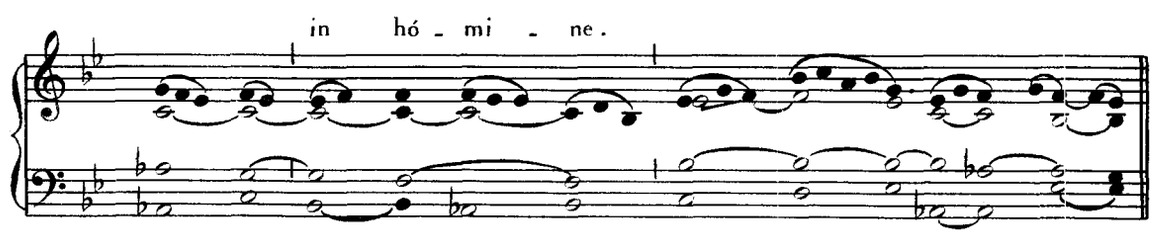

tu - i : qui - a mé - li - or est
di - es u - na in á - tri - is tu - is
su - per míl - - li - a. Ps. Quam di -
- lé - cta ta - ber - ná - cu - la tu - a. Dó - mi - ne vir - tú - tum! *
con - cu - pí - scit, et dé - fi - cit á - ni - ma me - a in á - tri - a
Dó - mi - ni. Gló - ri - a Pa - tri, et Fi - li - o, et Spi - rí - tu - i San - cto.*

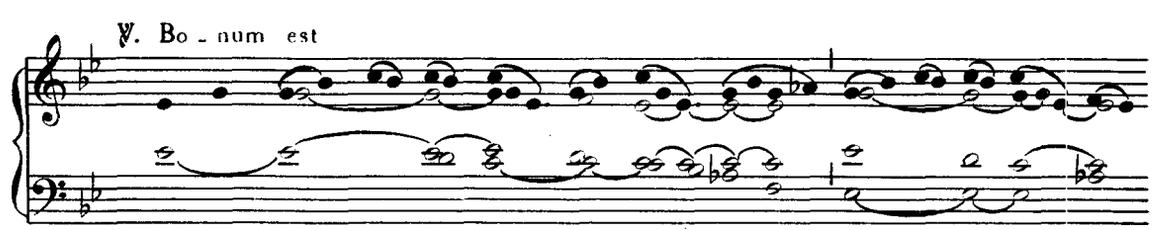

Sic - ut e - rat in prin - cí - pi - o, et nunc, et sem - per, et in

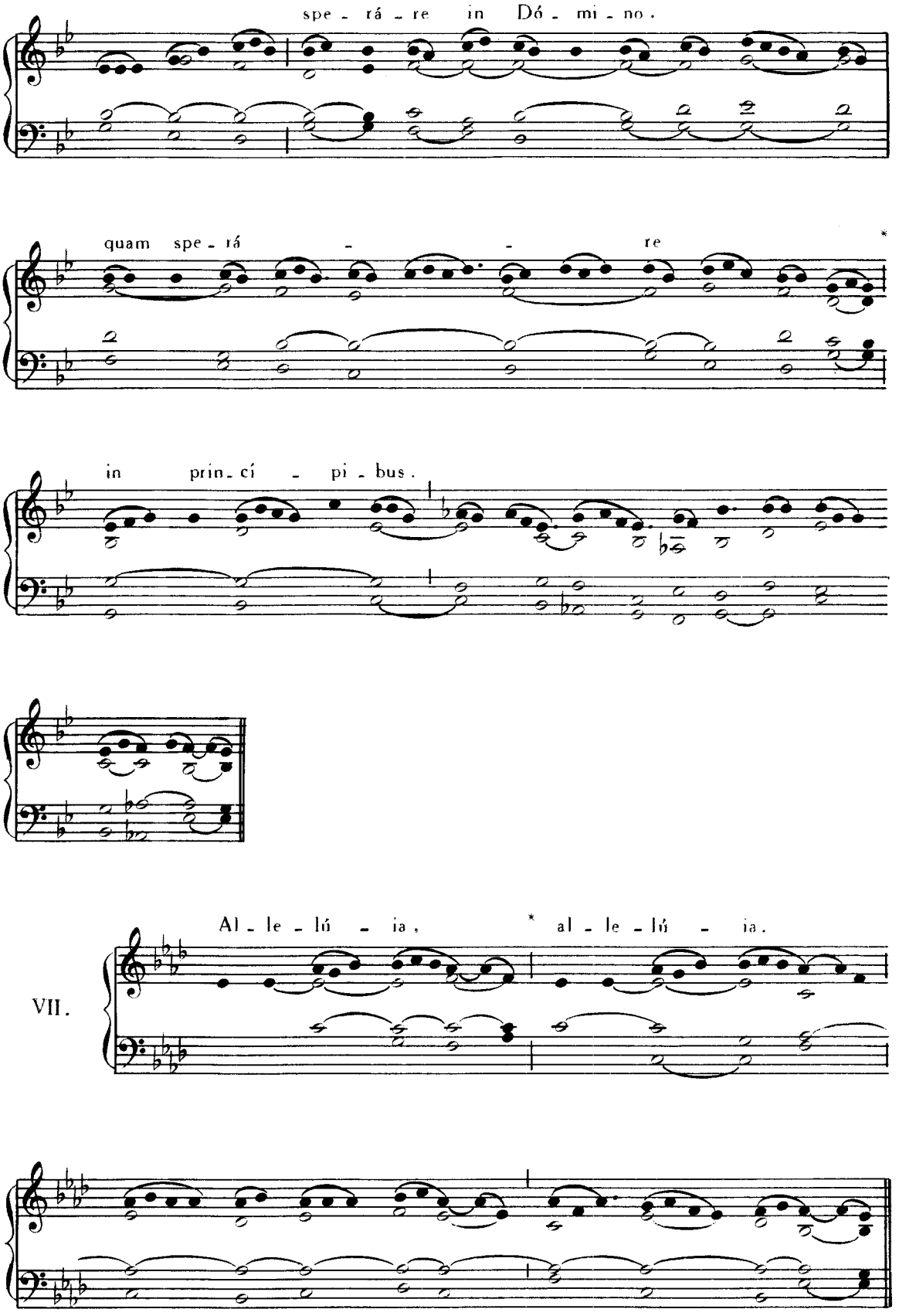

sáe - cu - la sæ - cu - ló - rum. A - men.

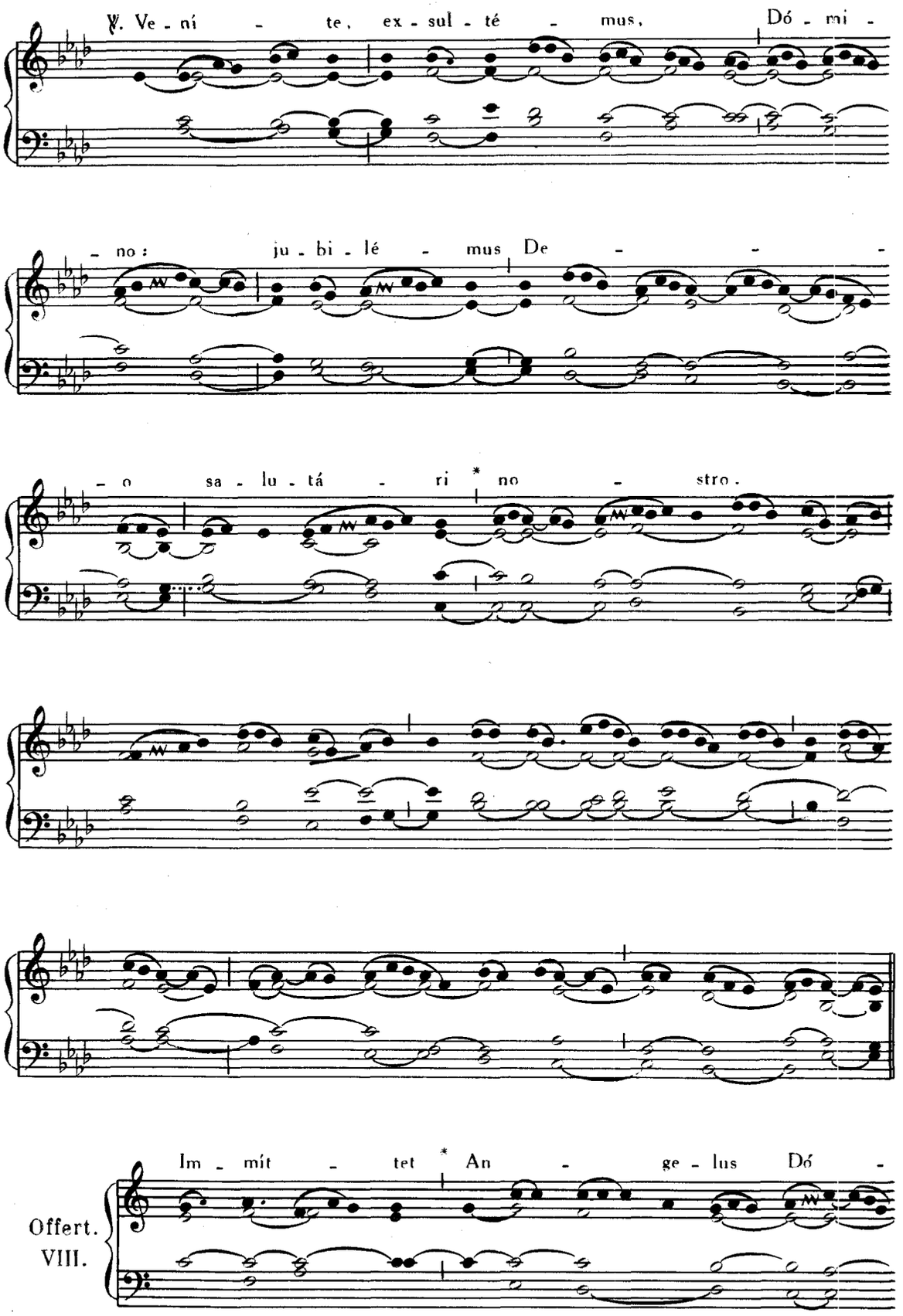

Grad.
V.
Bo - num est * con - fí - de - re in Dó -

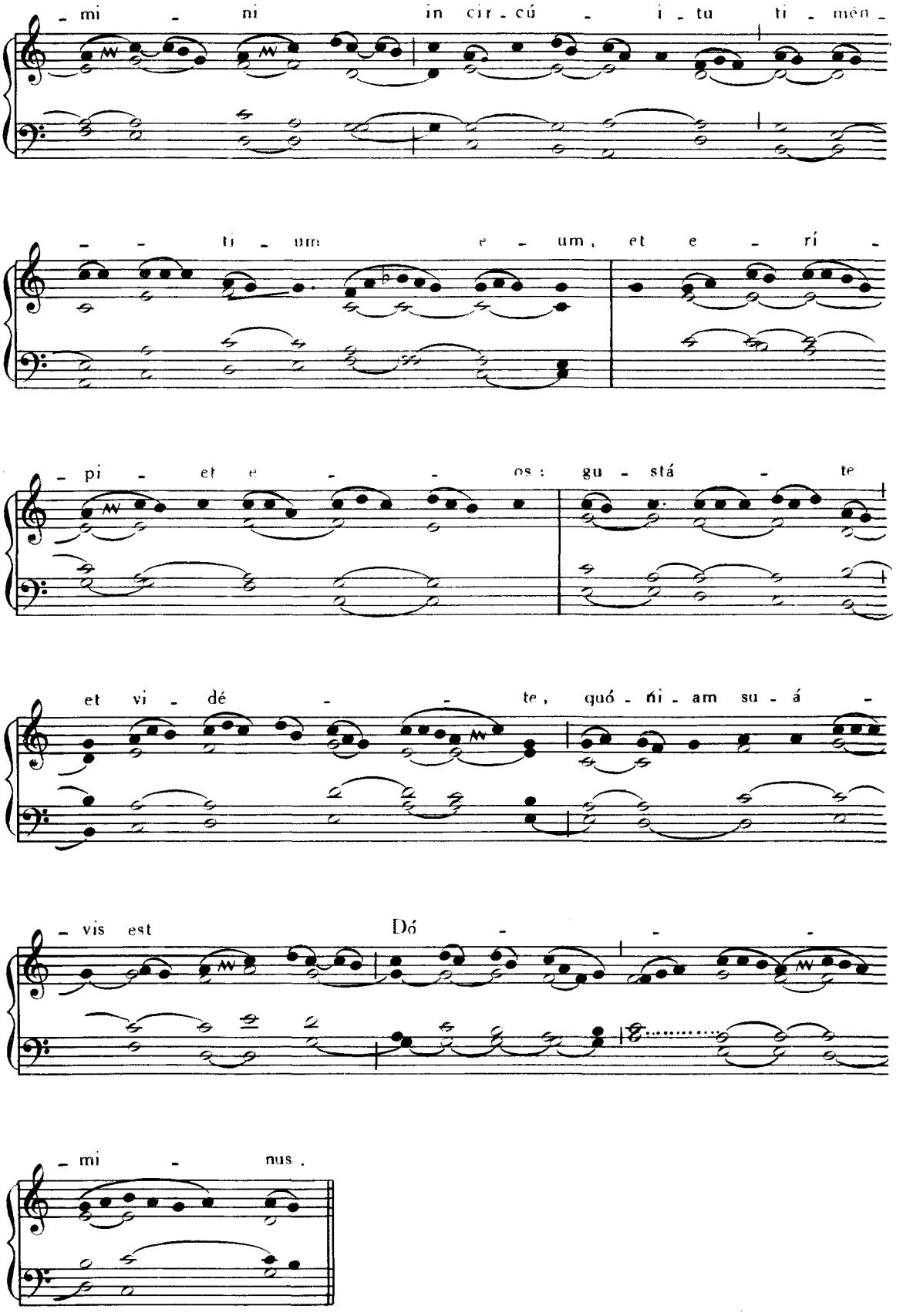

- mi - no, quam con - fí - de - re

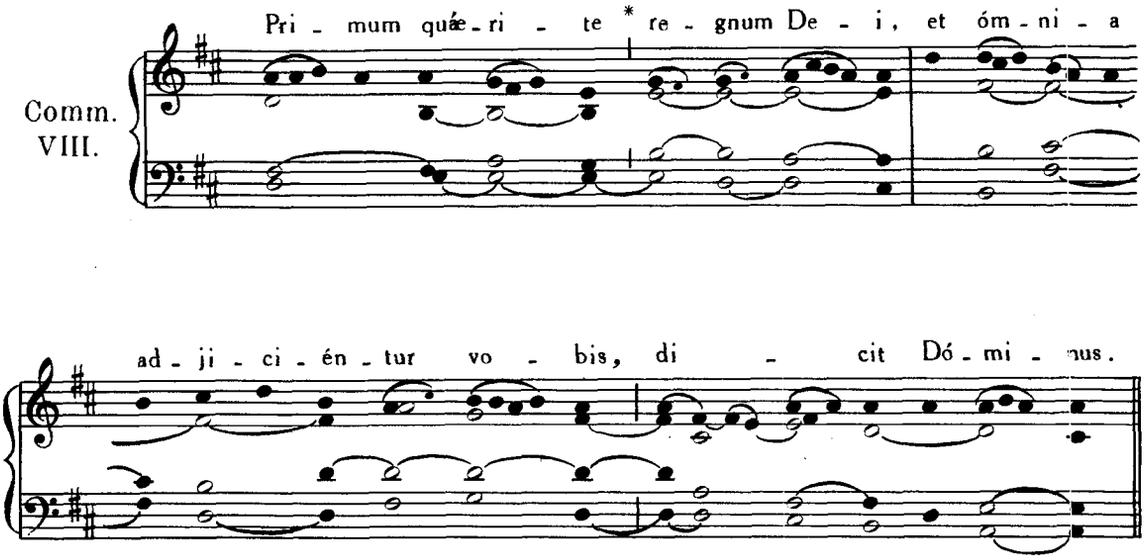

in hó - mi - ne.


℣. Bo - num est

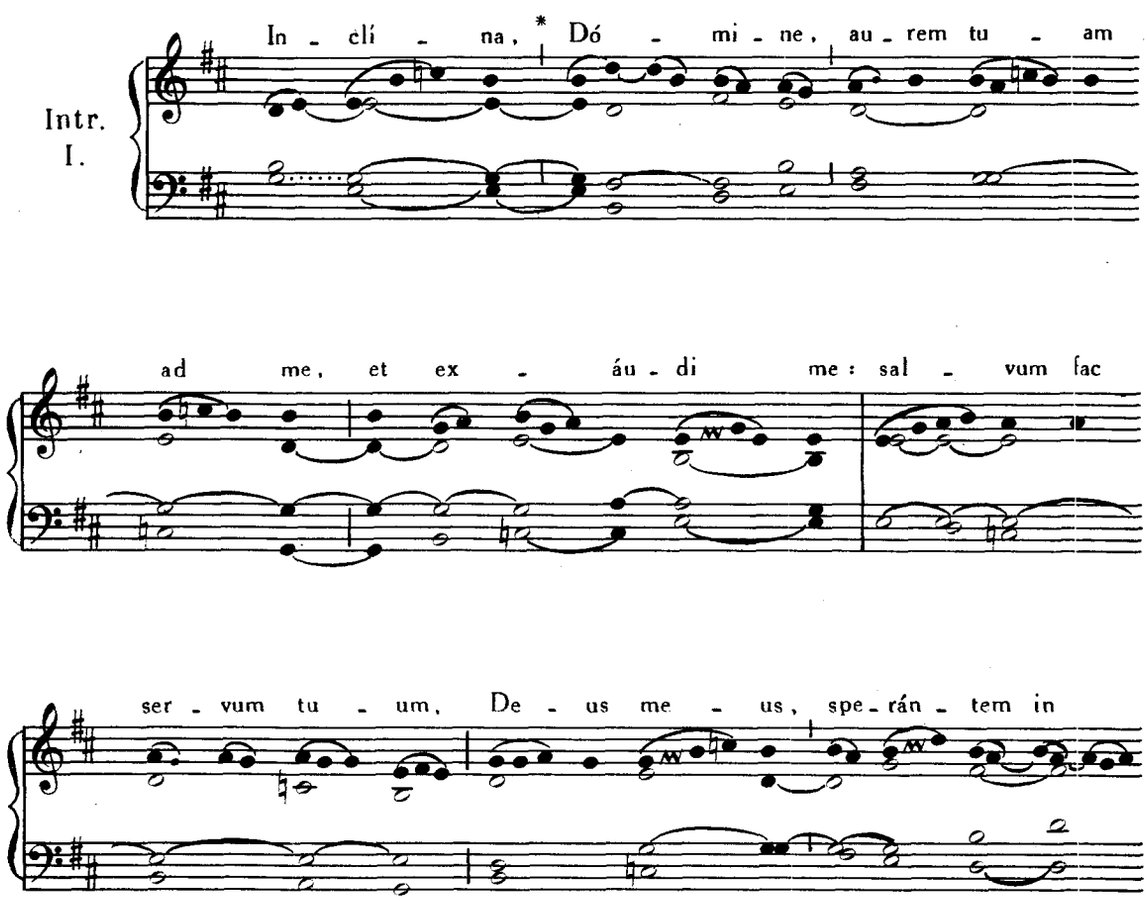

spe - rá - re in Dó - mi - no.
quam spe - rá - - re *
in prin - cí - pi - bus.
VII.
Al - le - lú - ia, * al - le - lú - ia.

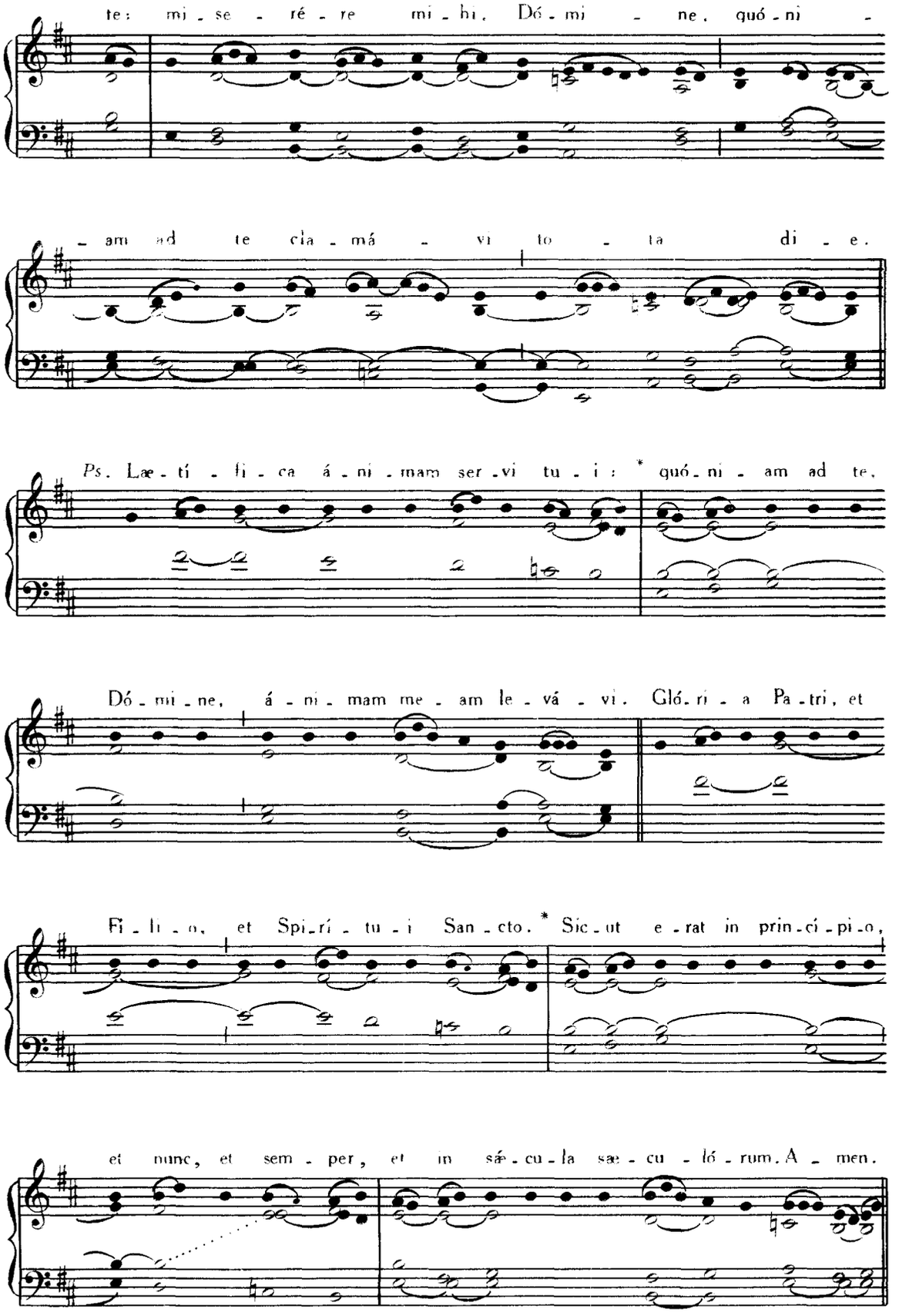

℣. Ve - ní - te, ex - sul - té - mus, Dó - mi -
- no: ju - bi - lé - mus De - - -
- o sa - lu - tá - ri * no - stro.
Im - mít - tet * An - ge - lus Dó -
Offert.
VIII.

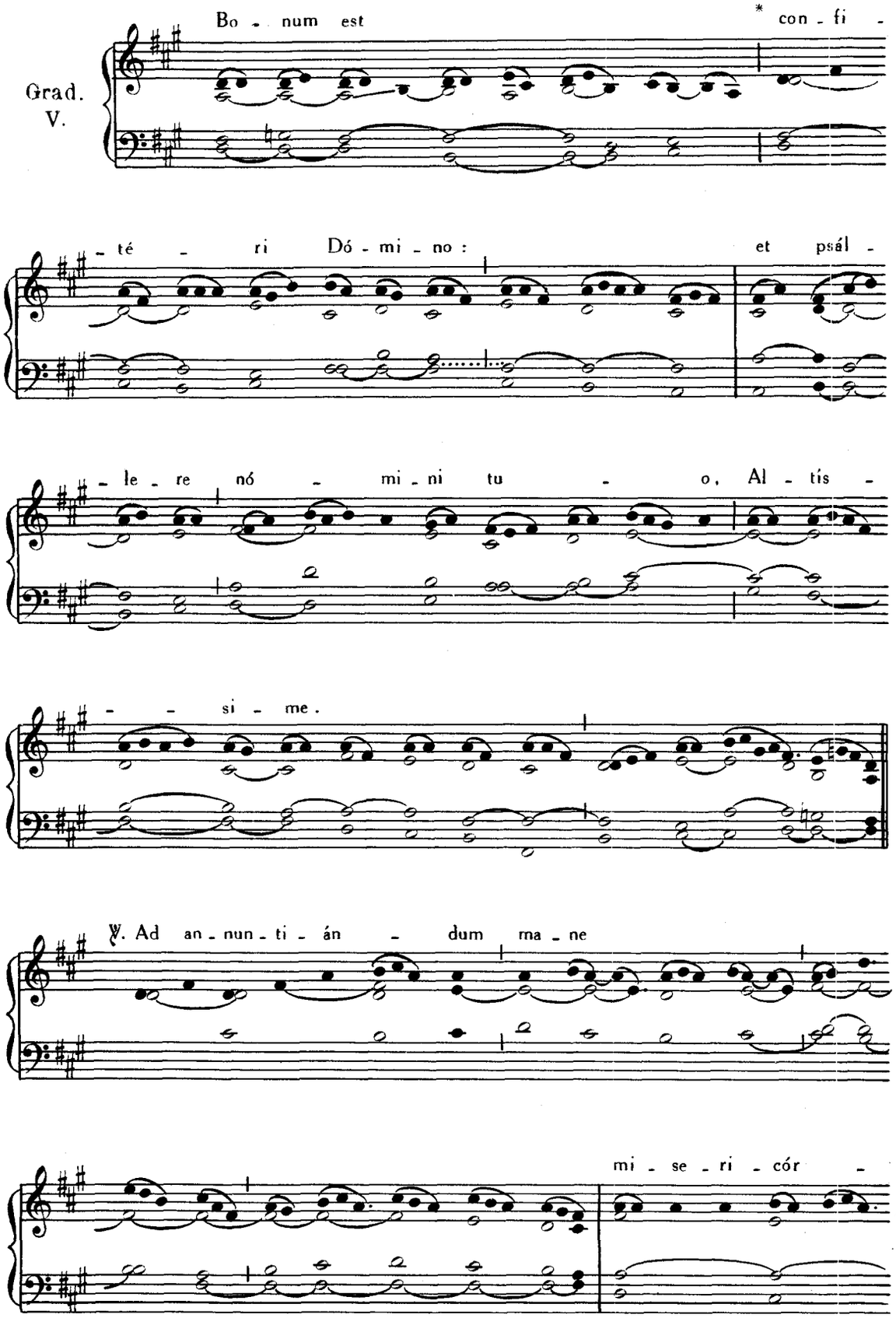

- mi - ni in cir - cú - i - tu ti - mèn -
- - ti - um e - um, et e - rí -
- pi - et e - - os: gu - stá - te
et vi - dé - - te, quó - ni - am su - á -
- vis est Dó - - -
- mi - nus.

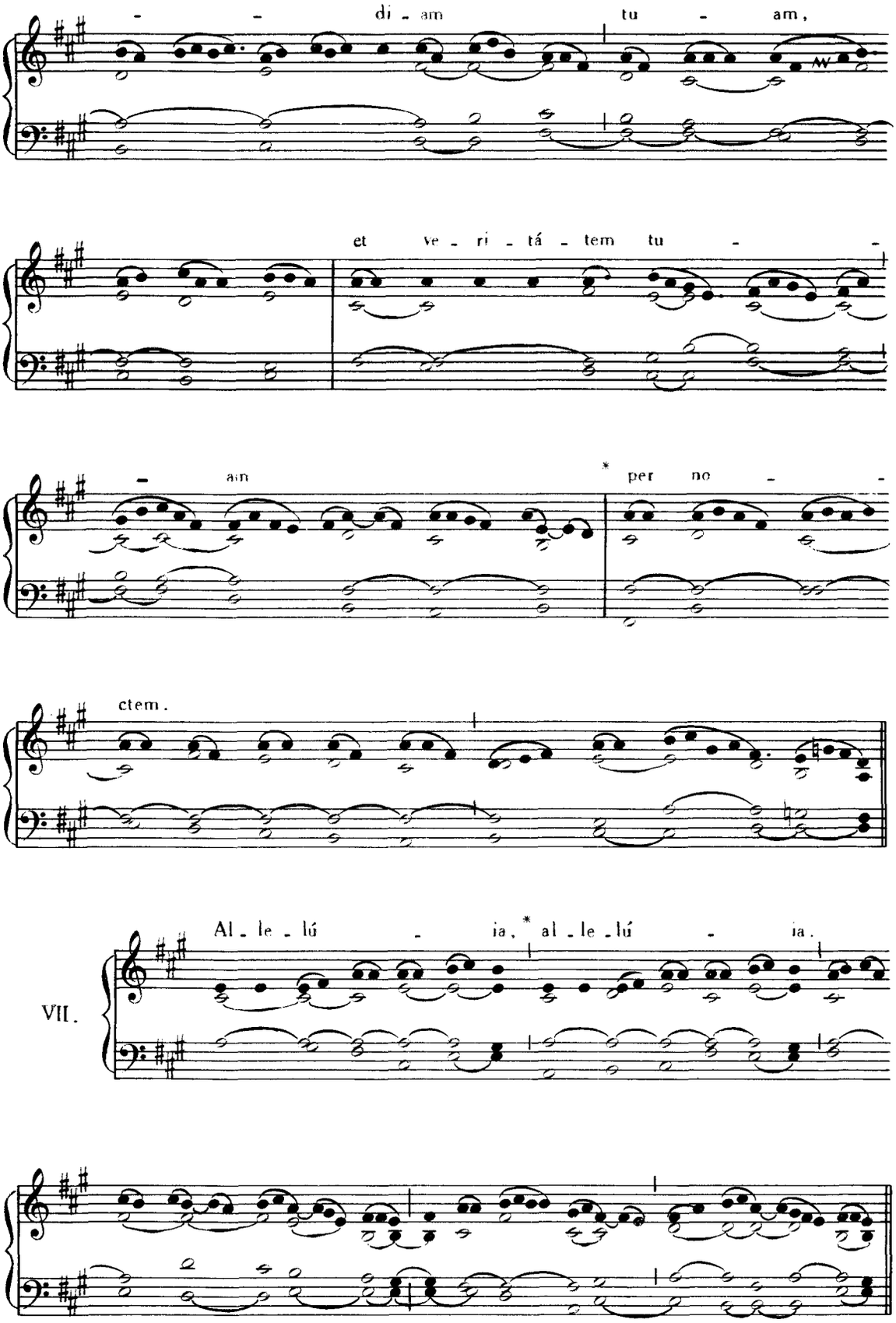


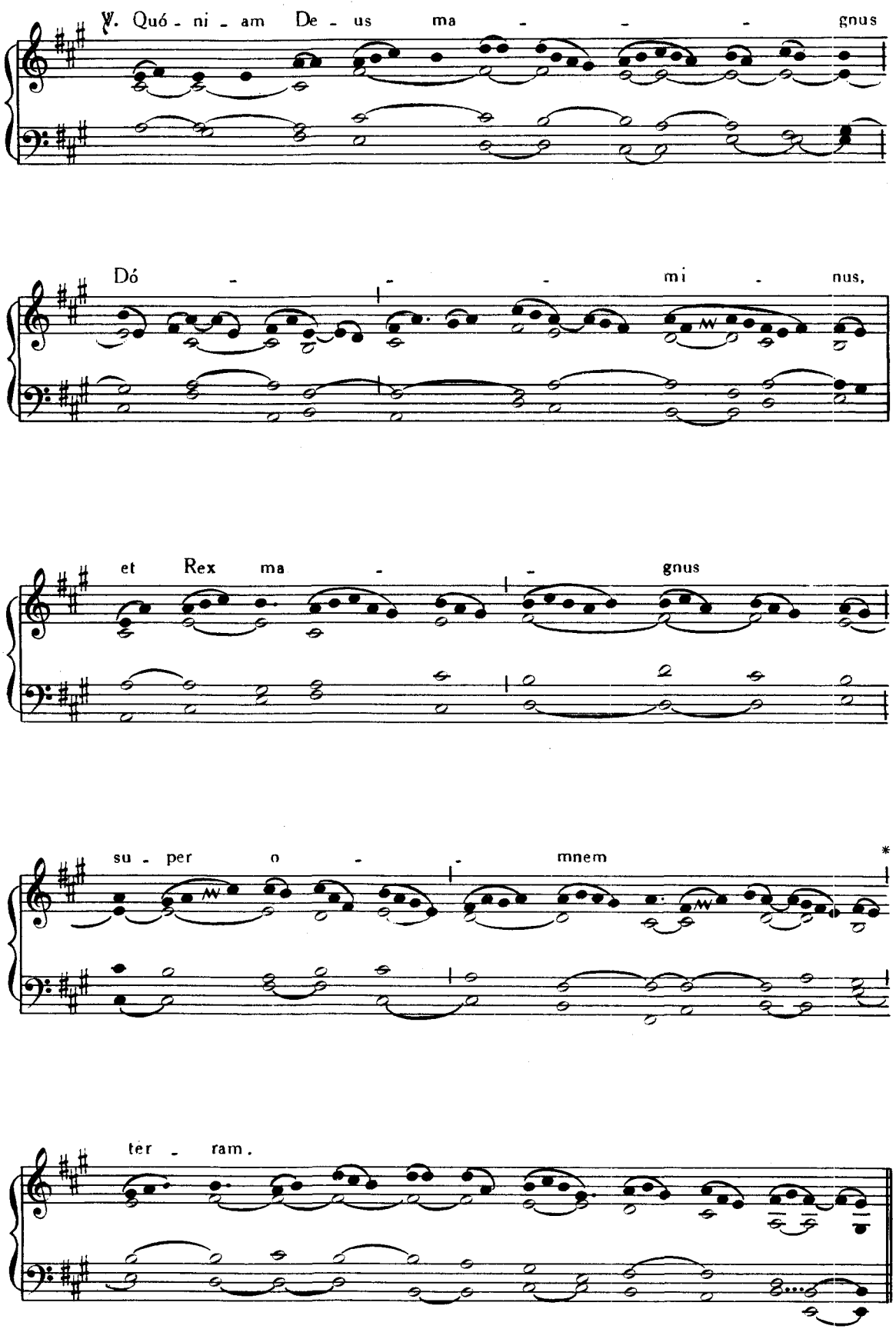
DOMINICA XV. POST PENTECOSTEN.

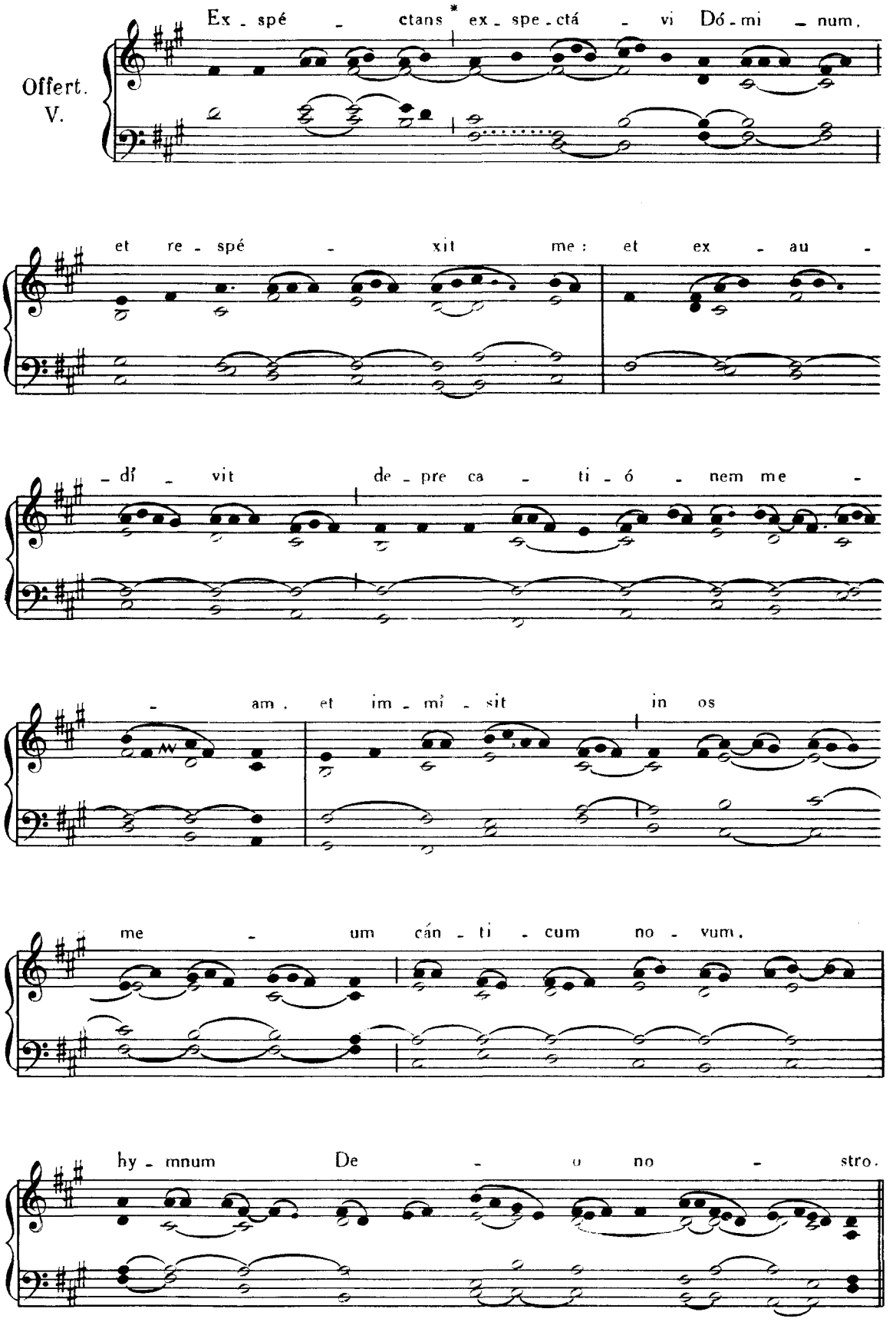


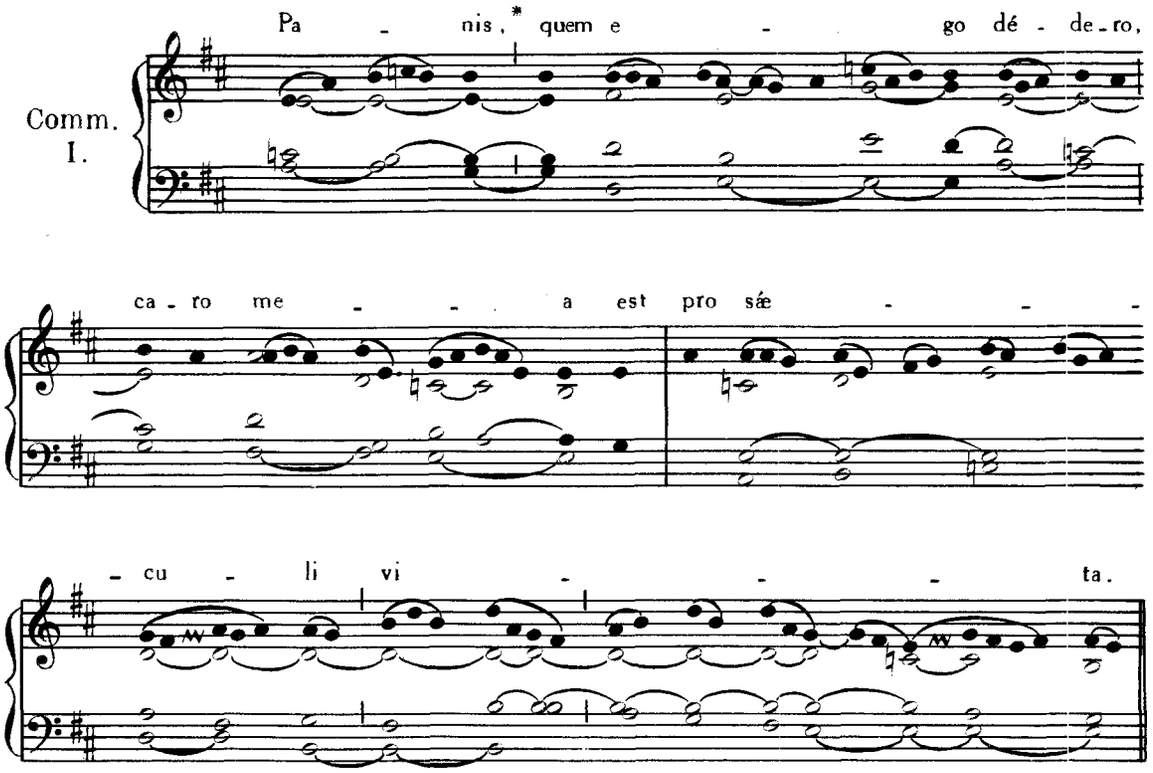

te: mi - se - ré - re mi - hi, Dó - mi - ne, quó - ni -
- am ad te cla - má - vi to - ta di - e.
Ps. Læ - tí - fi - ca á - ni - mam ser - vi tu - i: * quó - ni - am ad te,
Dó - mi - ne, á - ni - mam me - am le - vá - vi. Gló - ri - a Pa - tri, et
Fi - li - o, et Spi - rí - tu - i San - cto. * Sic - ut e - rat in prin - cí - pi - o,
et nunc, et sem - per, et in sæ - cu - la sæ - cu - ló - rum. A - men.


Grad.
V.
Bo - num est
* con - fi -
- té - ri Dó - mi - no :
et psál -
- le - re nó - mi - ni tu - o, Al - tís -
- - si - me.
℣. Ad an - nun - ti - án - dum ma - ne
mi - se - ri - cór -

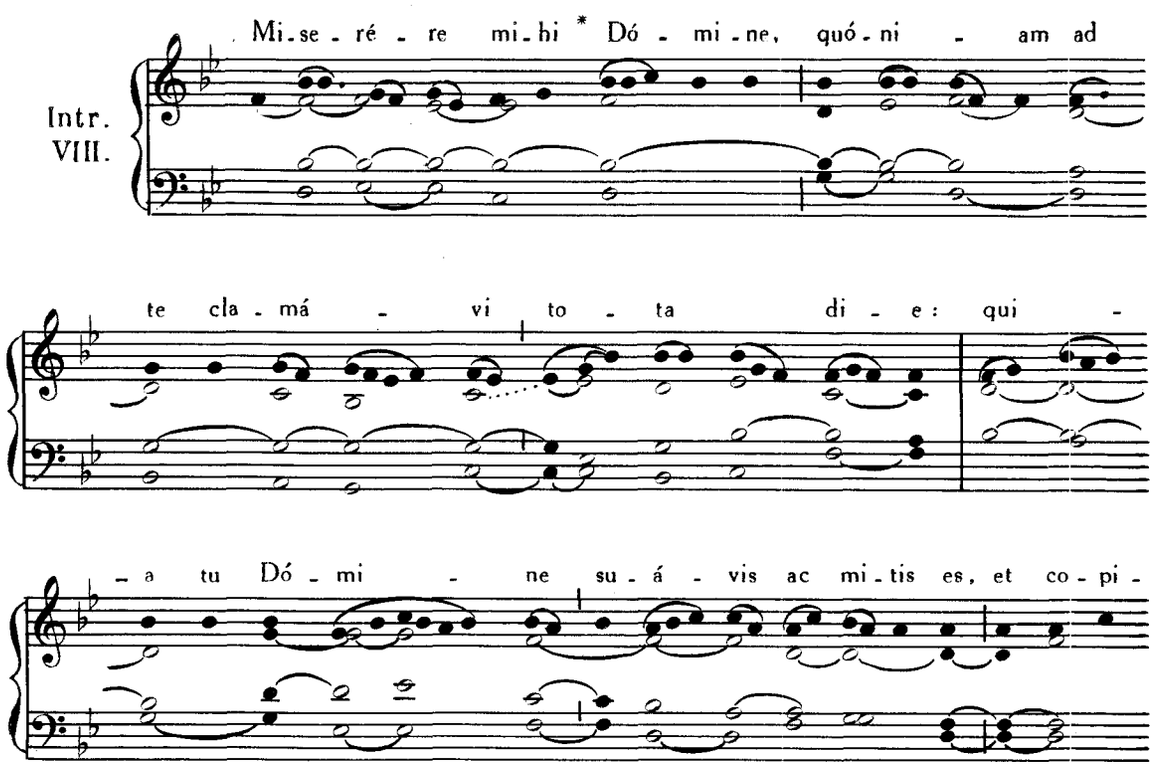

di - am
tu - am,
et ve - ri - tá - tem tu -
- am
per no -
ctem.
VII.
Al - le - lú - ia, al - le - lú - ia.

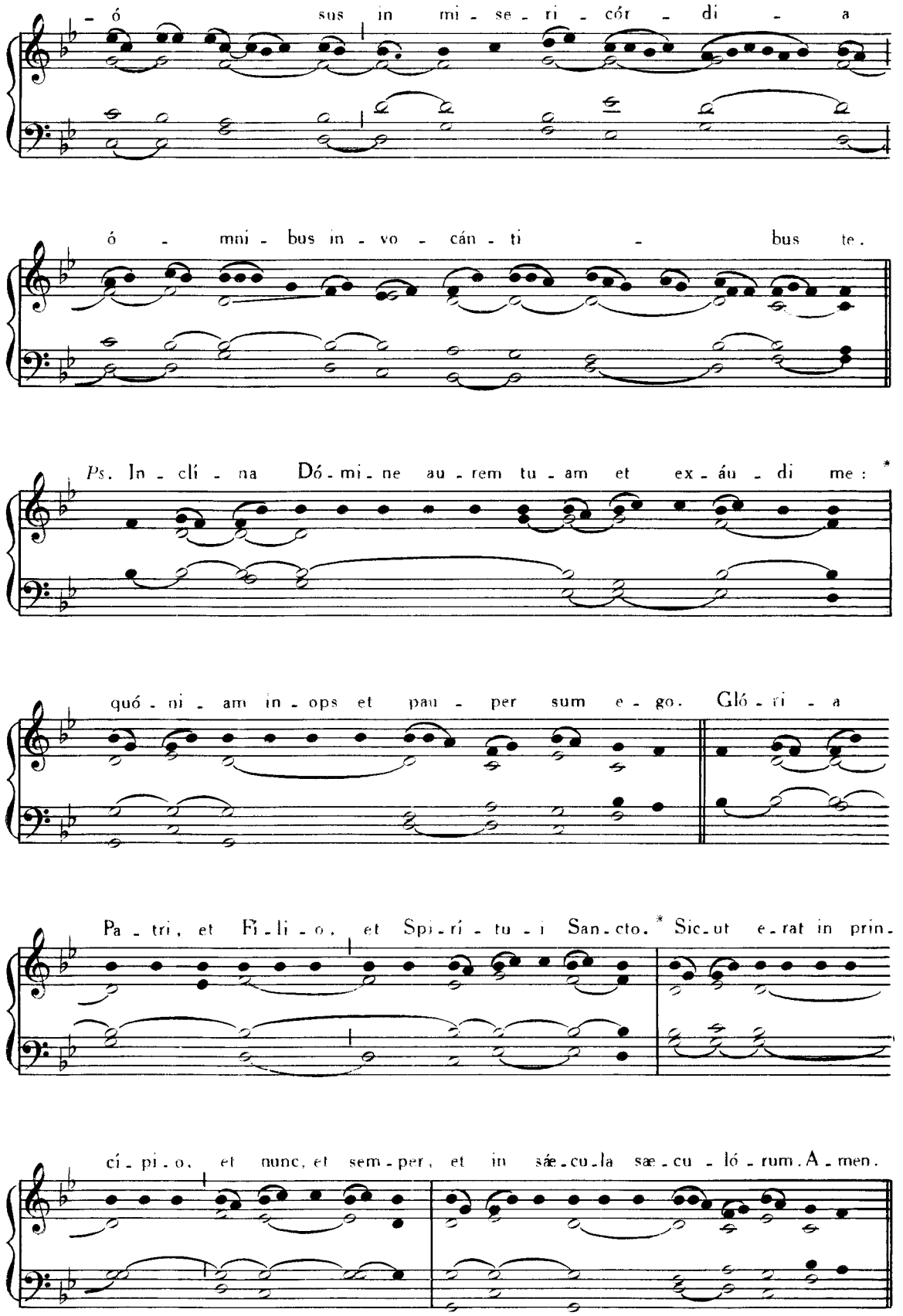

℣. Quó - ni - am De - us ma - - - gnus
Dó - - - mi - nus,
et Rex ma - - gnus
su - per o - - mnem *
ter - ram.


Offert.
V.
Ex - spé - ctans * ex - spe - ctá - vi Dó - mi - num,
et re - spé - xit me: et ex - au -
- dí - vit de - pre ca - ti - ó - nem me -
- am, et im - mí - sit in os
me - um cán - ti - cum no - vum,
hy - mnum De - o no - stro.

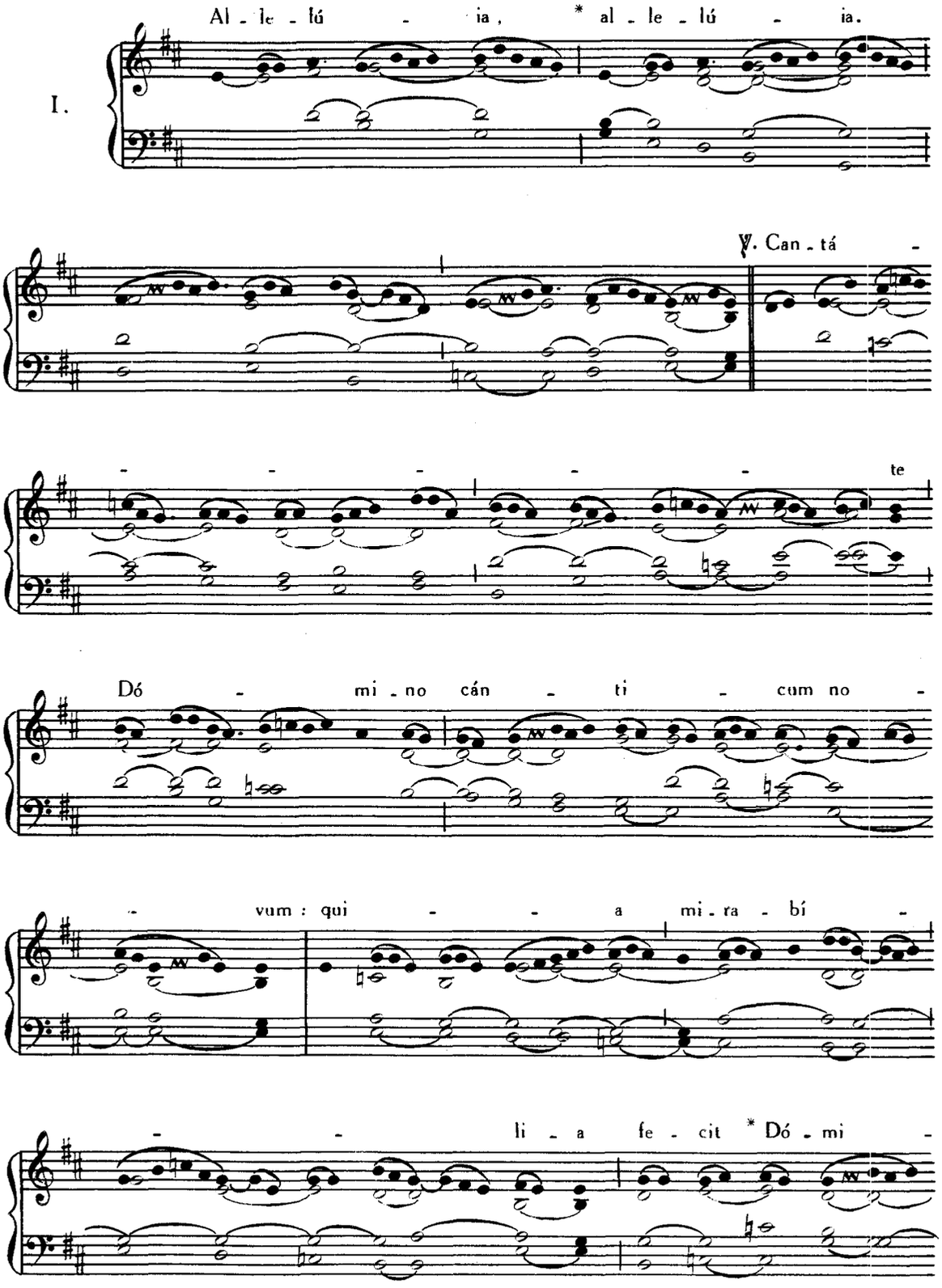


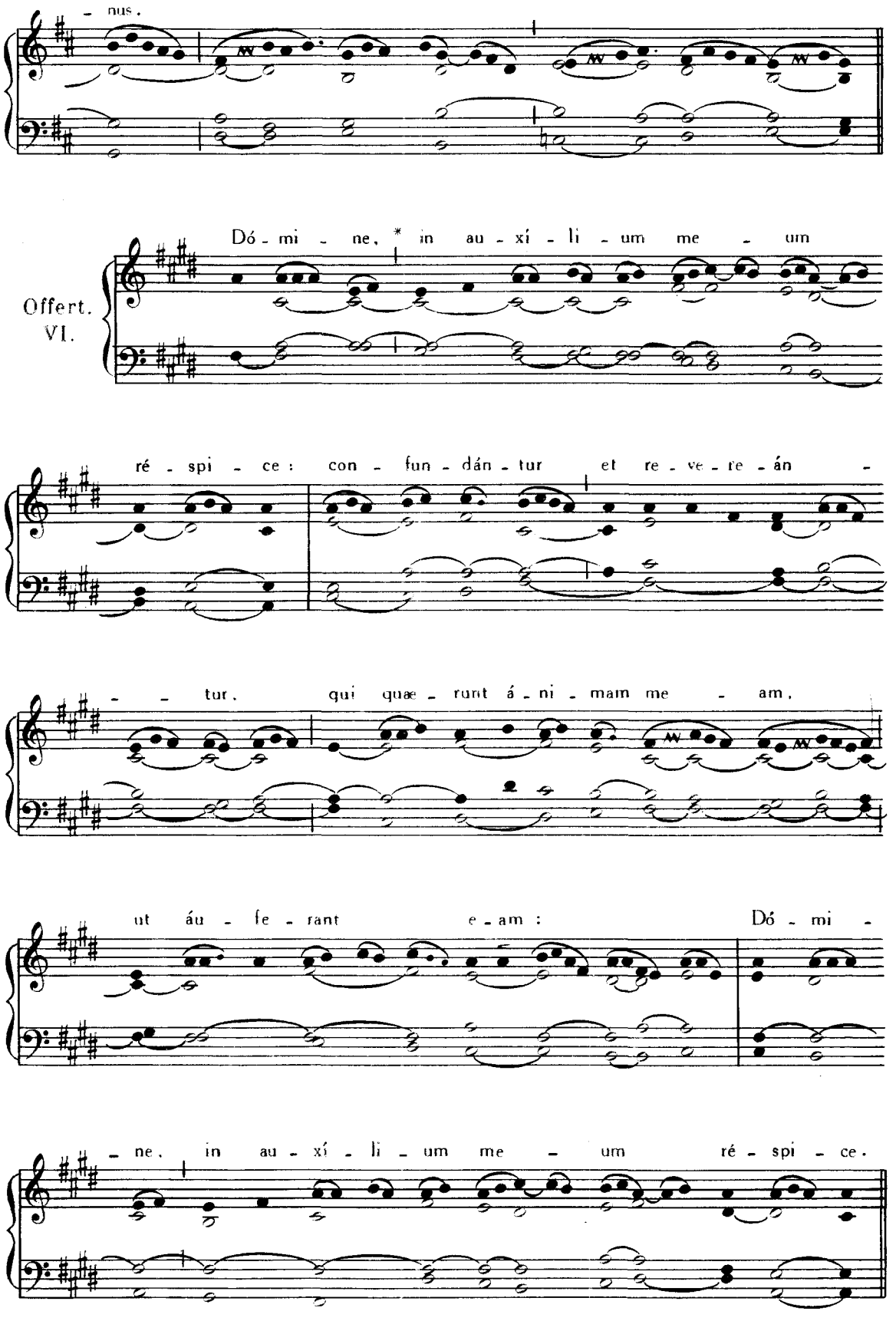
DOMINICA XVI. POST PENTECOSTEN.




-ó sus in mi-se-ri-cór-di-a
ó - mni-bus in-vo-cán-ti-bus te.
Ps. In-clí-na Dó-mi-ne au-rem tu-am et ex-áu-di me: *
quó-ni-am in-ops et pau-per sum e-go. Gló-ri-a
Pa-tri, et Fi-li-o, et Spi-rí-tu-i San-cto. * Sic-ut e-rat in prin-
cí-pi-o, et nunc, et sem-per, et in sæ-cu-la sæ-cu-ló-rum. A-men.

Graduale. Timébunt gentes, Pars I, p. 127.




- nus.
Dó - mi - ne, * in au - xí - li - um me - um
Offert.
VI.
ré - spi - ce: con - fun - dán - tur et re - ve - re - án -
- - tur, qui quæ - runt á - ni - mam me - am,
ut áu - fe - rant e - am: Dó - mi -
- ne, in au - xí - li - um me - um ré - spi - ce.

Comm. VIII.

Dó - mi - ne, * me - mo - rá - bor ju - stí - ti -

- æ tu - æ so - lí - us: De - us, do - cu -

- í - sti me a ju - ven - tú - te me - a,

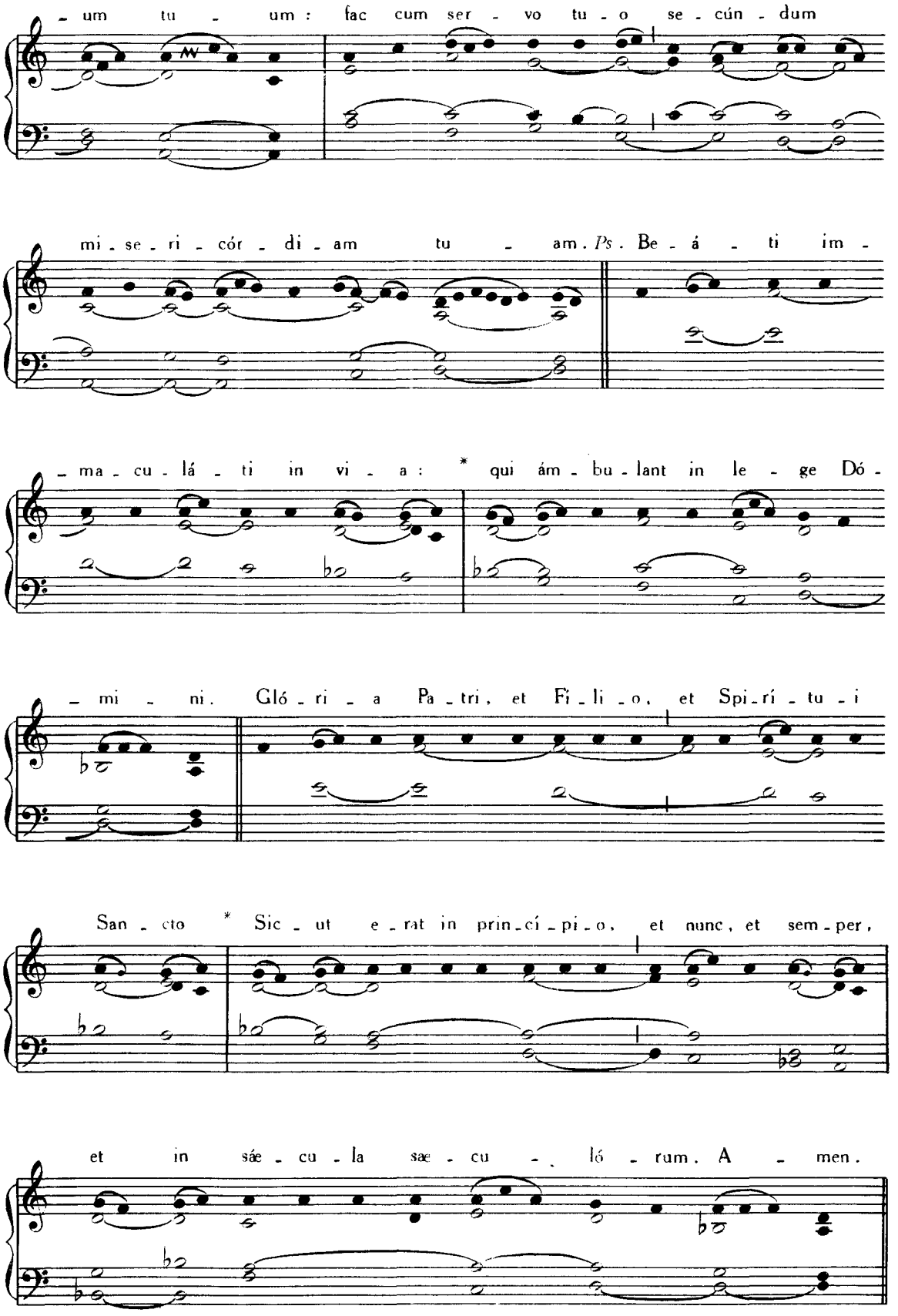
et us - que in se - né - ctam et sé - ni - um;

De - us, ne de - re - lín - quas me.

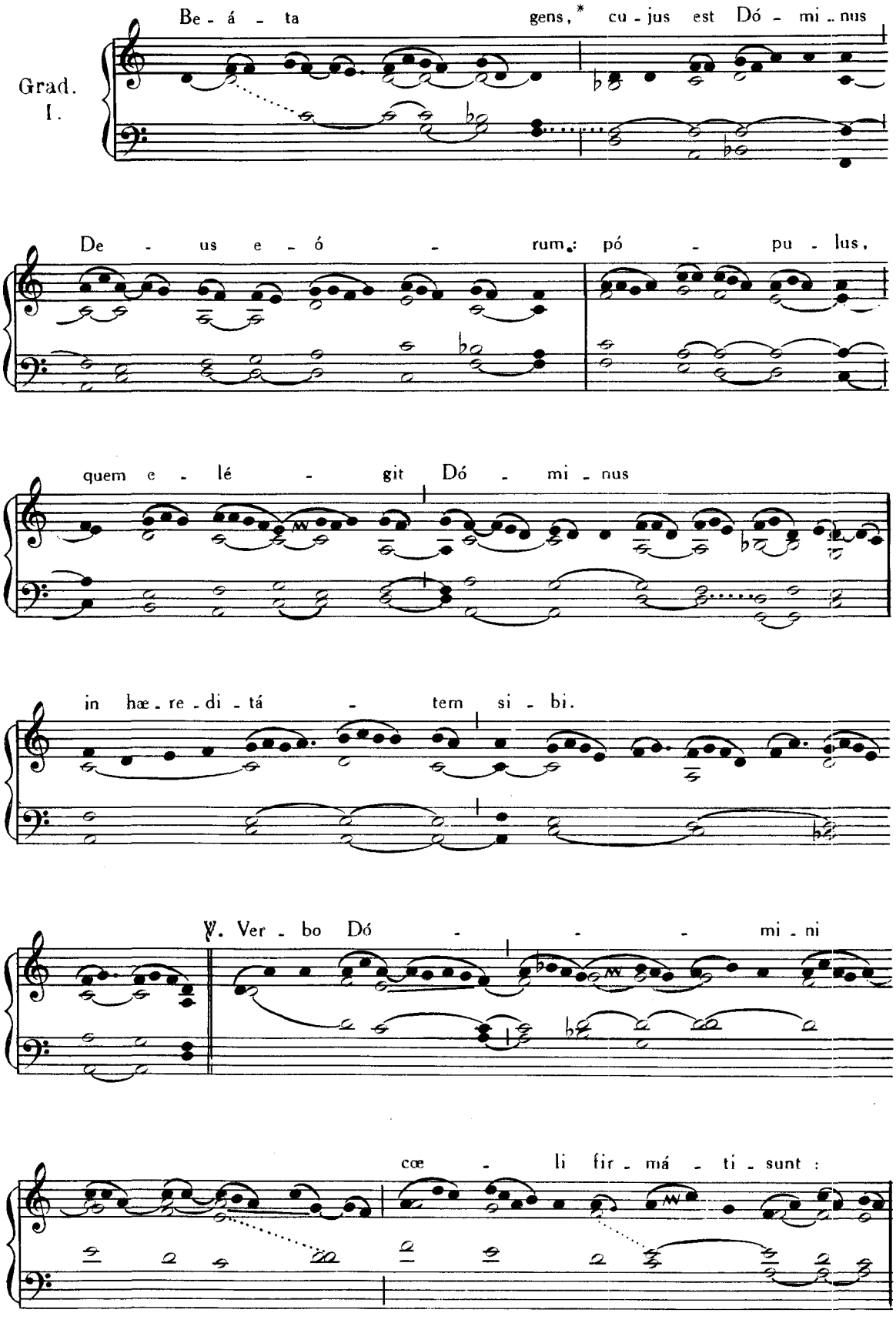
DOMINICA XVII. POST PENTECOSTEN.

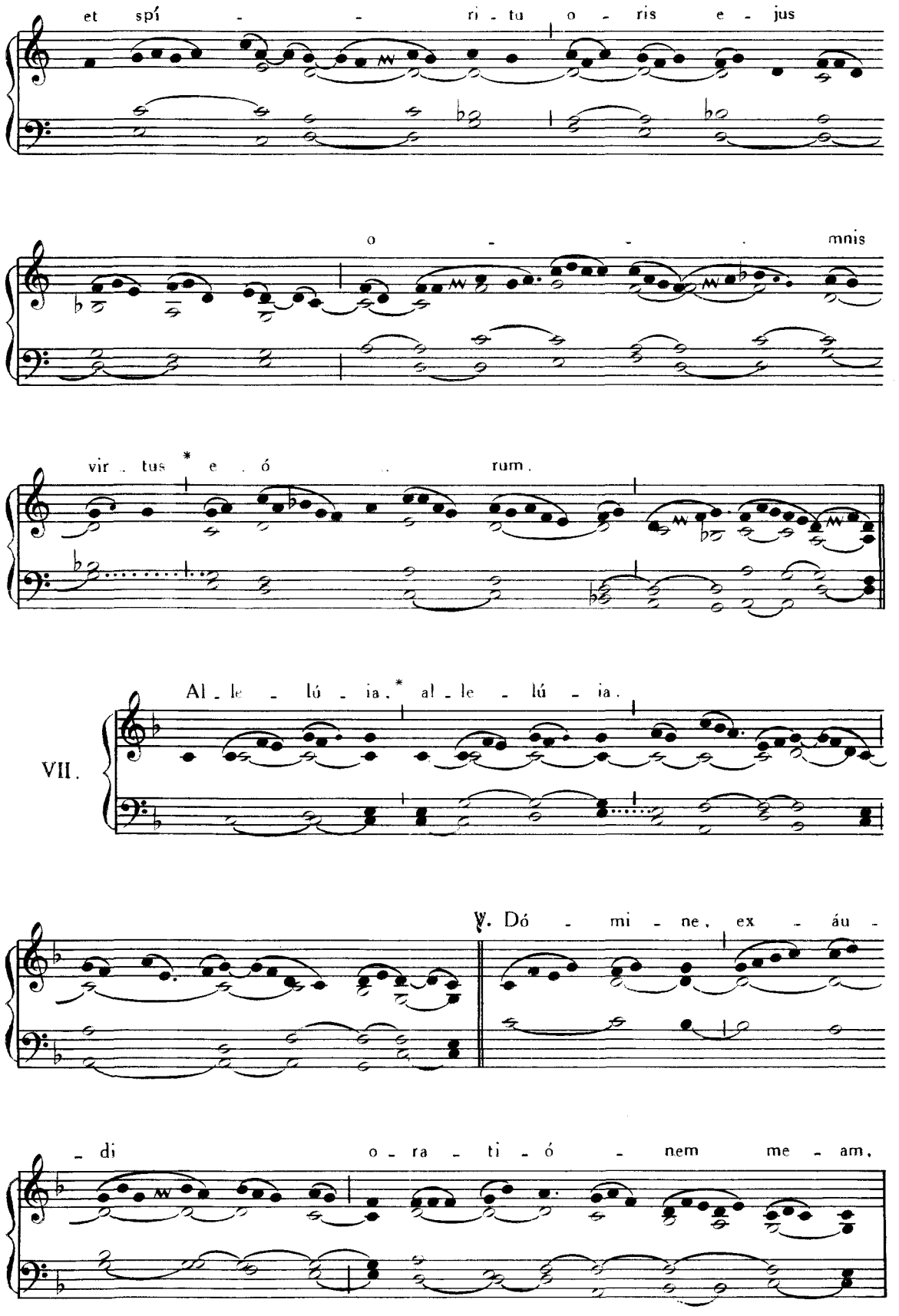
Intr. I.

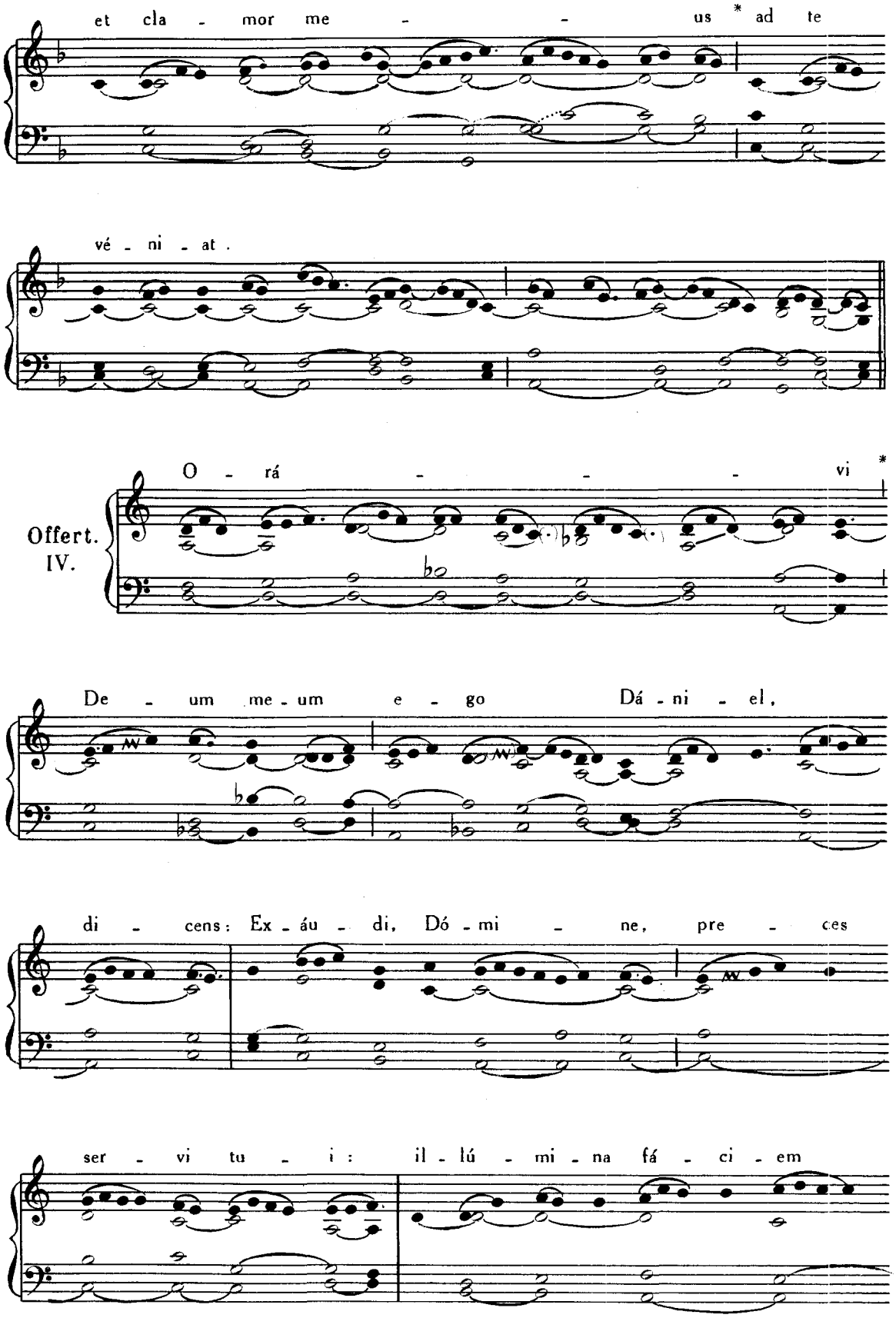
Ju - stus es * Dó - mi - ne, et re - ctum ju - dí - ci -

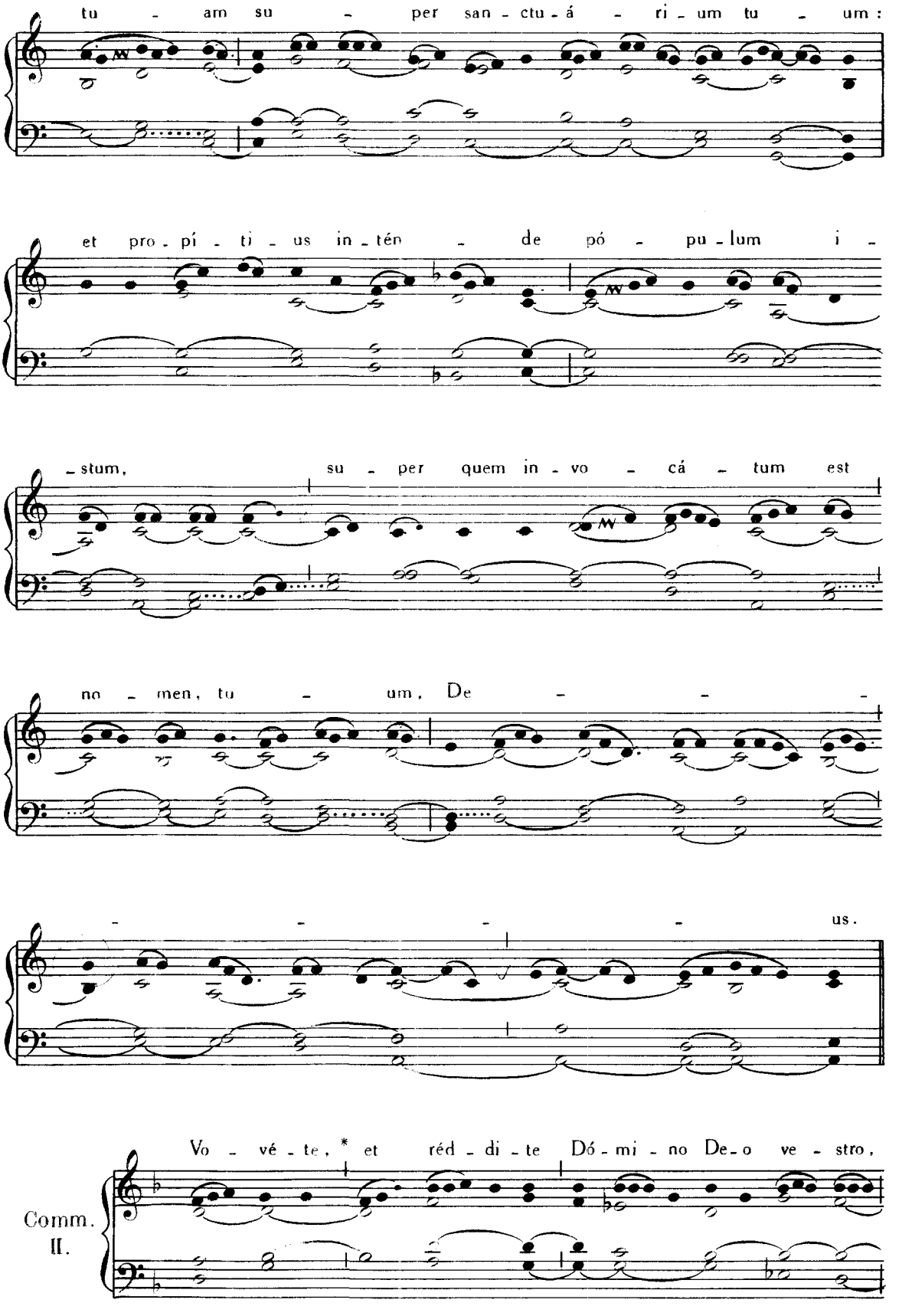

- um tu - um : fac cum ser - vo tu - o se - cún - dum
mi - se - ri - cór - di - am tu - am. *Ps*. Be - á - ti im -
- ma - cu - lá - ti in vi - a : * qui ám - bu - lant in le - ge Dó -
- mi - ni. Gló - ri - a Pa - tri, et Fi - li - o, et Spi - rí - tu - i
San - cto * Sic - ut e - rat in prin - cí - pi - o, et nunc, et sem - per,
et in sáe - cu - la sae - cu - ló - rum. A - men.

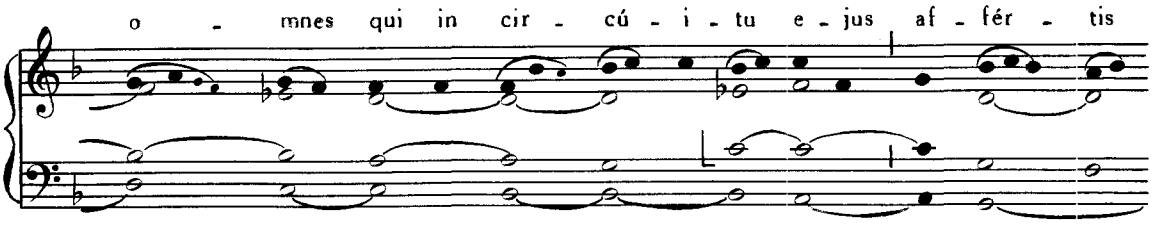
PARS II

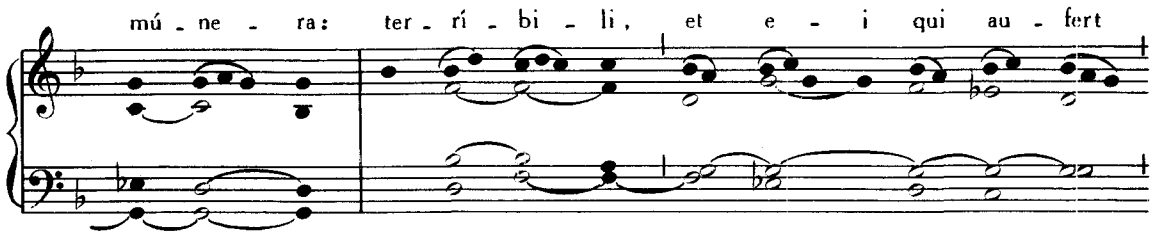

Grad.
I.
Be - á - ta gens,* cu - jus est Dó - mi - nus
De - us e - ó - rum: pó - pu - lus,
quem e - lé - git Dó - mi - nus
in hæ - re - di - tá - tem si - bi.
℣. Ver - bo Dó - - - mi - ni
cœ - li fir - má - ti - sunt :

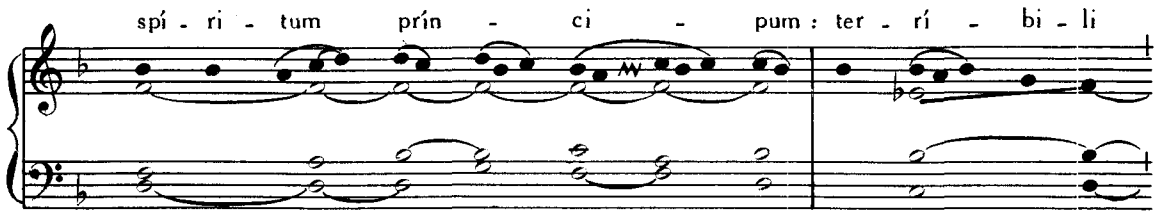

et spí - - ri - tu o - ris e - jus
o - - - mnis
vir - tus * e - ó - rum.
VII.
Al - le - lú - ia. * al - le - lú - ia.
℣. Dó - mi - ne, ex - áu -
- di o - ra - ti - ó - nem me - am,

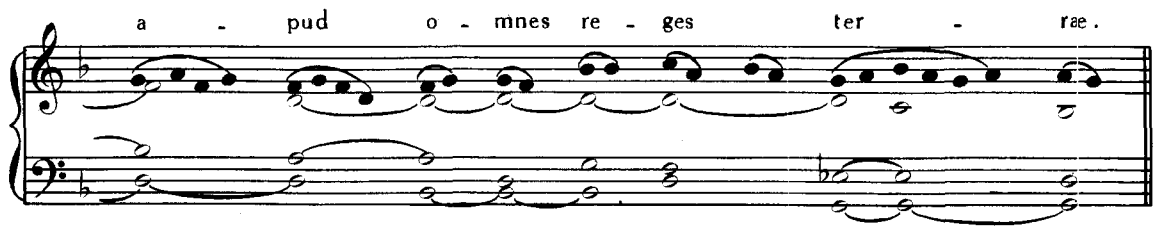

et cla - mor me - - us * ad te
vé - ni - at.
O - rá - - - vi *
Offert.
IV.
De - um me - um e - go Dá - ni - el,
di - cens: Ex - áu - di, Dó - mi - ne, pre - ces
ser - vi tu - i: il - lú - mi - na fá - ci - em


tu - am su - per san - ctu - á - ri - um tu - um :
et pro - pí - ti - us in - tén - de pó - pu - lum i -
- stum, su - per quem in - vo - cá - tum est
no - men, tu - um, De - - -
- - - - us.
Comm. II.
Vo - vé - te, * et réd - di - te Dó - mi - no De - o ve - stro,

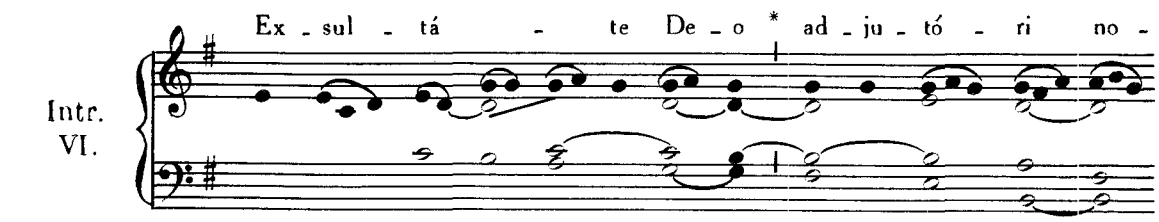


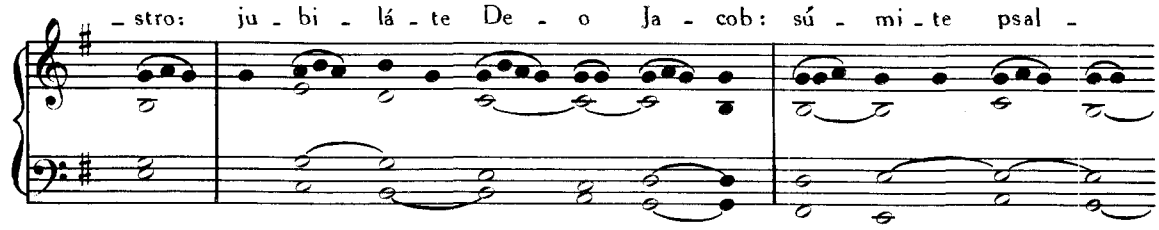


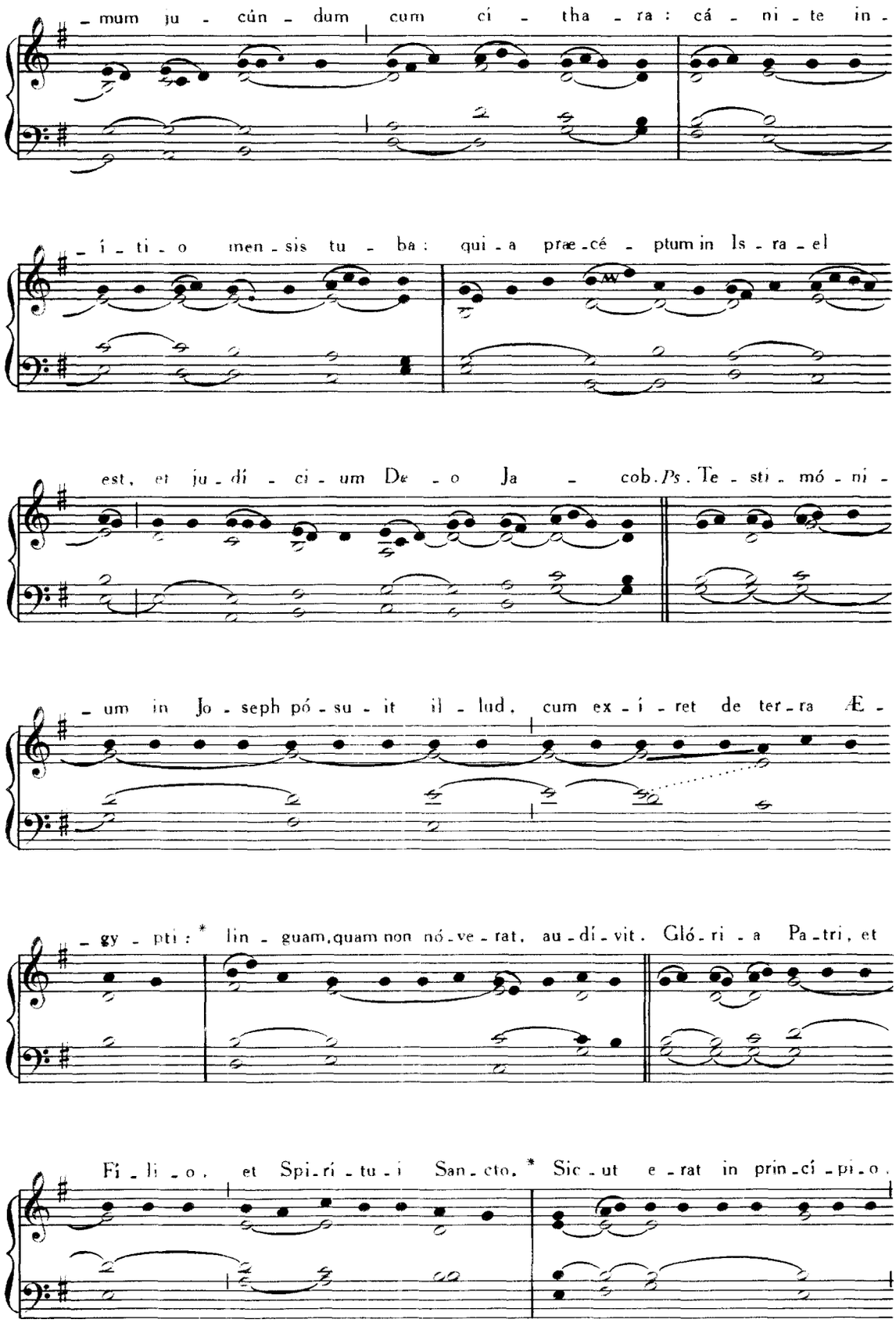


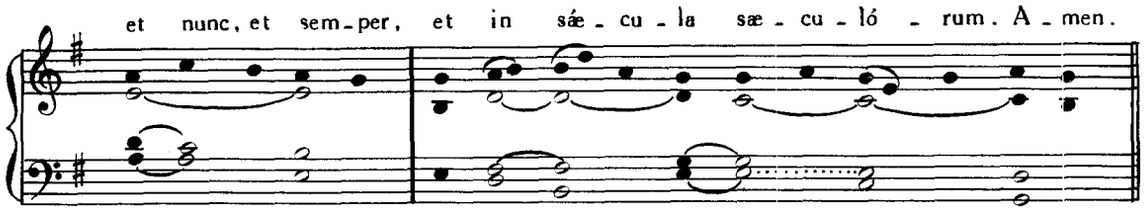


FERIA IV. QUATUOR TEMPORUM SEPTEMBRIS.

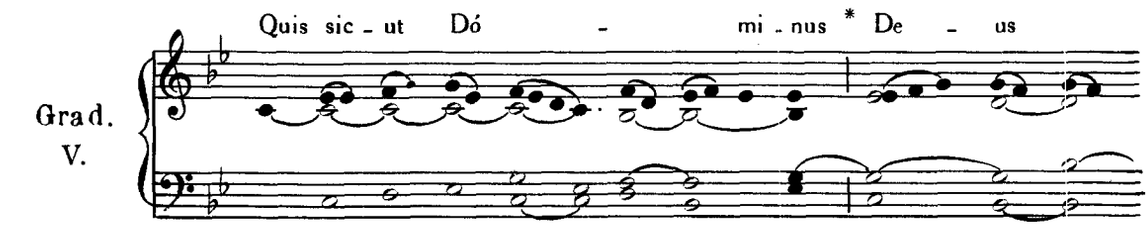


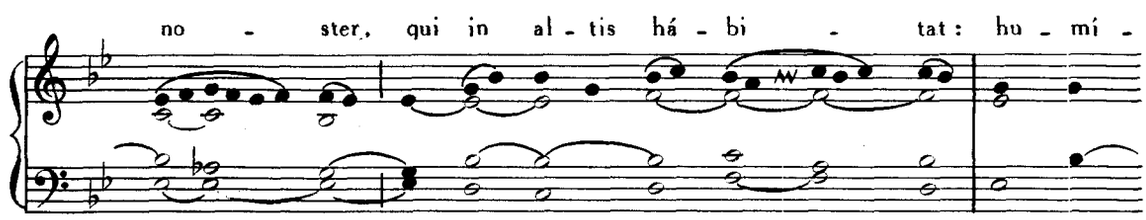


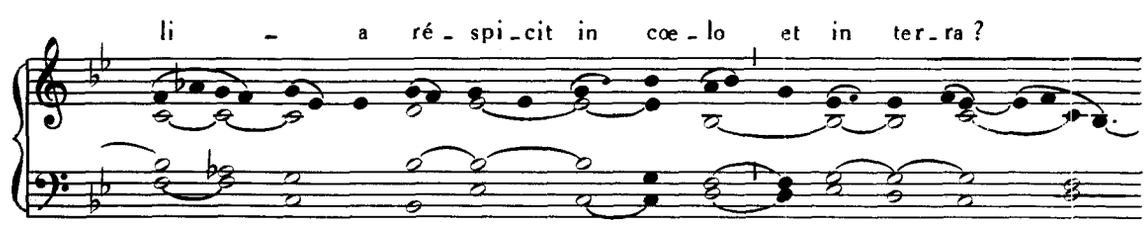

-mum ju - cún - dum cum ci - tha - ra : cá - ni - te in -
- í - ti - o men - sis tu - ba : qui - a præ - cé - ptum in Is - ra - el
est, et ju - di - ci - um De - o Ja - cob. Ps. Te - sti - mó - ni -
- um in Jo - seph pó - su - it il - lud, cum ex - í - ret de ter - ra Æ -
- gy - pti : * lin - guam, quam non nó - ve - rat, au - dí - vit. Gló - ri - a Pa - tri, et
Fi - li - o, et Spi - rí - tu - i San - cto. * Sic - ut e - rat in prin - cí - pi - o,

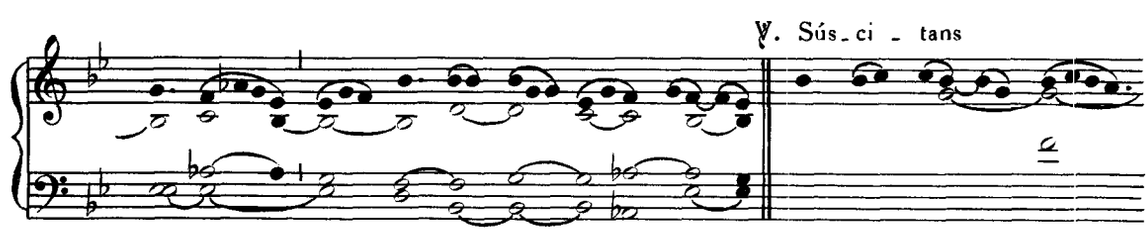


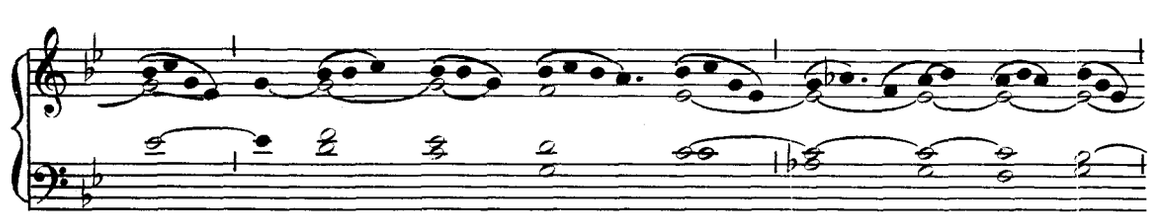
Post Lectionem

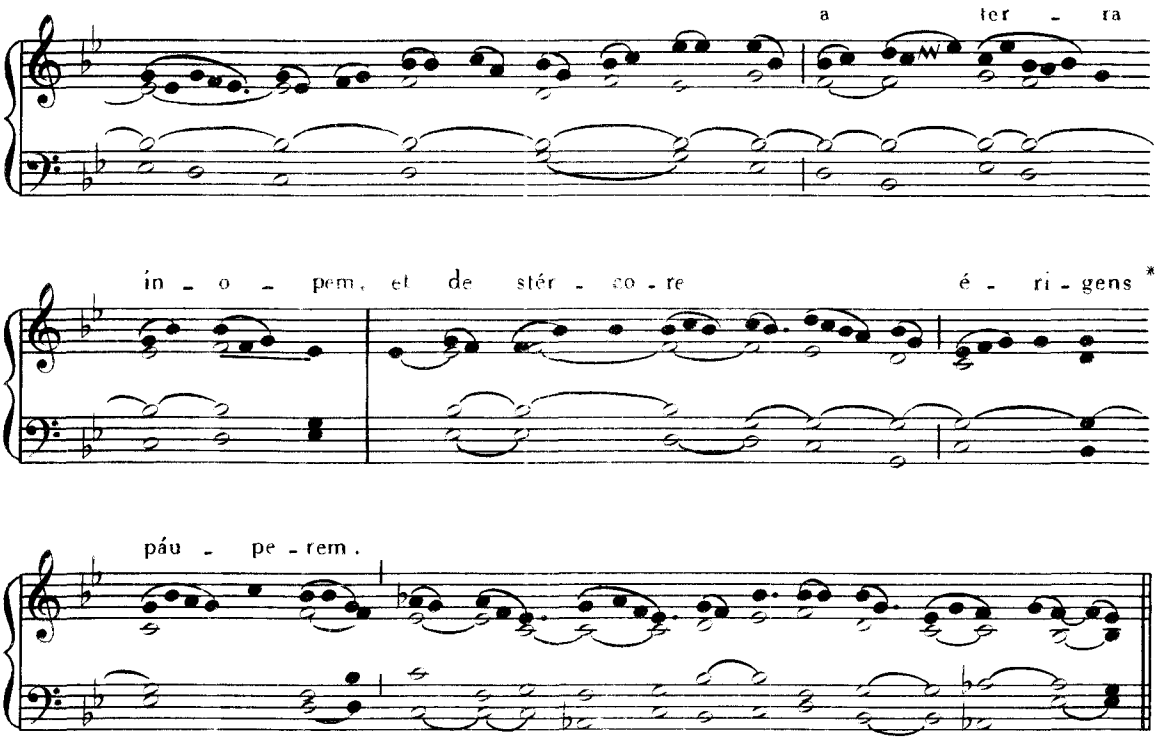




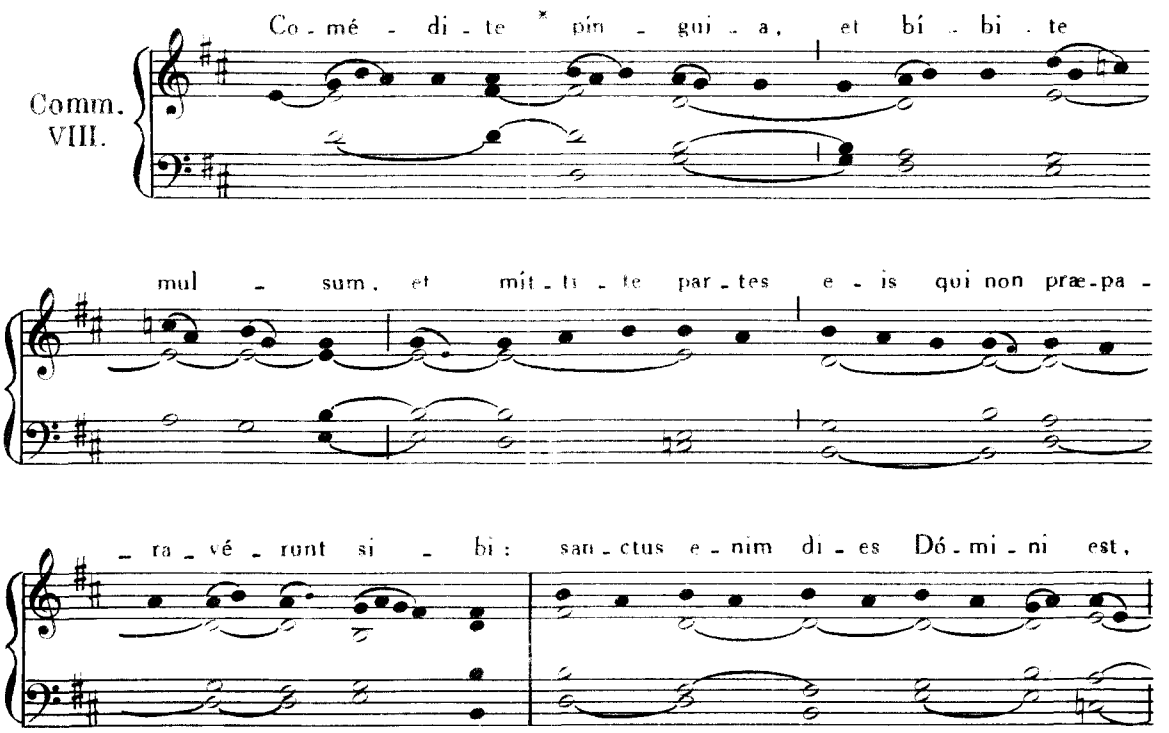


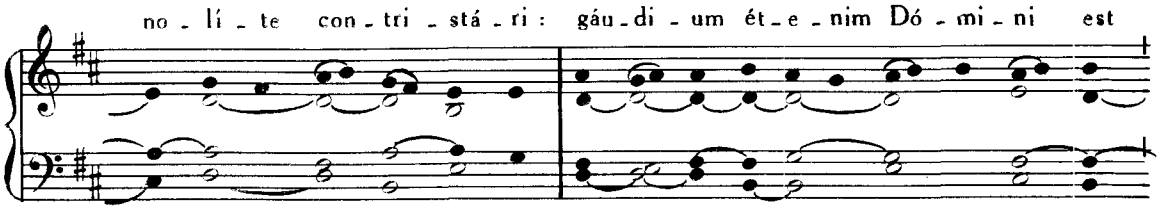


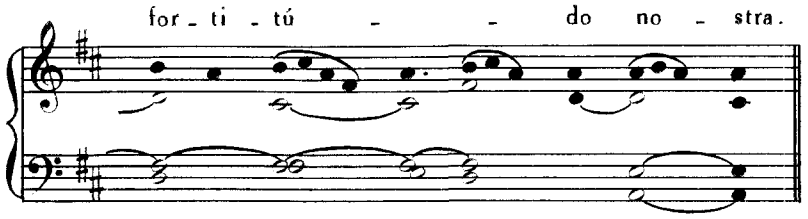




Post Epistolam : **Graduale.** Beáta gens, p. 218.
Offertorium. Meditábor, Pars I, p. 208.

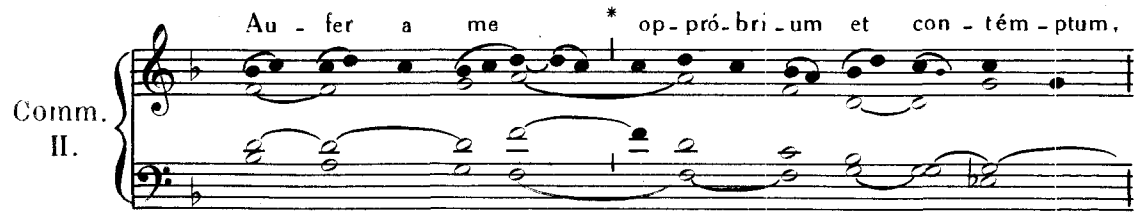


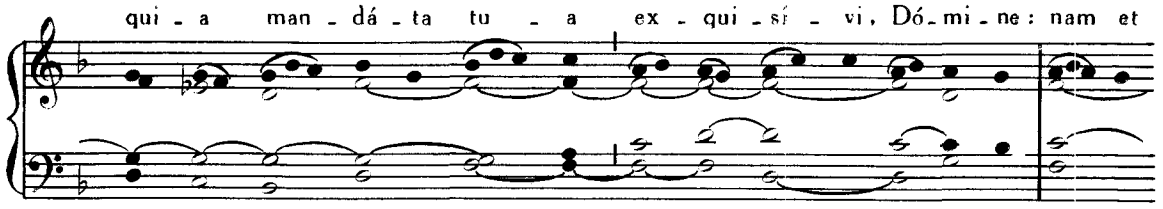


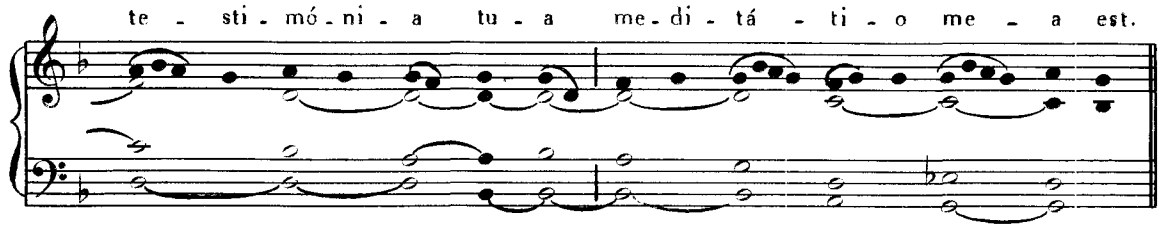


FERIA VI. QUATUOR TEMPORUM SEPTEMBRIS.

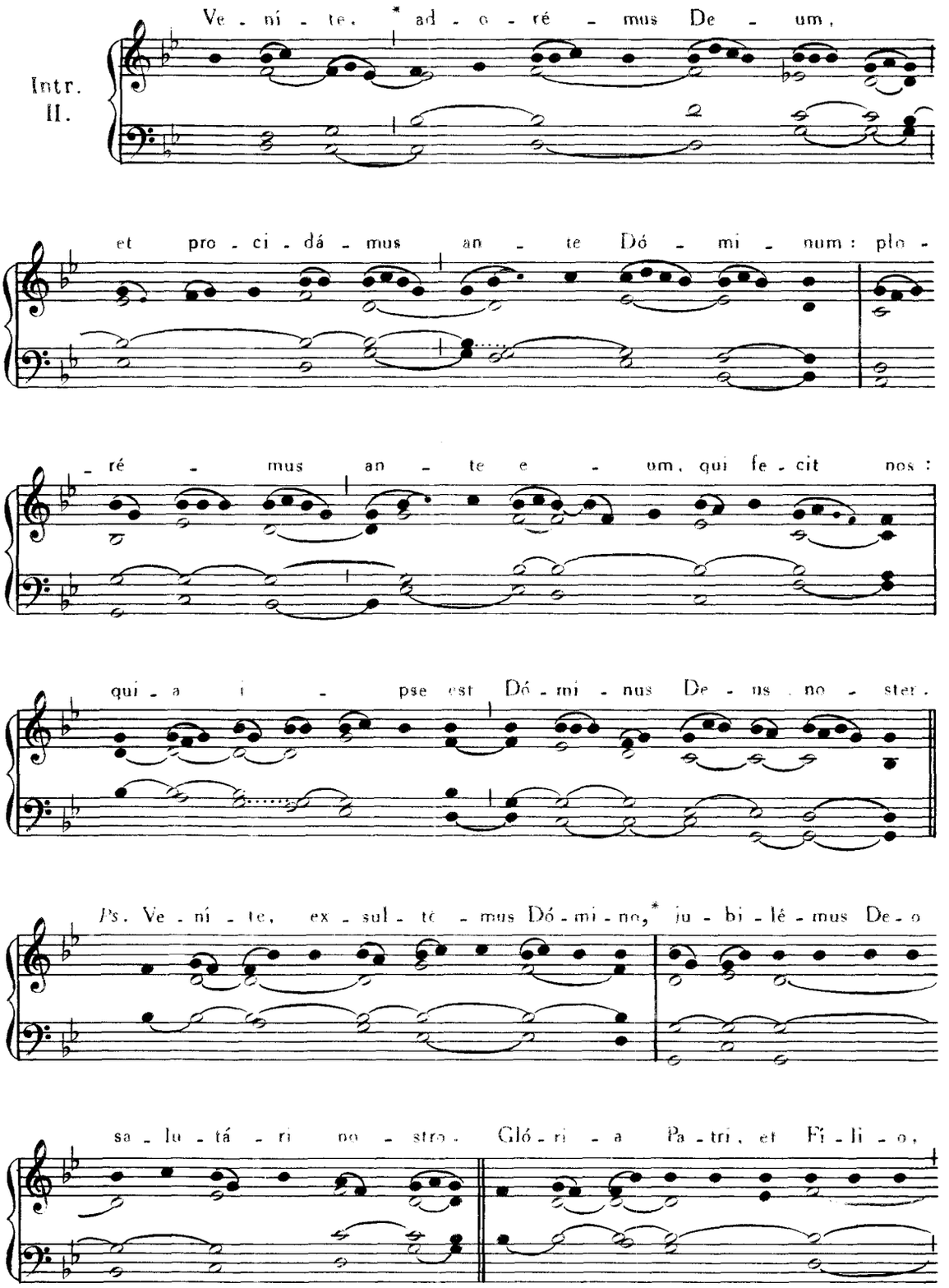
Introitus Lætétur, Pars I, p. 264.
Graduale. Convértere Dómine, *ibid*, p. 197.
Offertorium. Bénedic ánima mea, *ibid*, p. 191.

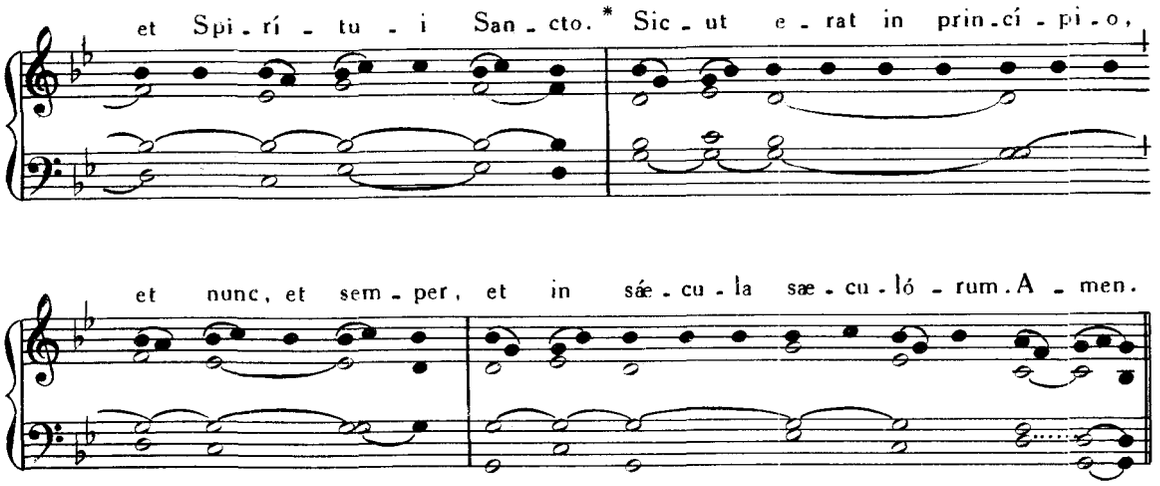






SABBATO QUATUOR TEMPORUM SEPTEMBRIS.





Post primam Prophetiam, *Graduale* Propítius esto, Pars I, p. 194.

Quando adhibetur forma Missae brevior, omittuntur Prophetiae II, III, IV *et* V *cum grad. et hymnus* Benedíctus es, *sed post Epistolam dicitur tractus* Laudáte Dóminum, Pars I, p. 199.

Post secundam Prophetiam, *Graduale* Protéctor noster, *ibid.*, p. 196.

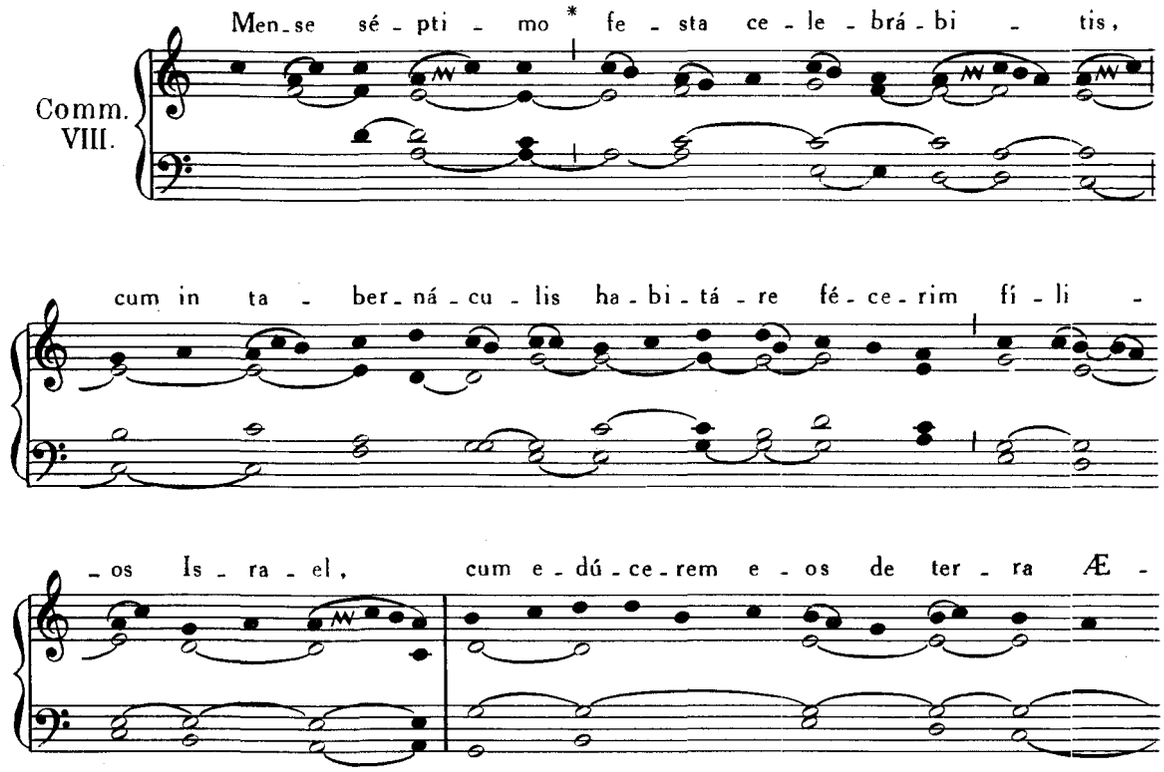
Post tertiam Prophetiam, Graduale Convértere, *ibid.*, p. 197.

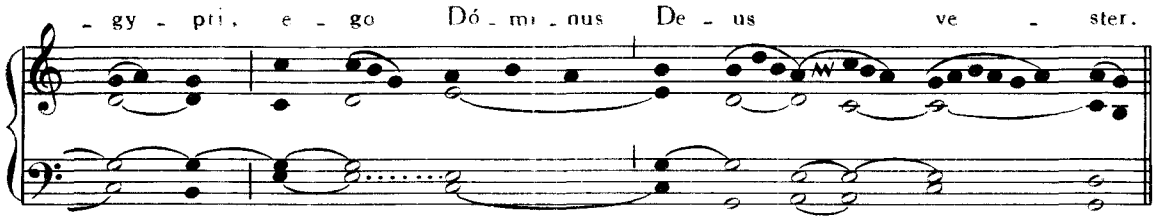
Post quartam Prophetiam, Graduale Dirigátur, *ibid.*, p. 198.

Post quintam Prophetiam, *Hymnus* Benedíctus es, *ibid.*, p. 31.

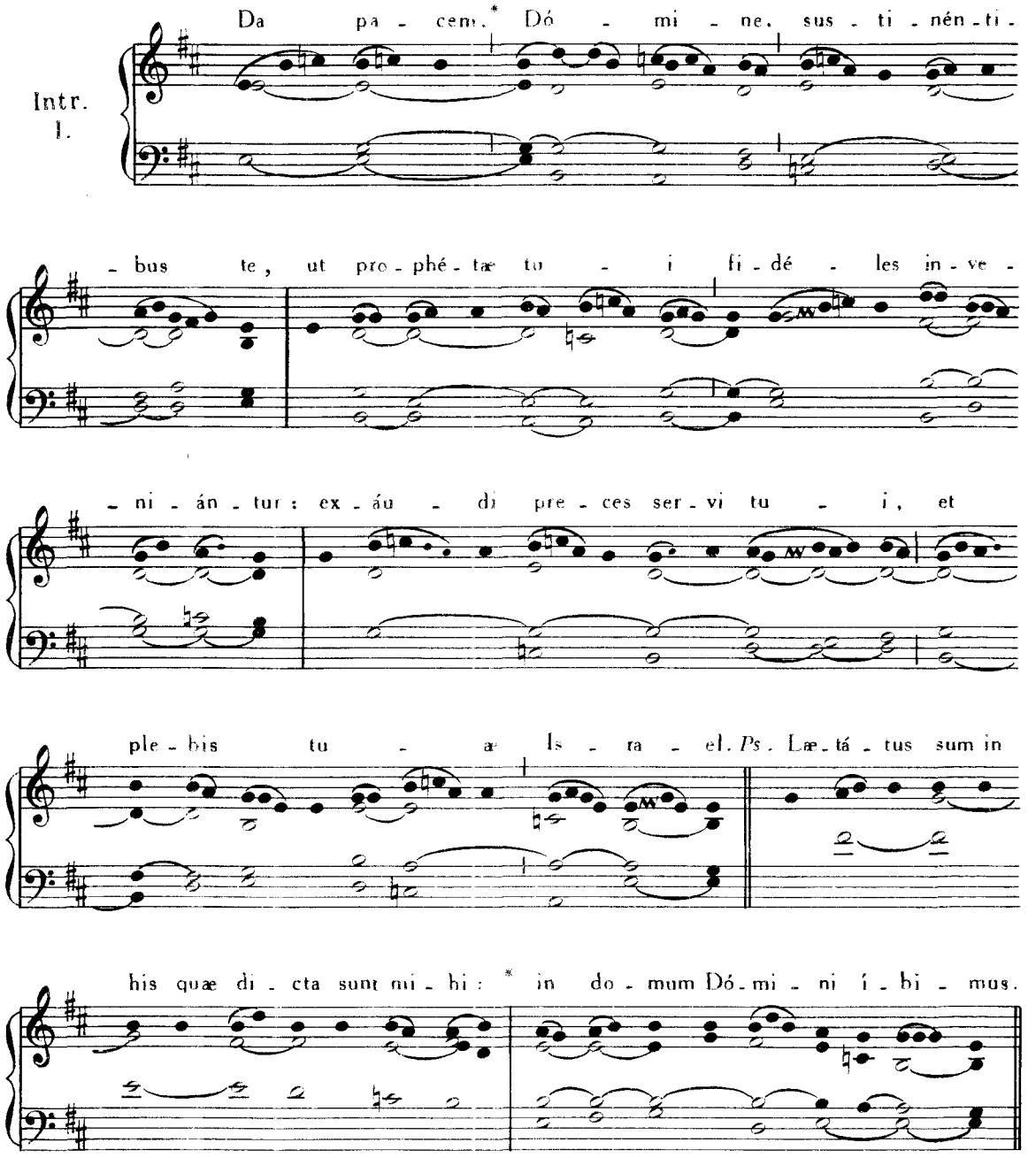
Post Epistolam, *Tractus* Laudáte Dóminum, *ibid.*, p. 199.

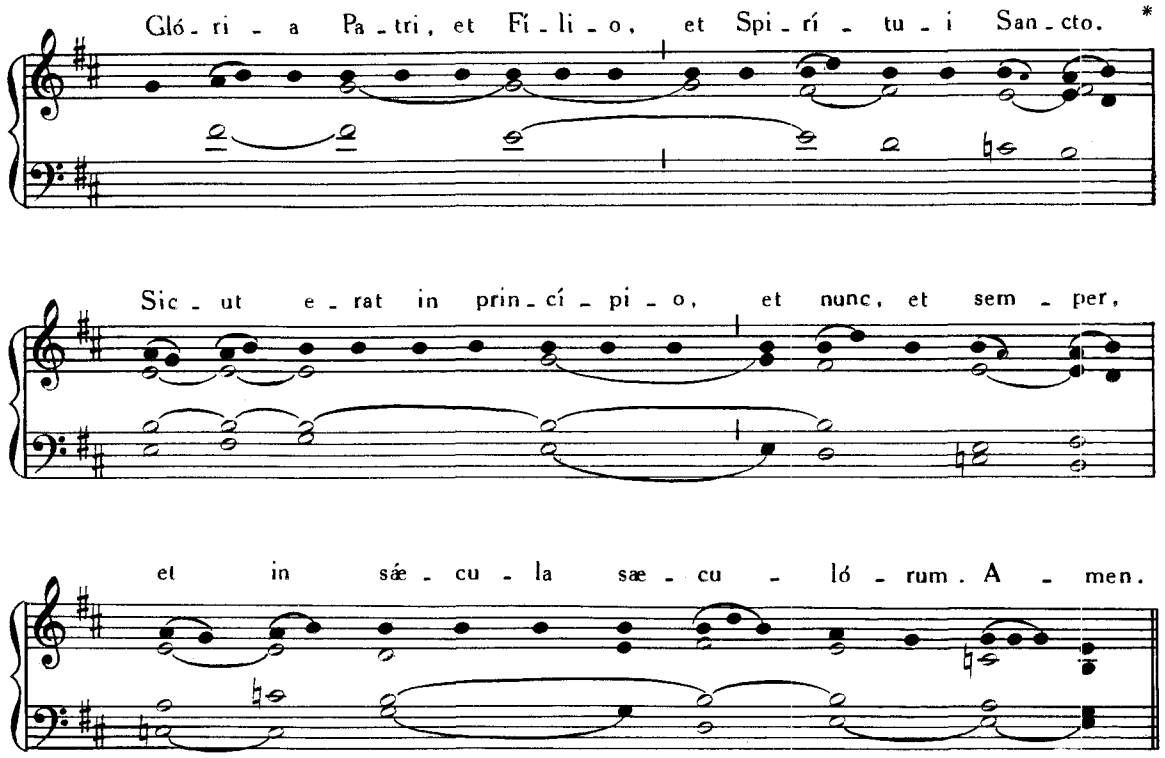
Offertorium. Dómine Deus, *ibid.*, p. 200.



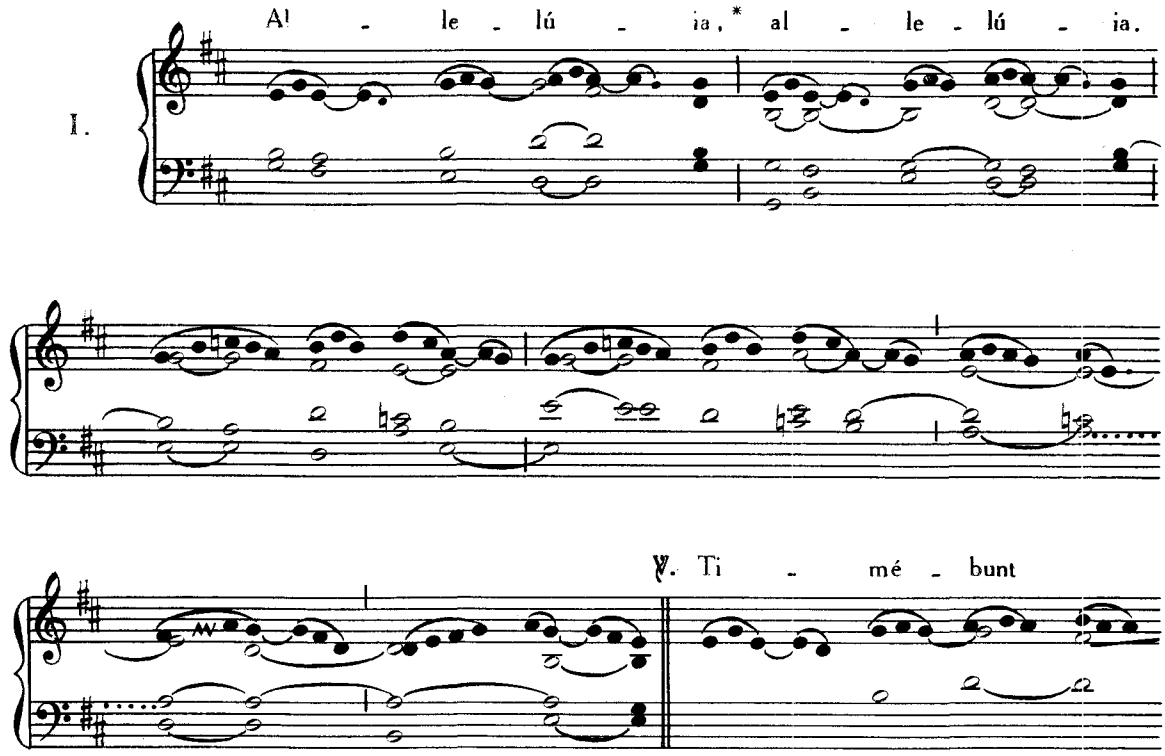


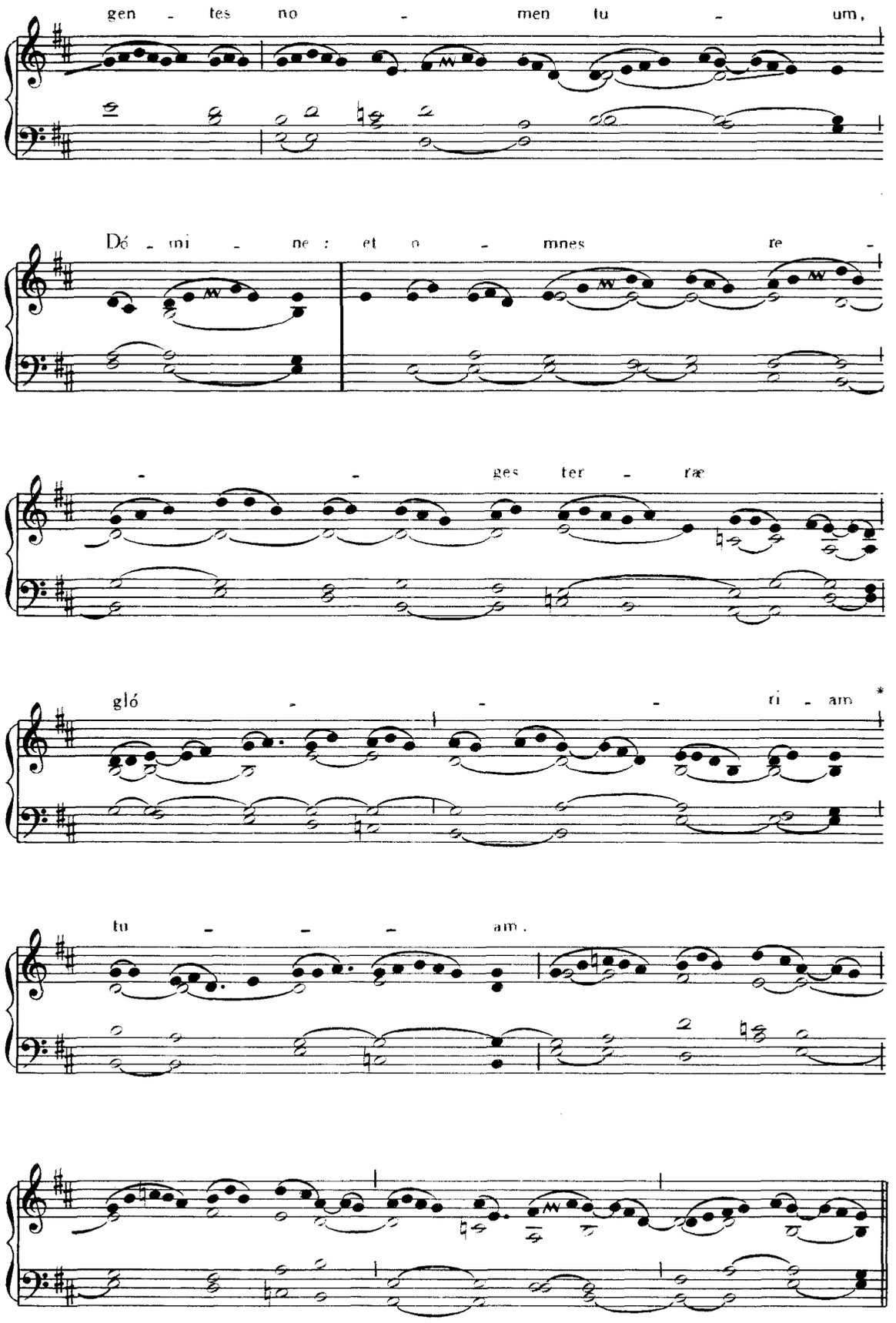
DOMINICA XVIII. POST PENTECOSTEN.

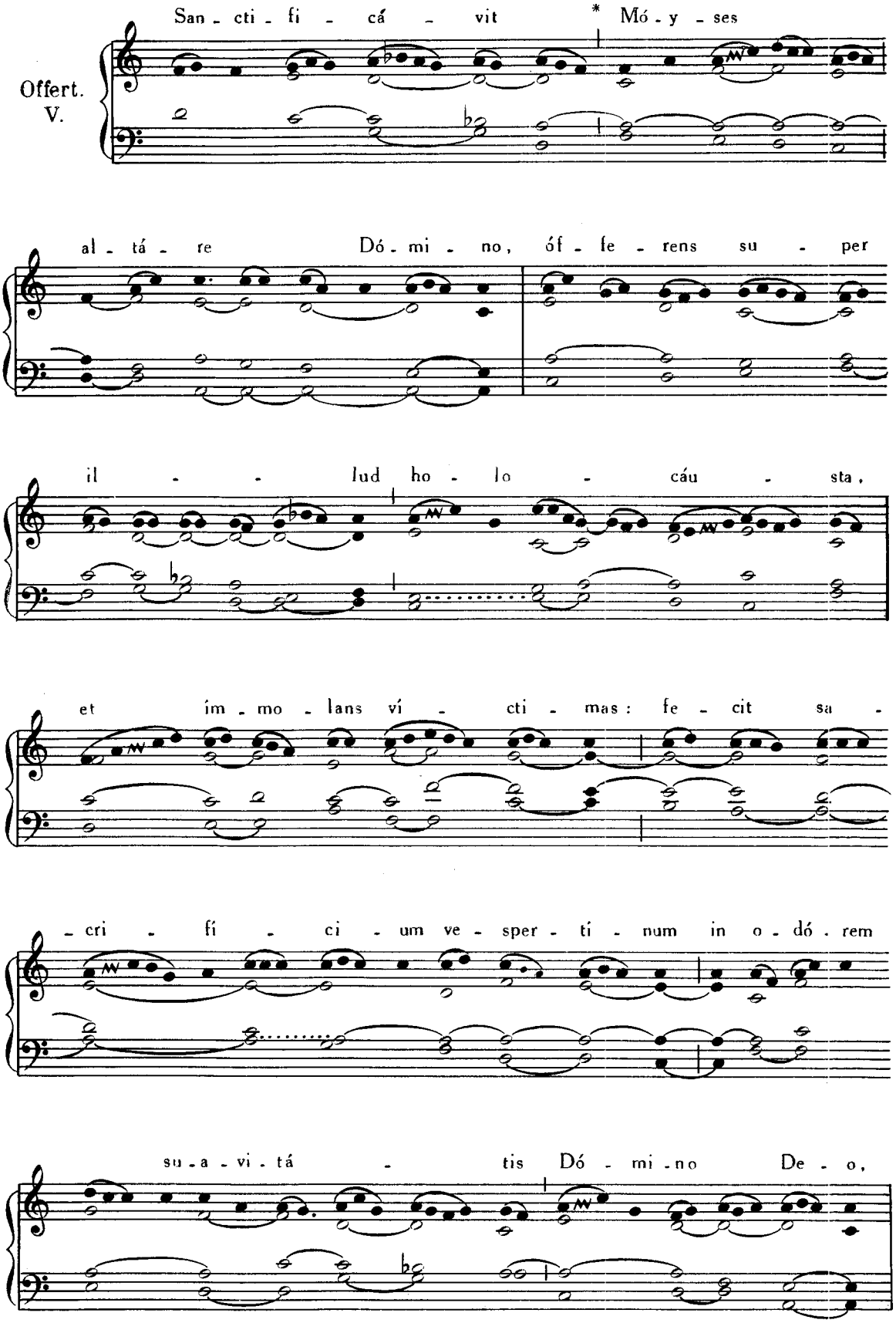


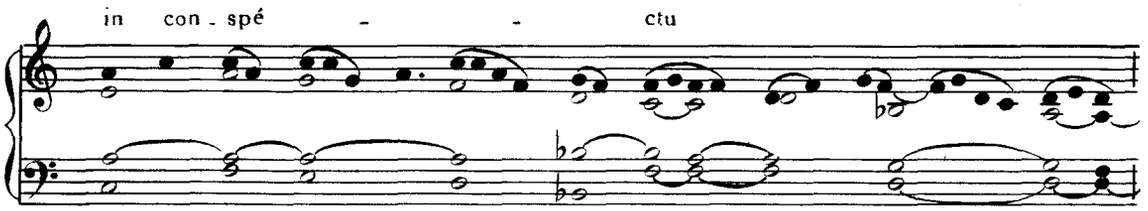


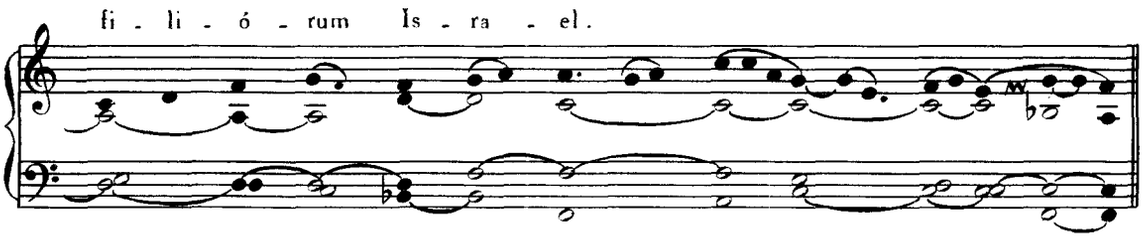
Graduale. Lætátus sum. Pars I, p. 252.

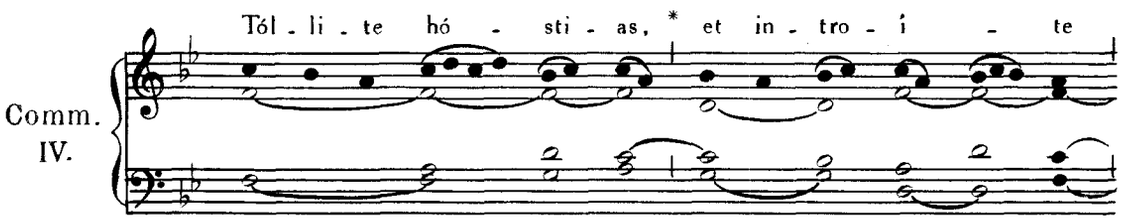


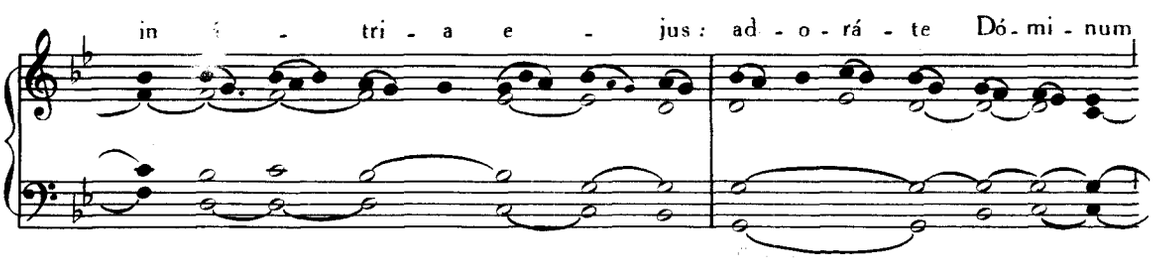

gen - tes no - men tu - um,
Dó - mi - ne : et o - mnes re -
- - ges ter - ræ
gló - - - ri - am *
tu - - - am.

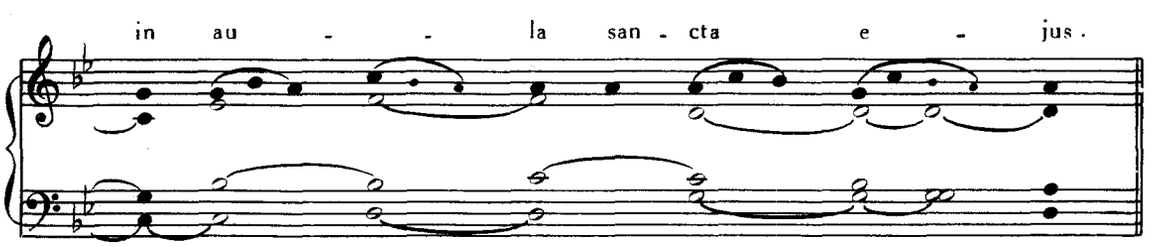

Offert.
V.
San - cti - fi - cá - vit * Mó - y - ses
al - tá - re Dó - mi - no, óf - fe - rens su - per
il - - lud ho - lo - cáu - sta,
et ím - mo - lans ví - cti - mas: fe - cit sa -
- cri - fí - ci - um ve - sper - ti - num in o - dó - rem
su - a - vi - tá - tis Dó - mi - no De - o,


in con - spé - - ctu

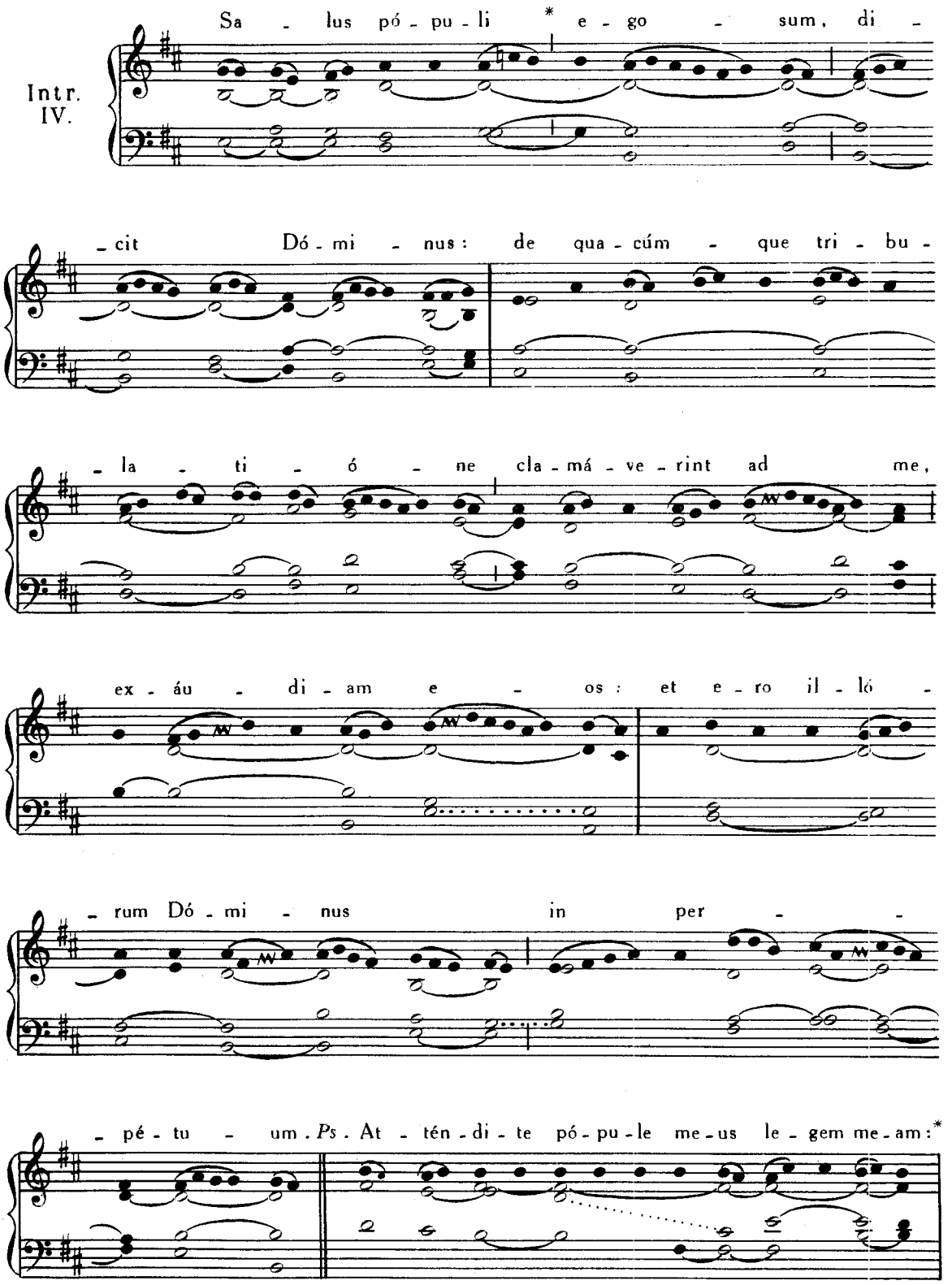

fi - li - ó - rum Is - ra - el.

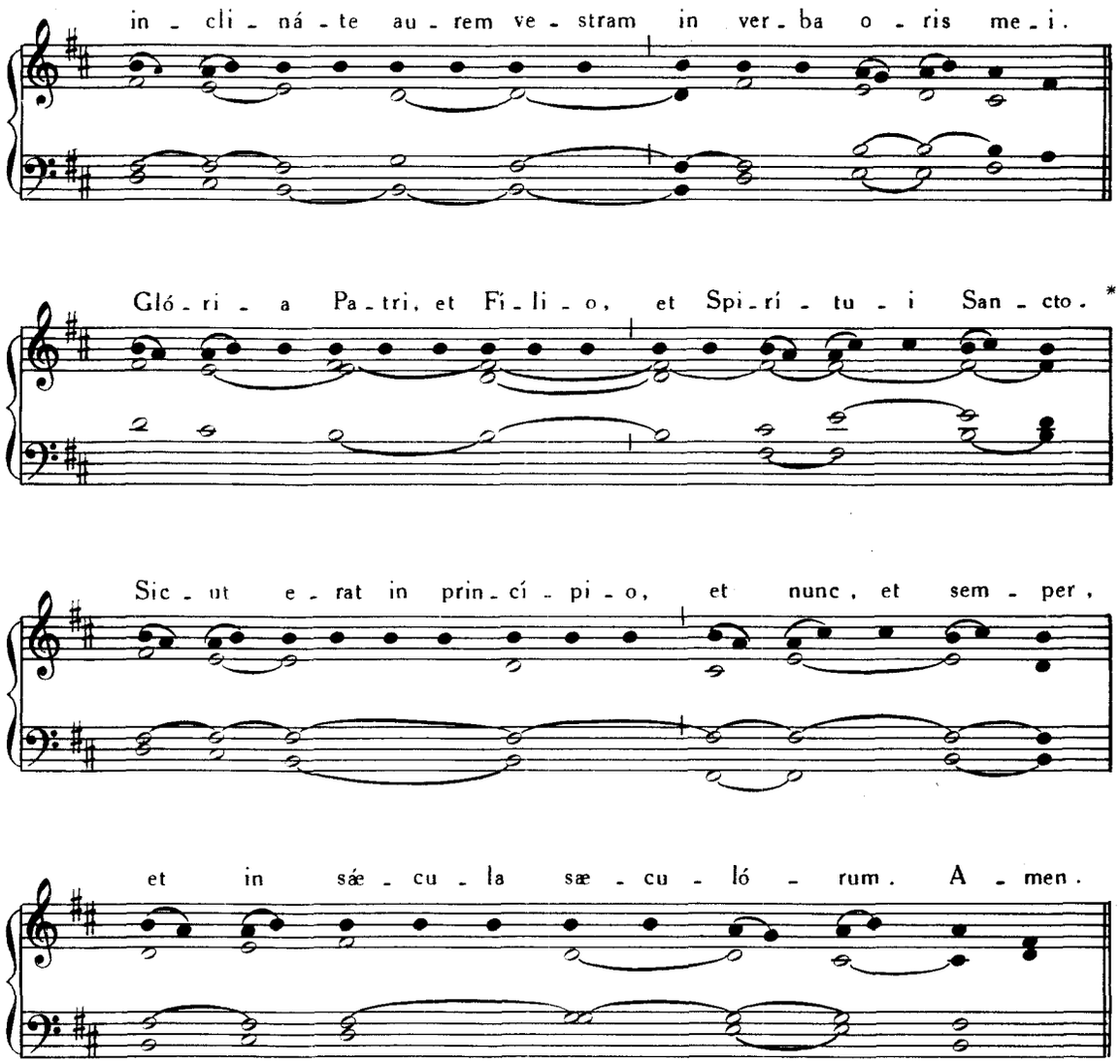

Comm. IV.
Tól - li - te hó - sti - as, * et in - tro - í - te


in - tri - a e - jus: ad - o - rá - te Dó - mi - num

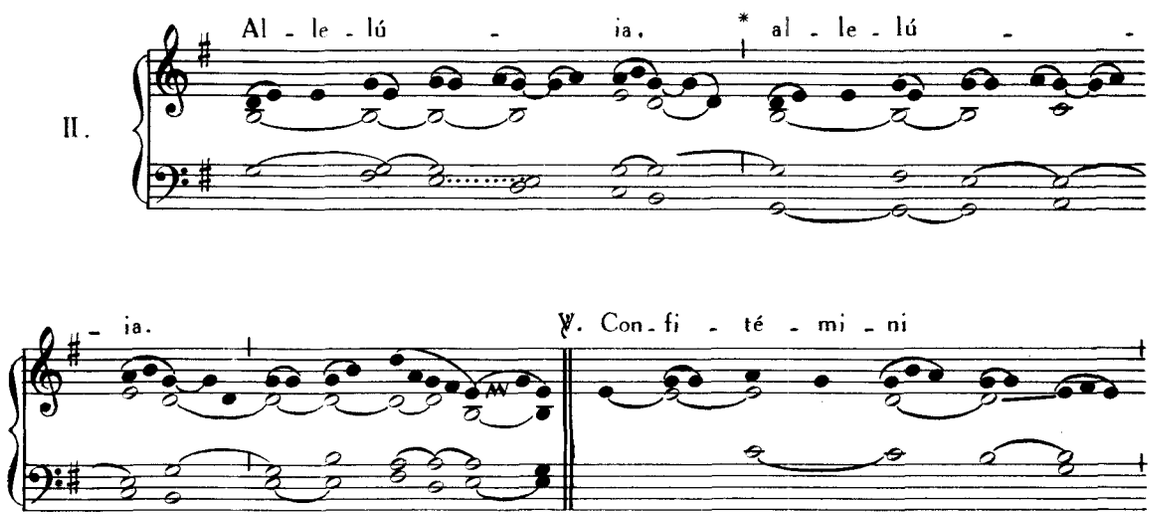

in au - - la san - cta e - jus.

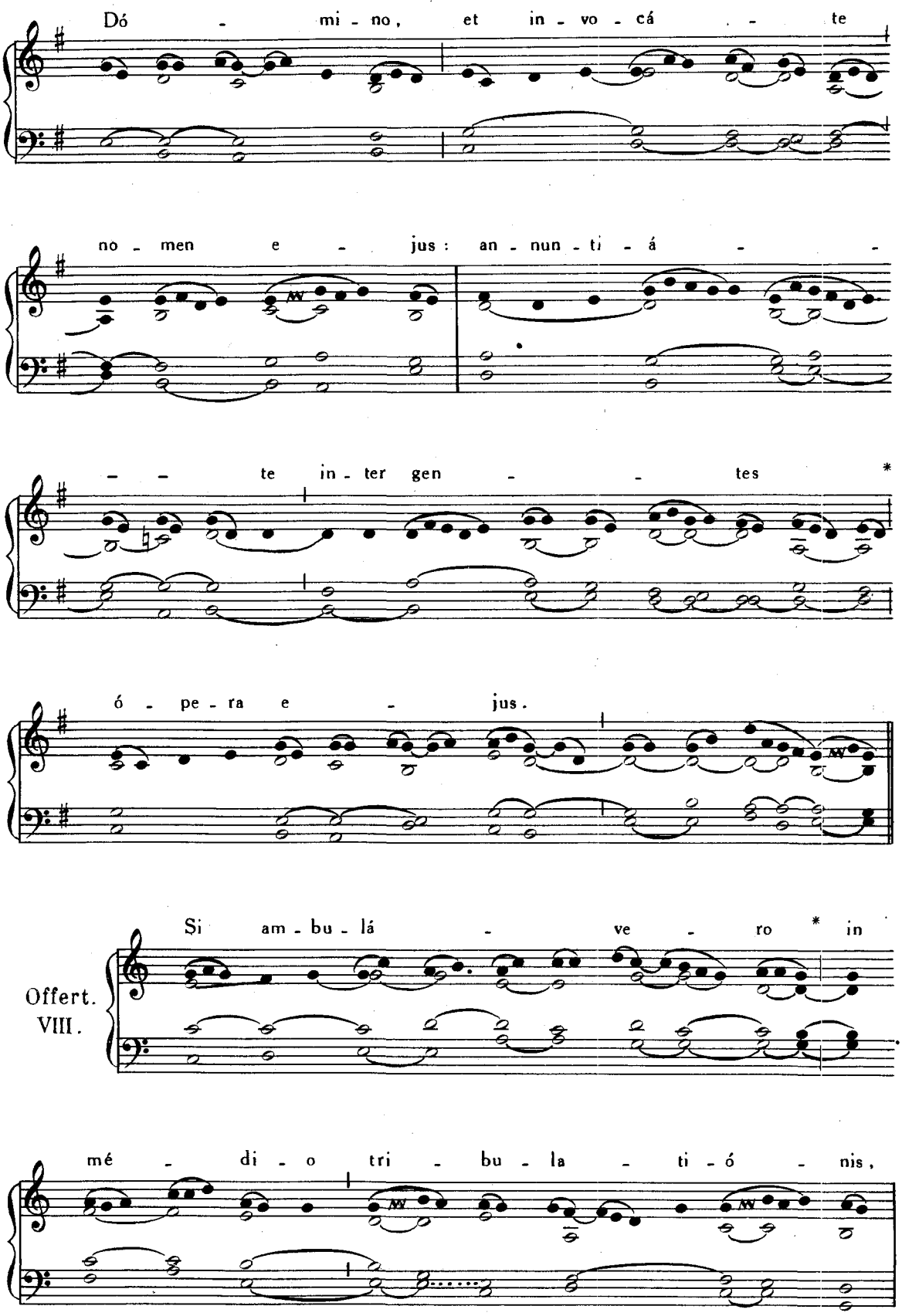
DOMINICA XIX. POST PENTECOSTEN.

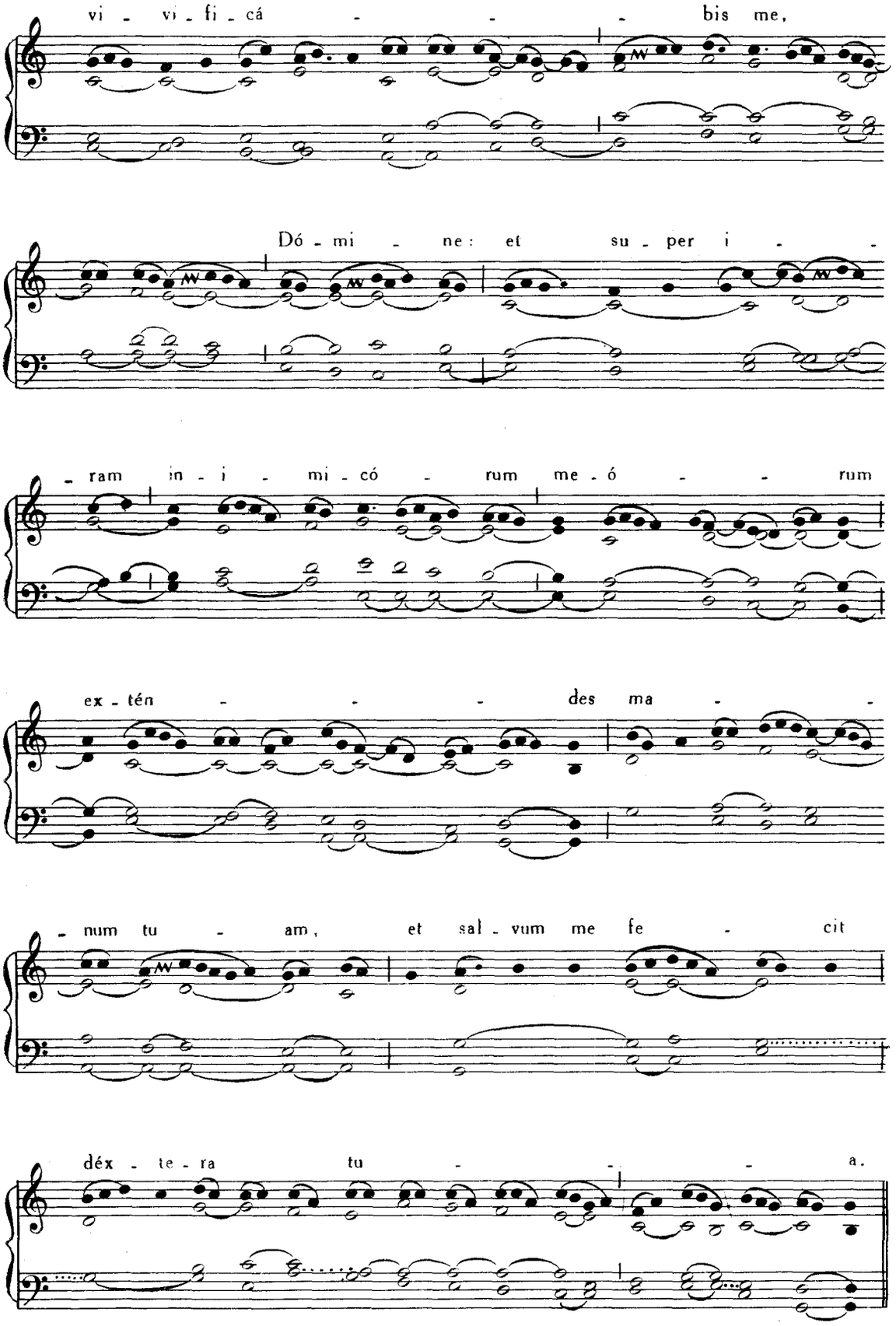


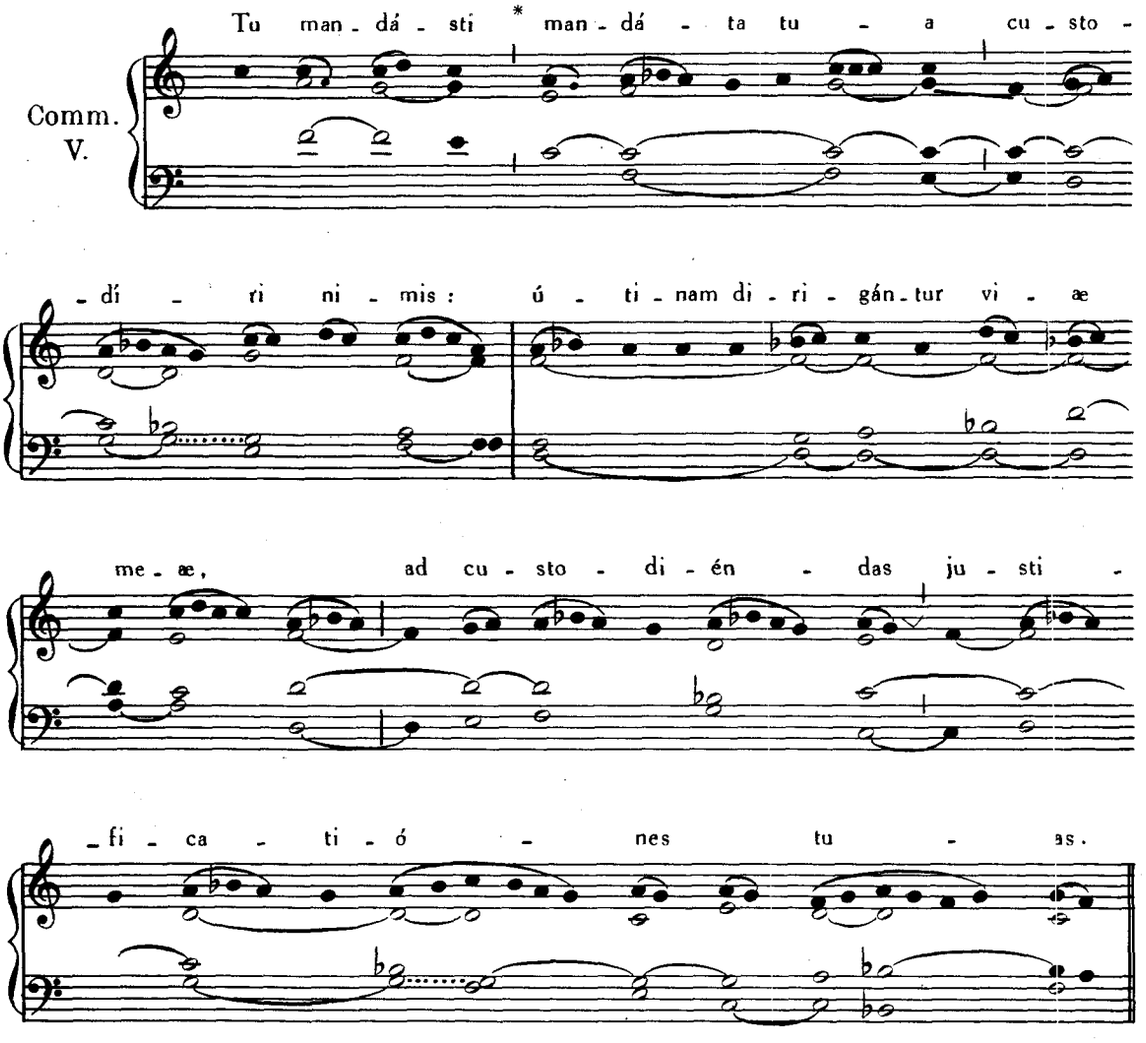


Graduale. Dirigátur, Pars I, p 198.

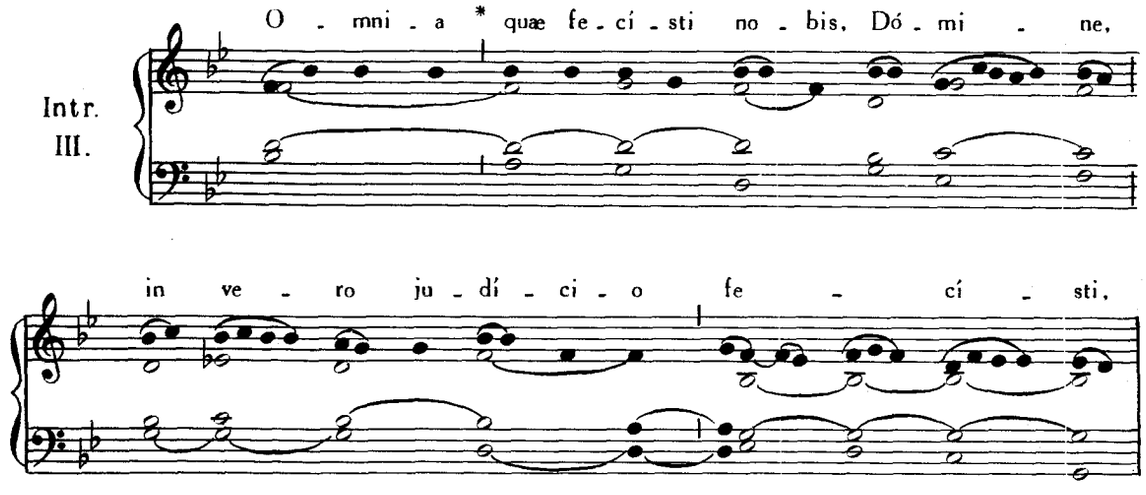


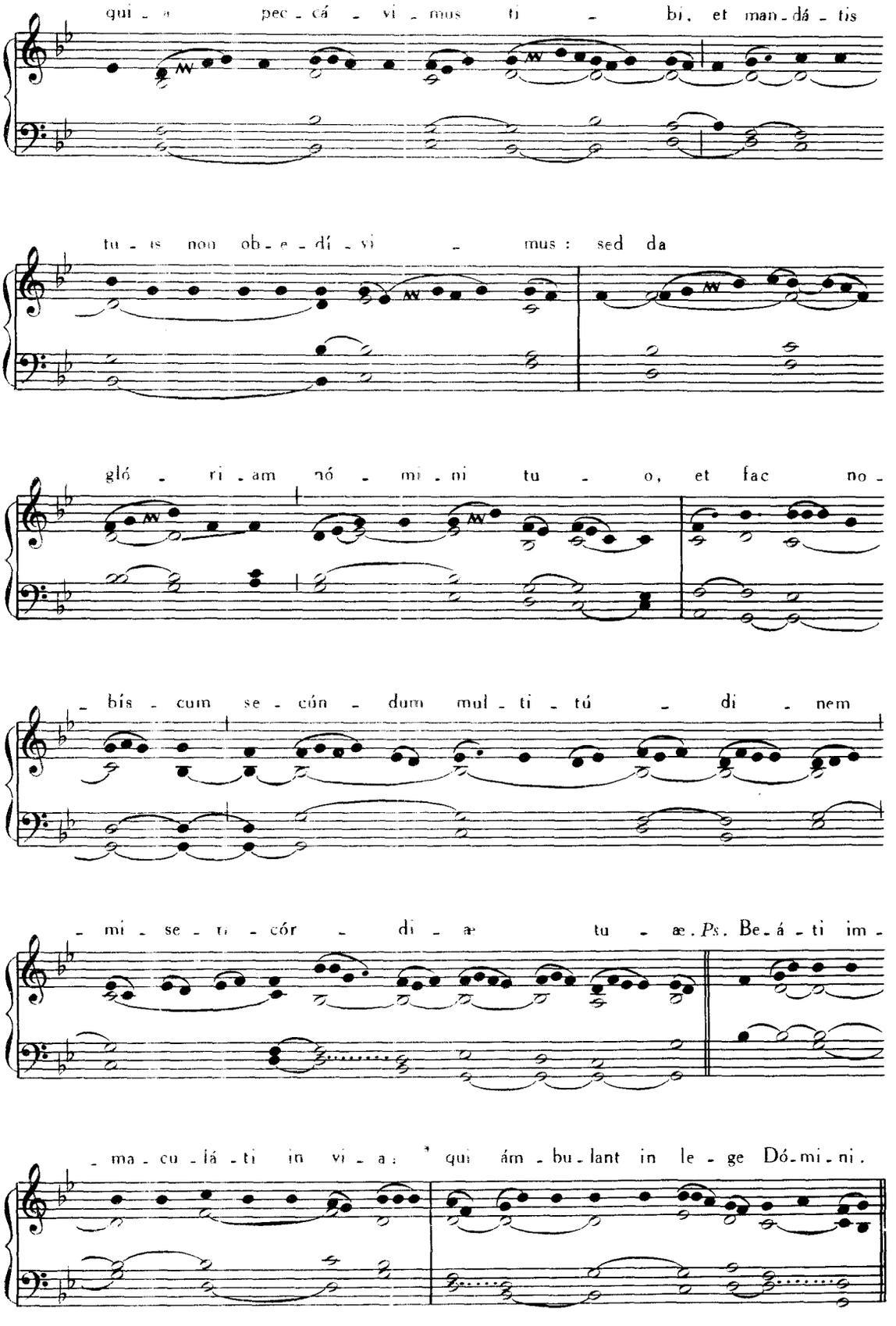

Dó - mi - no, et in - vo - cá - te
no - men e - jus: an - nun - ti - á -
- te in - ter gen - tes *
ó - pe - ra e - jus.
Offert.
VIII.
Si am - bu - lá - ve - ro * in
mé - di - o tri - bu - la - ti - ó - nis,

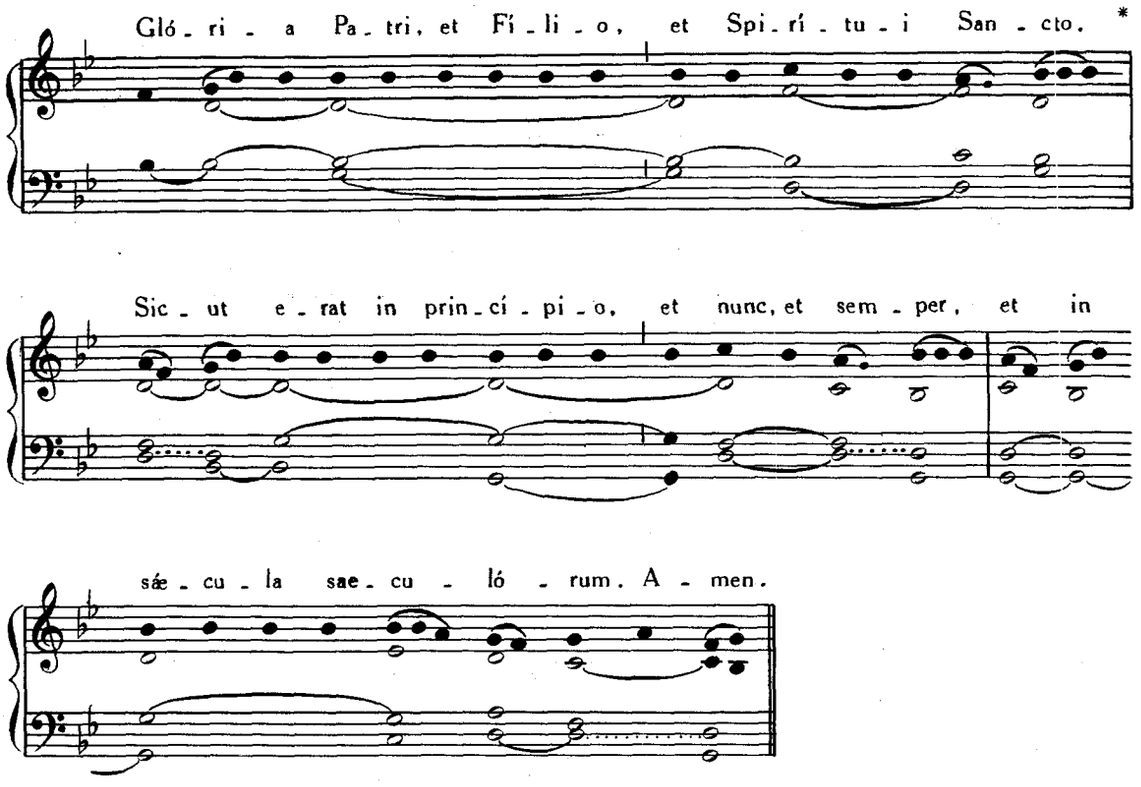

vi - vi - fi - cá - - - bis me,
Dó - mi - ne: et su - per i - -
- ram in - i - mi - có - rum me - ó - - rum
ex - tén - - - des ma - -
- num tu - am, et sal - vum me fe - cit
déx - te - ra tu - - - a.



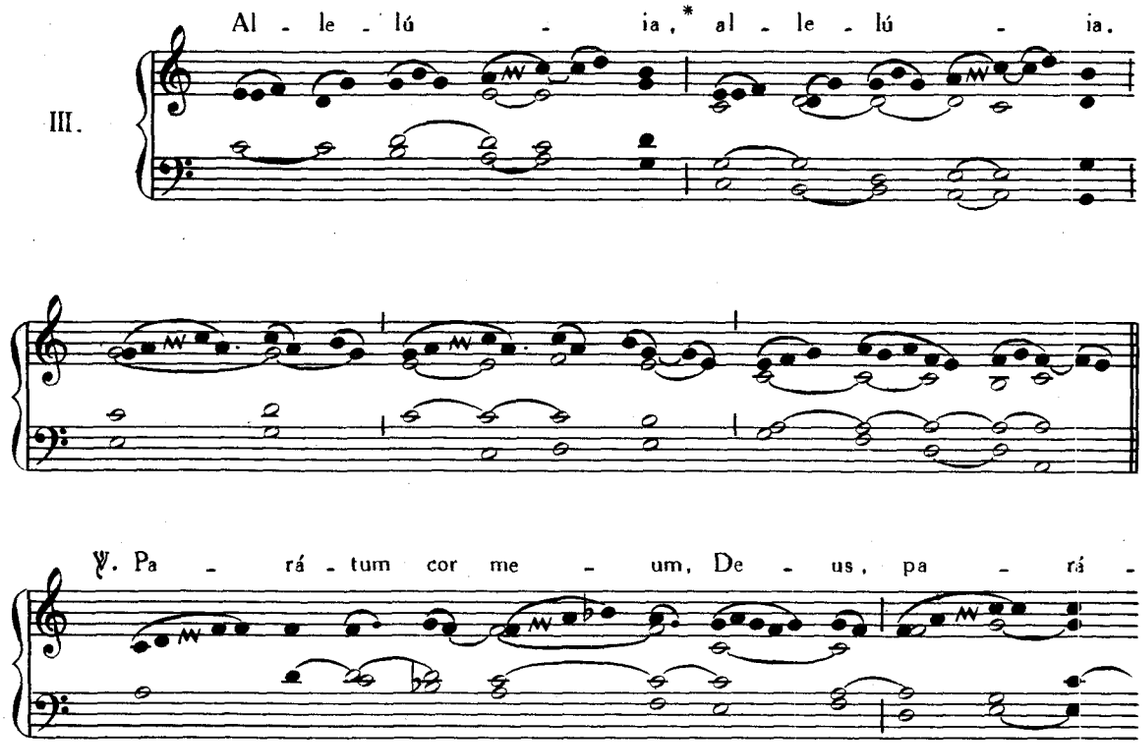
DOMINICA XX. POST PENTECOSTEN.

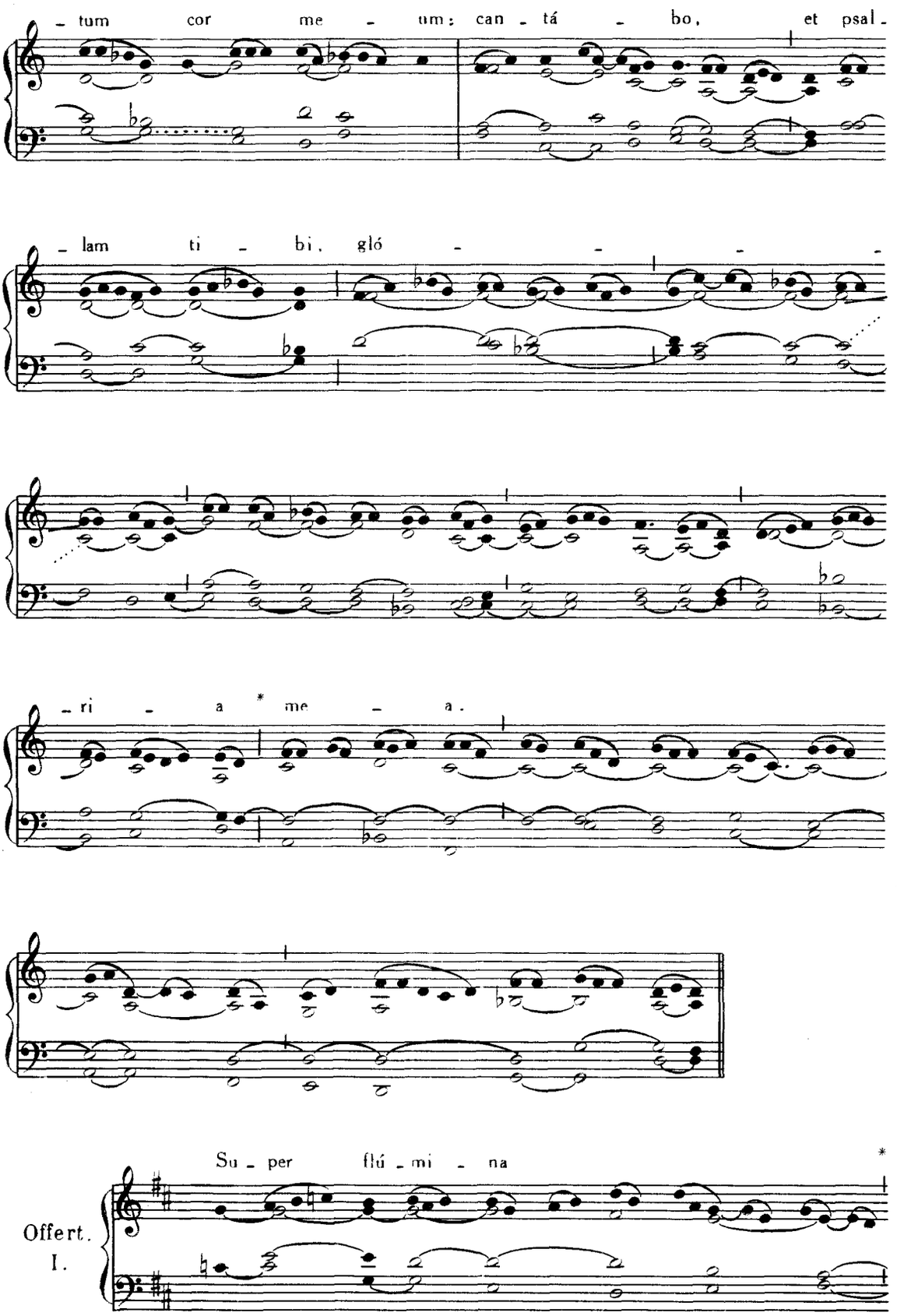


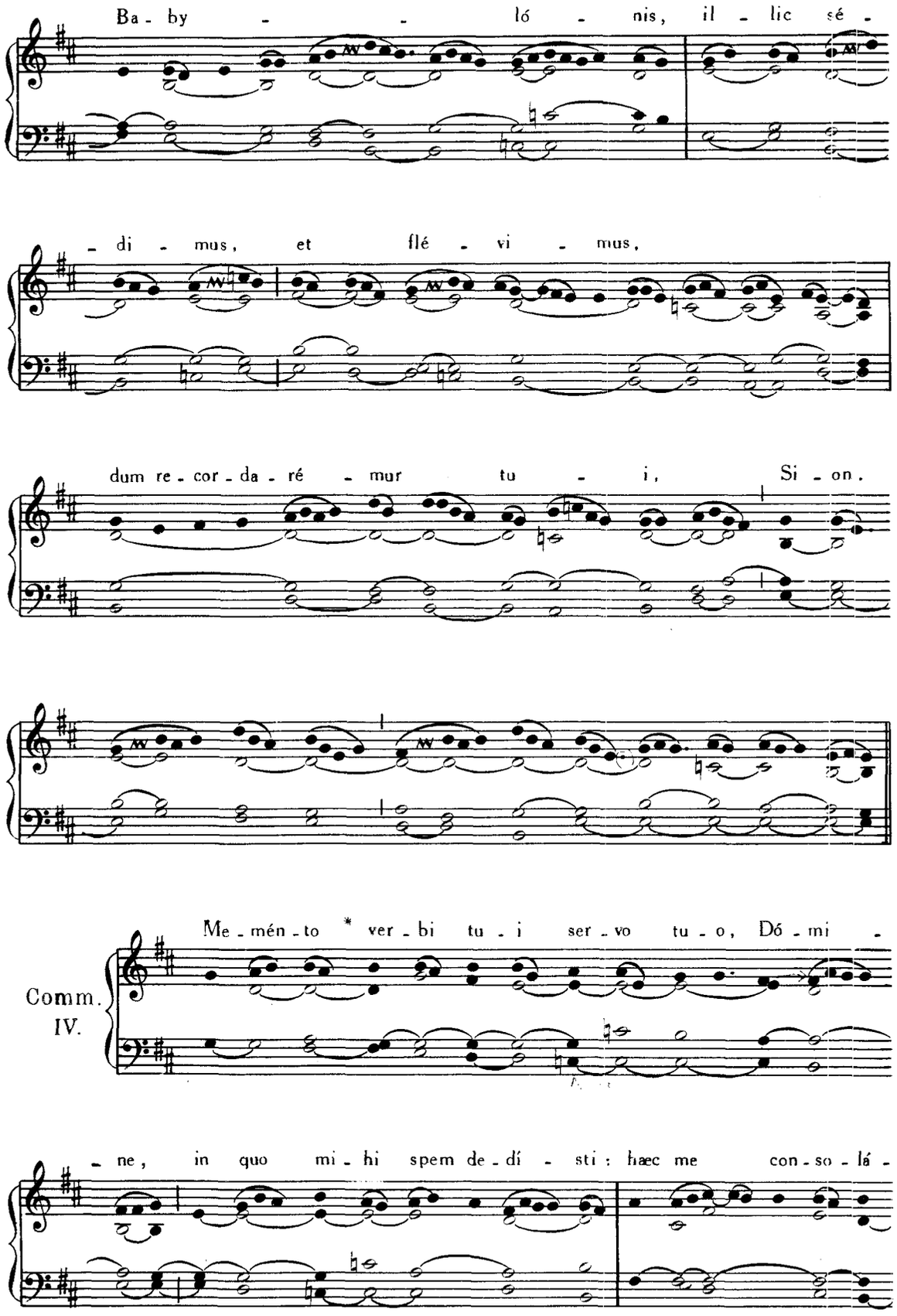

qui - a pec - cá - vi - mus ti - bi, et man - dá - tis
tu - is non ob - e - dí - vi - mus: sed da
gló - ri - am nó - mi - ni tu - o, et fac no -
- bís - cum se - cún - dum mul - ti - tú - di - nem
- mi - se - ri - cór - di - æ tu - æ. *Ps.* Be - á - ti im -
- ma - cu - lá - ti in vi - a: * qui ám - bu - lant in le - ge Dó - mi - ni.

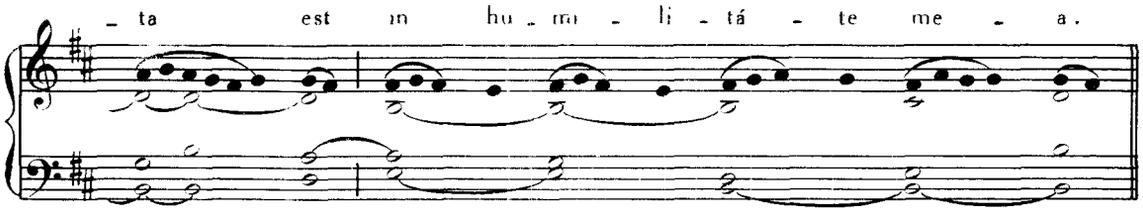


Graduale. Oculi ómnium, p. 116.

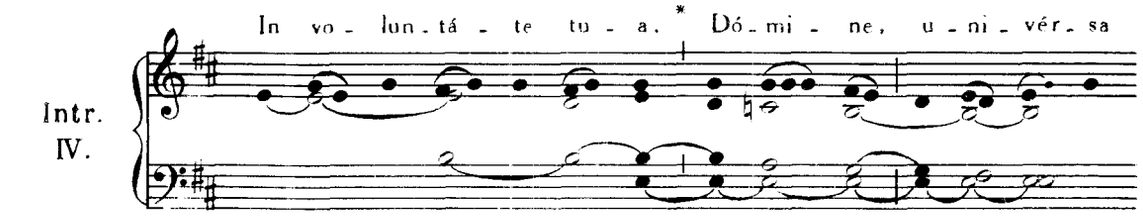


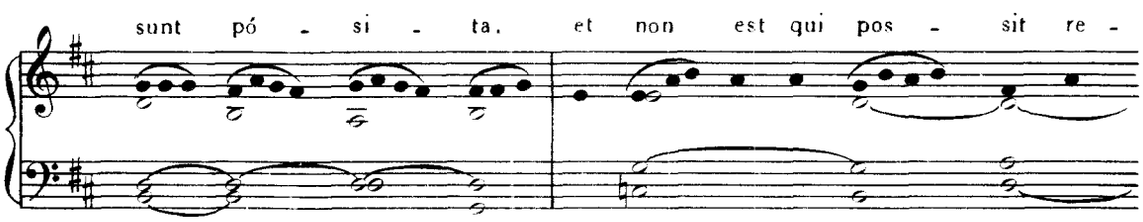

- tum cor me - um: can - tá - bo, et psal -
- lam ti - bi, gló - - - -
- ri - a * me - a.
Offert.
I.
Su - per flú - mi - na
*

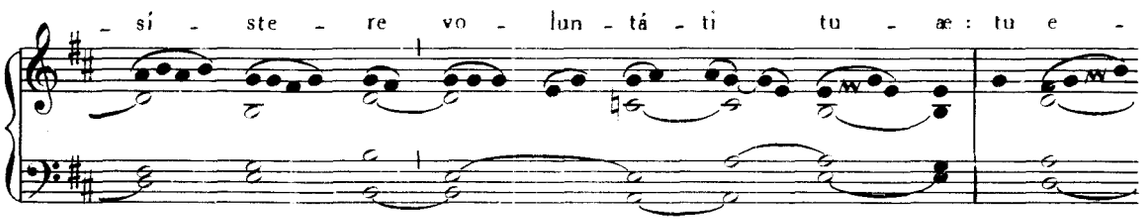

Ba - by - ló - nis, il - lic sé -
- di - mus, et flé - vi - mus,
dum re - cor - da - ré - mur tu - i, Si - on.
Comm. IV.
Me - mén - to * ver - bi tu - i ser - vo tu - o, Dó - mi -
- ne, in quo mi - hi spem de - dí - sti: hæc me con - so - lá -

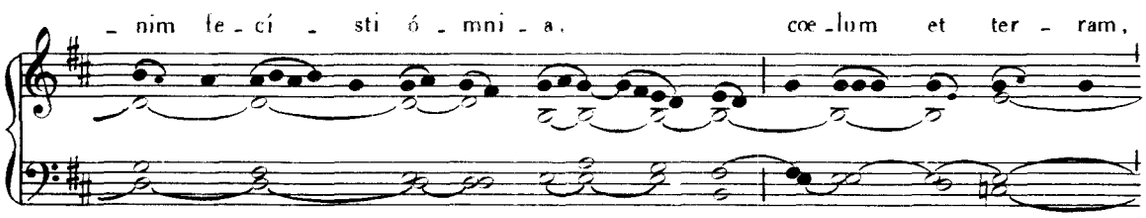


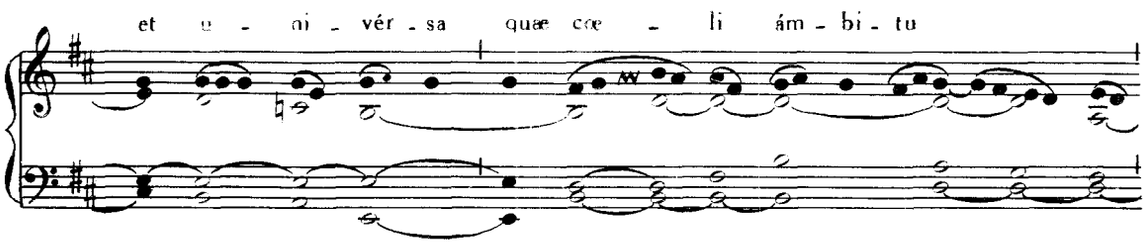
DOMINICA XXI. POST PENTECOSTEN.

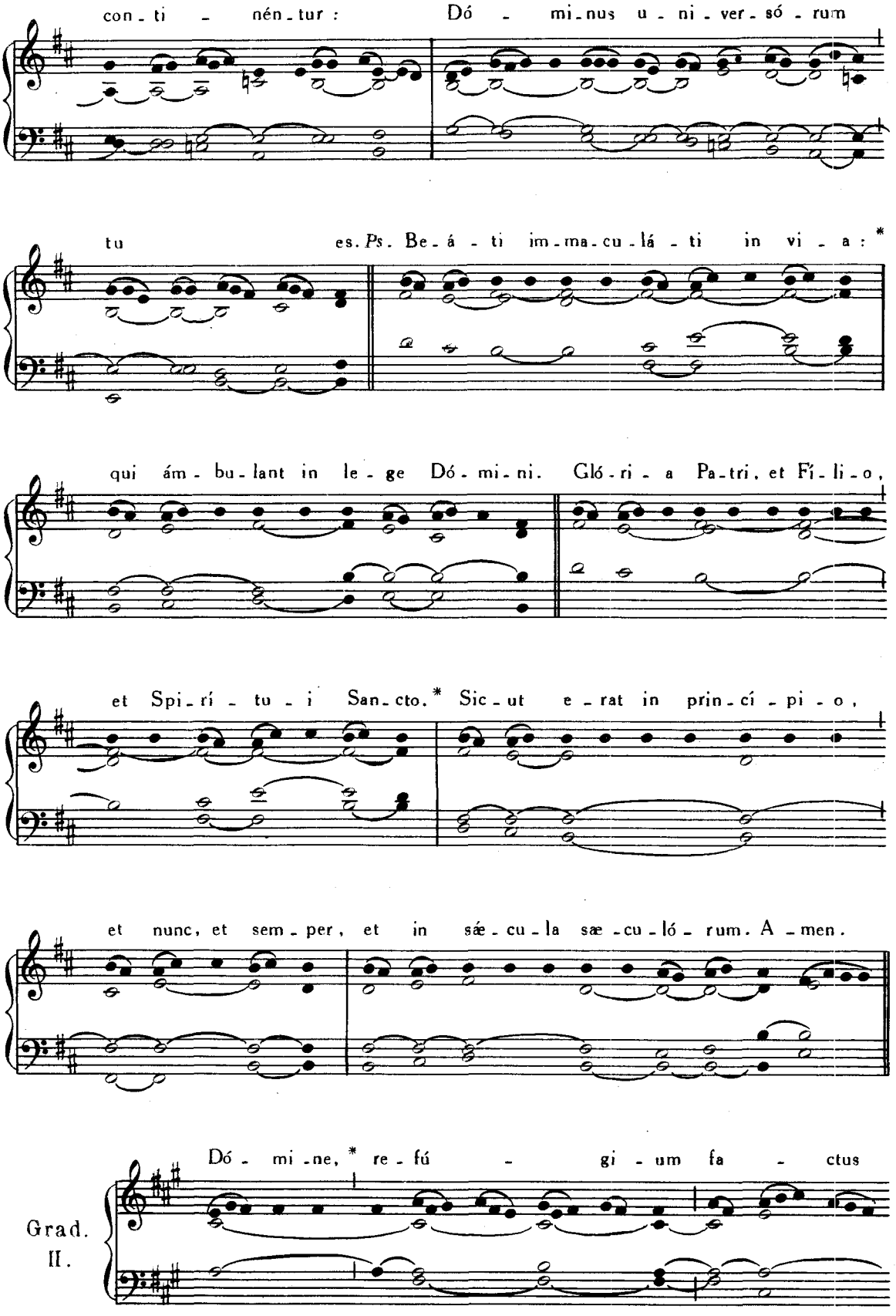


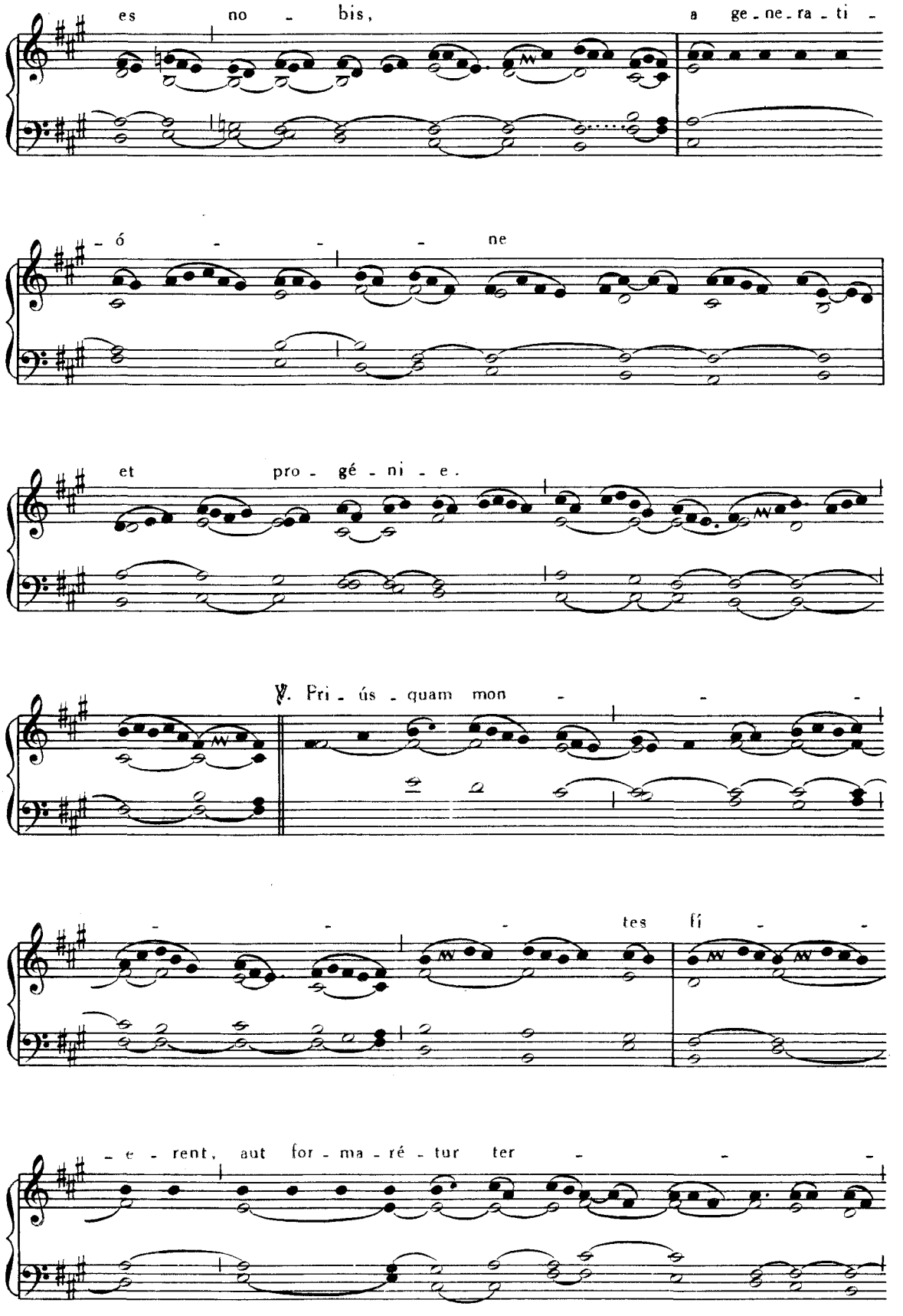


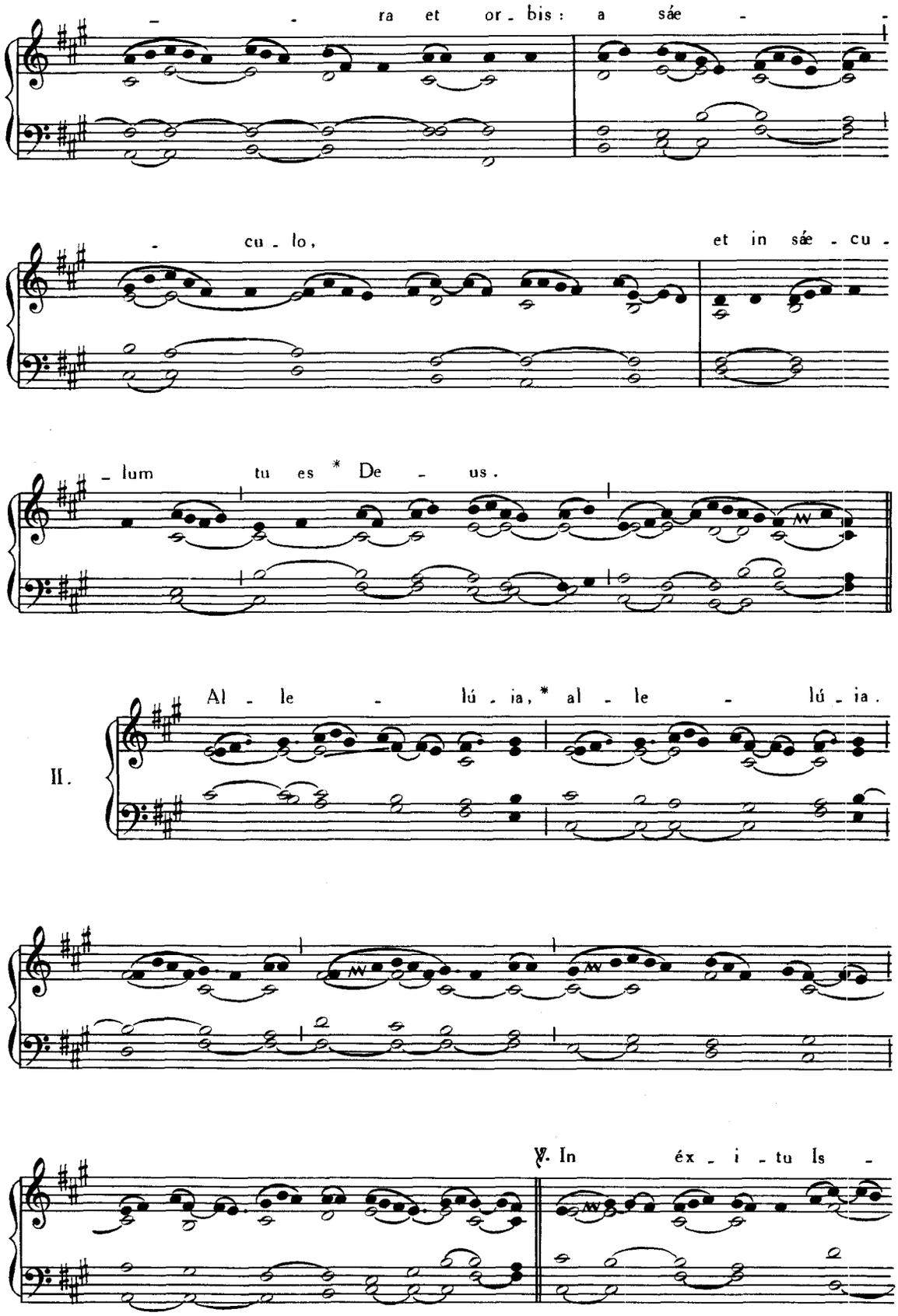


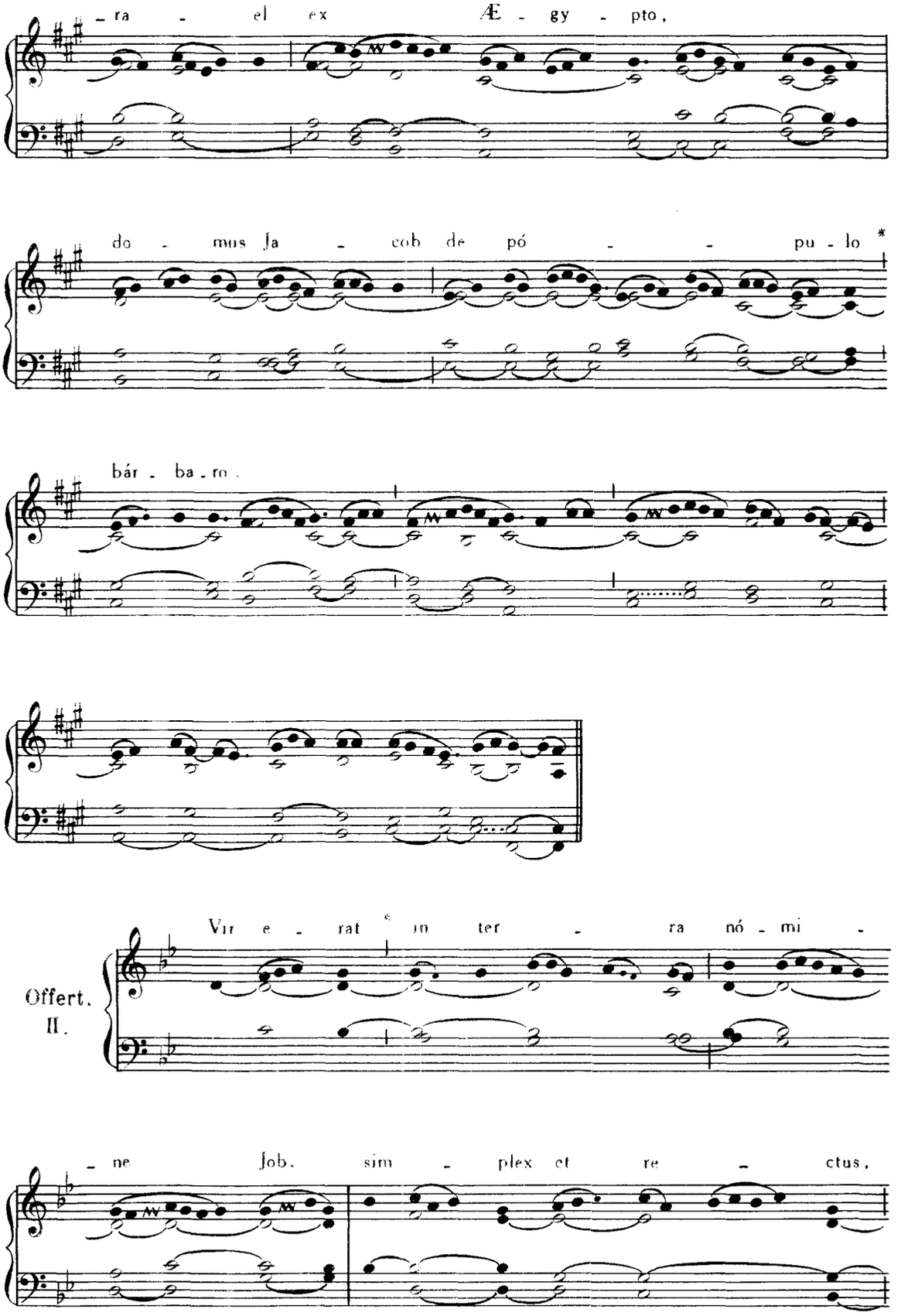


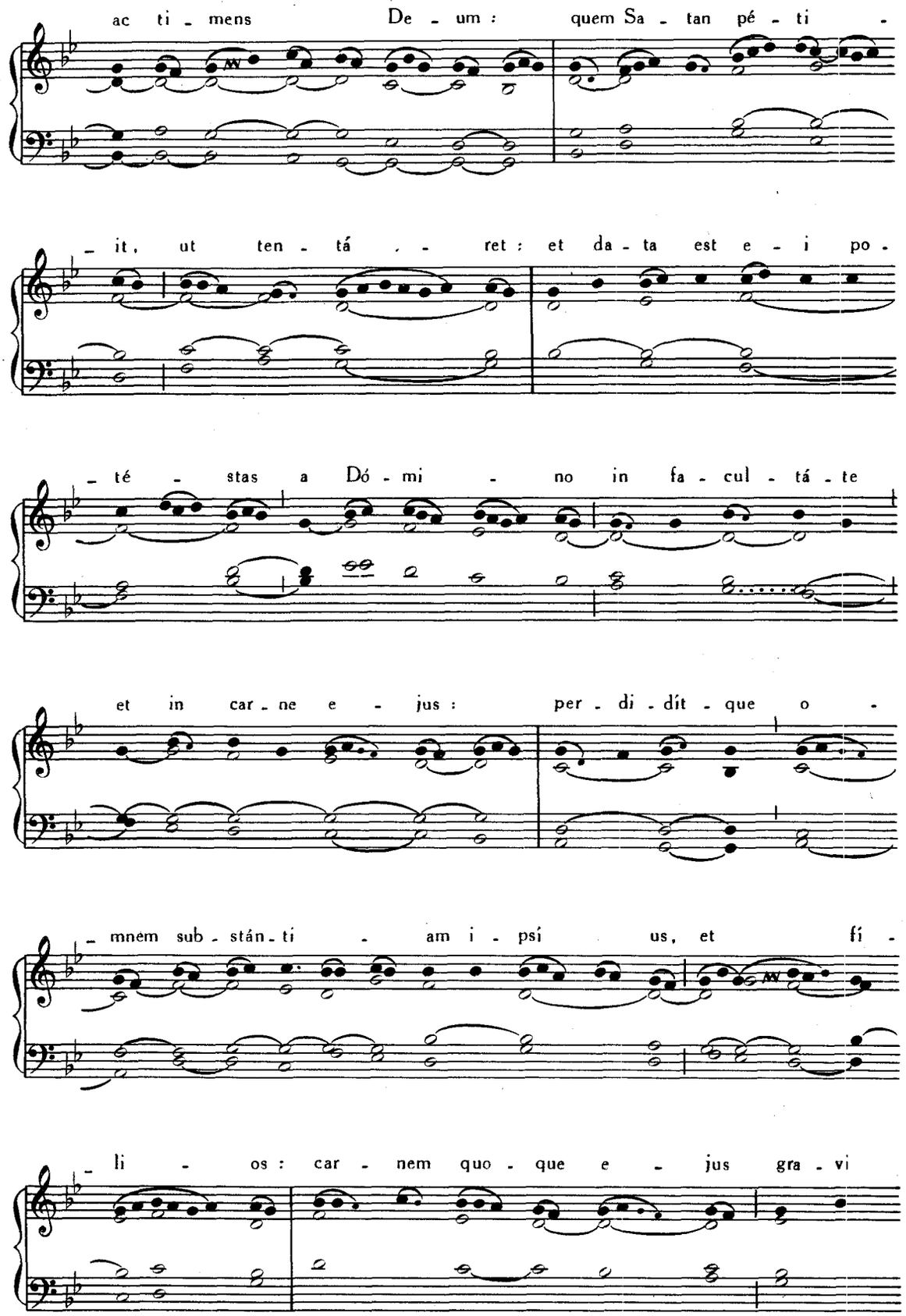


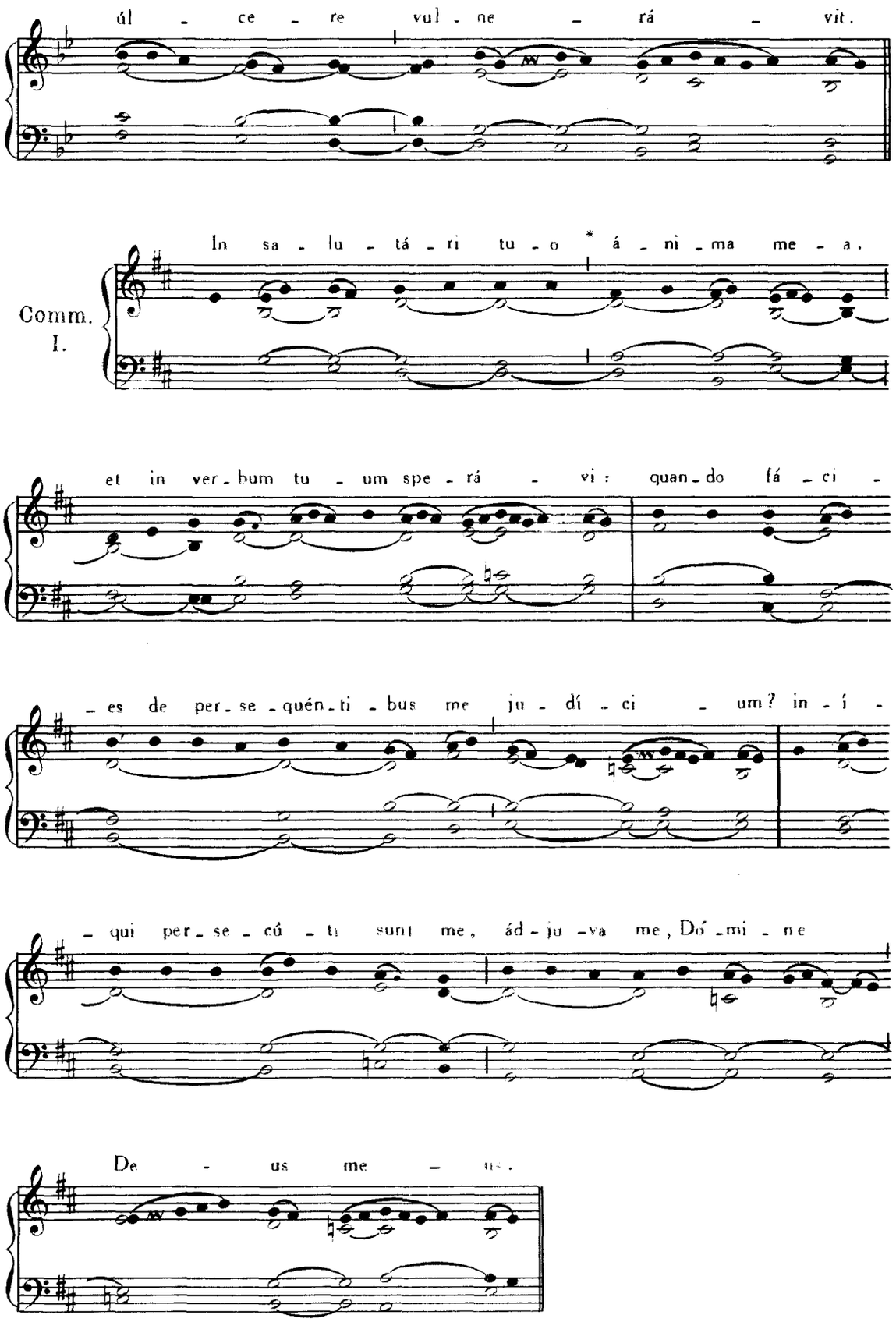

con - ti - nén - tur : Dó - mi - nus u - ni - ver - só - rum
tu es. *Ps.* Be - á - ti im - ma - cu - lá - ti in vi - a : *
qui ám - bu - lant in le - ge Dó - mi - ni. Gló - ri - a Pa - tri, et Fí - li - o,
et Spi - rí - tu - i San - cto. * Sic - ut e - rat in prin - cí - pi - o,
et nunc, et sem - per, et in sæ - cu - la sæ - cu - ló - rum. A - men.
Grad. II.
Dó - mi - ne, * re - fú - gi - um fa - ctus


es no - bis, a ge - ne - ra - ti -
- ó - - - ne
et pro - gé - ni - e.
℣. Pri - ús - quam mon - - -
- - - tes fí - -
- e - rent, aut for - ma - ré - tur ter - - -


ra et or - bis : a sáe -
cu - lo, et in sáe - cu -
- lum tu es * De - us.
II. Al - le - lú - ia, * al - le - lú - ia.
℣. In éx - i - tu Is -

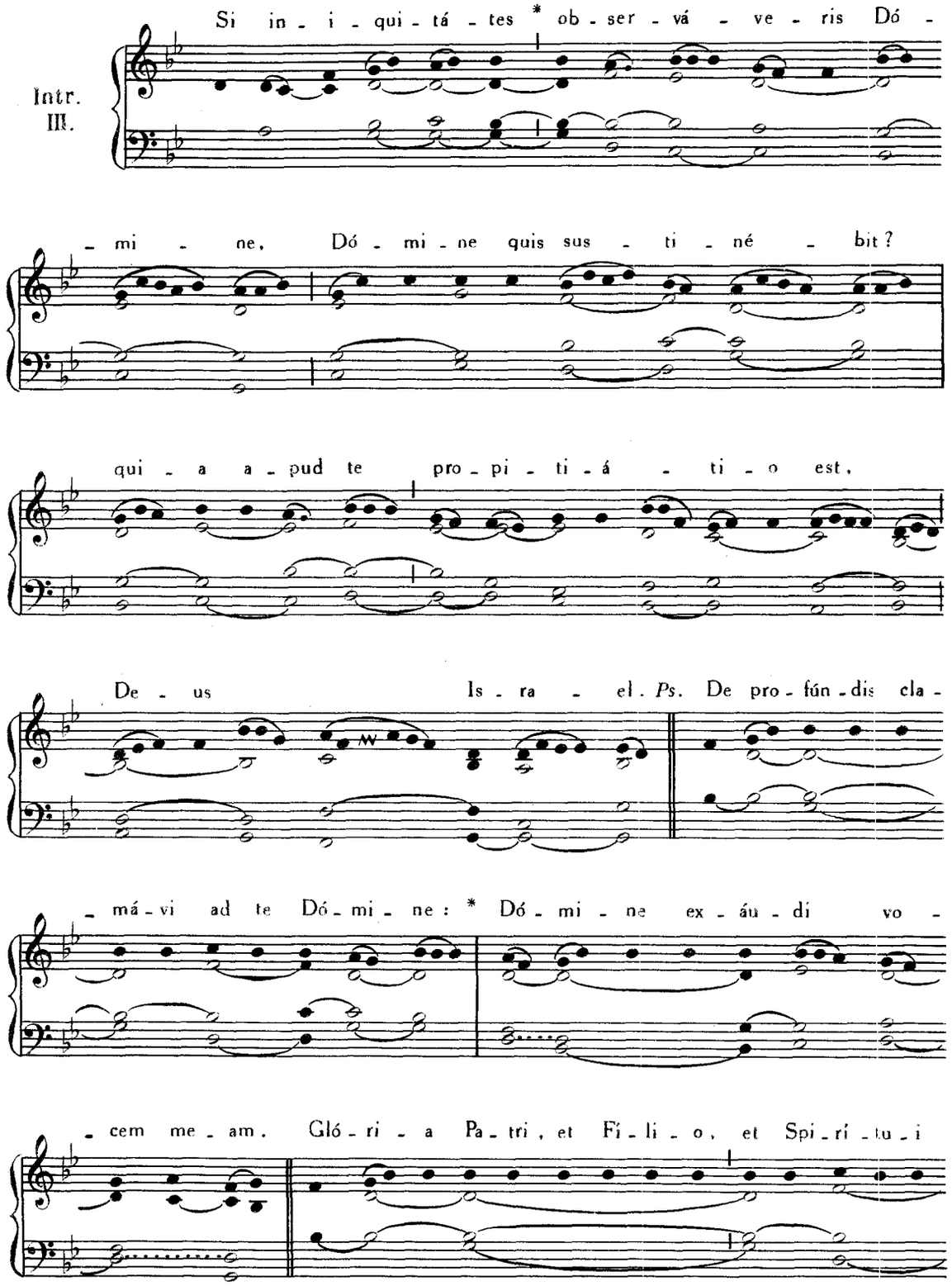

- ra - el ex Æ - gy - pto,
do - mus Ja - cob de pó - - pu - lo *
bár - ba - ro.
Offert. II.
Vir e - rat * in ter - ra nó - mi -
- ne Job, sim - plex et re - ctus,

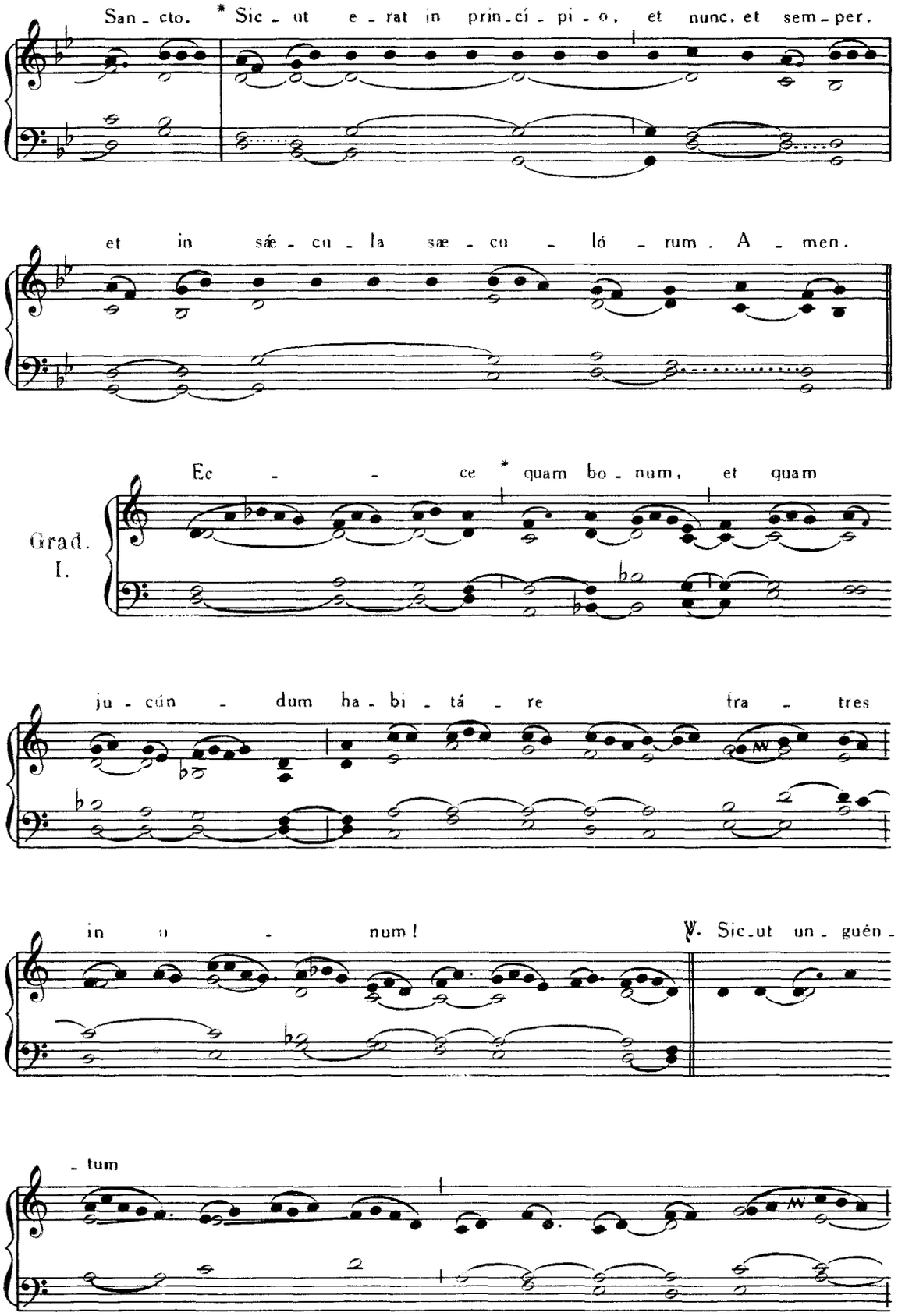

ac ti - mens De - um : quem Sa - tan pé - ti -
- it, ut ten - tá - - ret : et da - ta est e - i po -
- té - stas a Dó - mi - no in fa - cul - tá - te
et in car - ne e - jus : per - di - dit - que o -
- mnem sub - stán - ti - am i - psi us, et fí -
- li - os : car - nem quo - que e - jus gra - vi

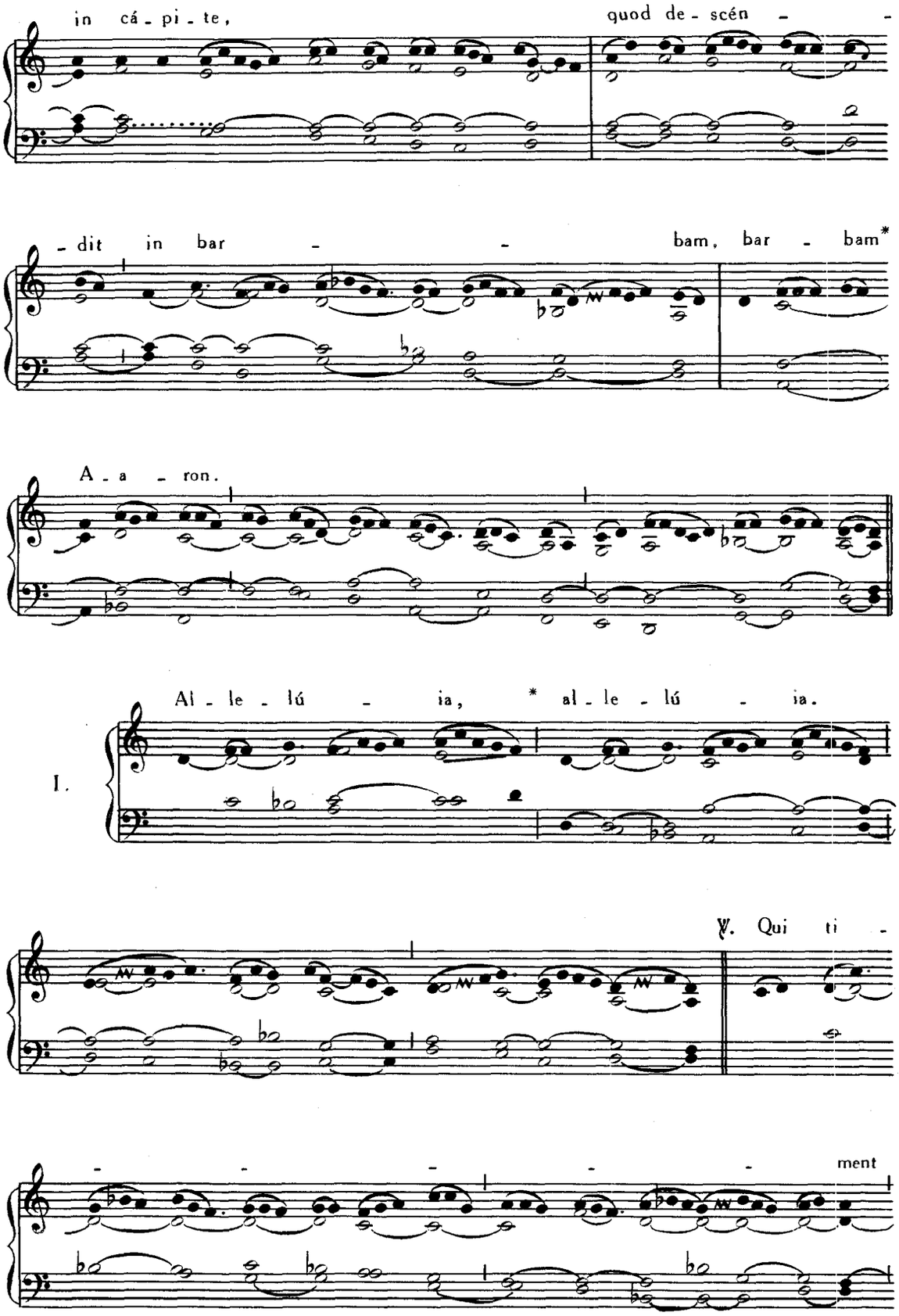

úl - ce - re vul - ne - rá - vit.
Comm. I.
In sa - lu - tá - ri tu - o * á - ni - ma me - a,
et in ver - bum tu - um spe - rá - vi: quan - do fá - ci -
- es de per - se - quén - ti - bus me ju - dí - ci - um? in - í -
- qui per - se - cú - ti sunt me, ád - ju - va me, Dó - mi - ne
De - us me - us.

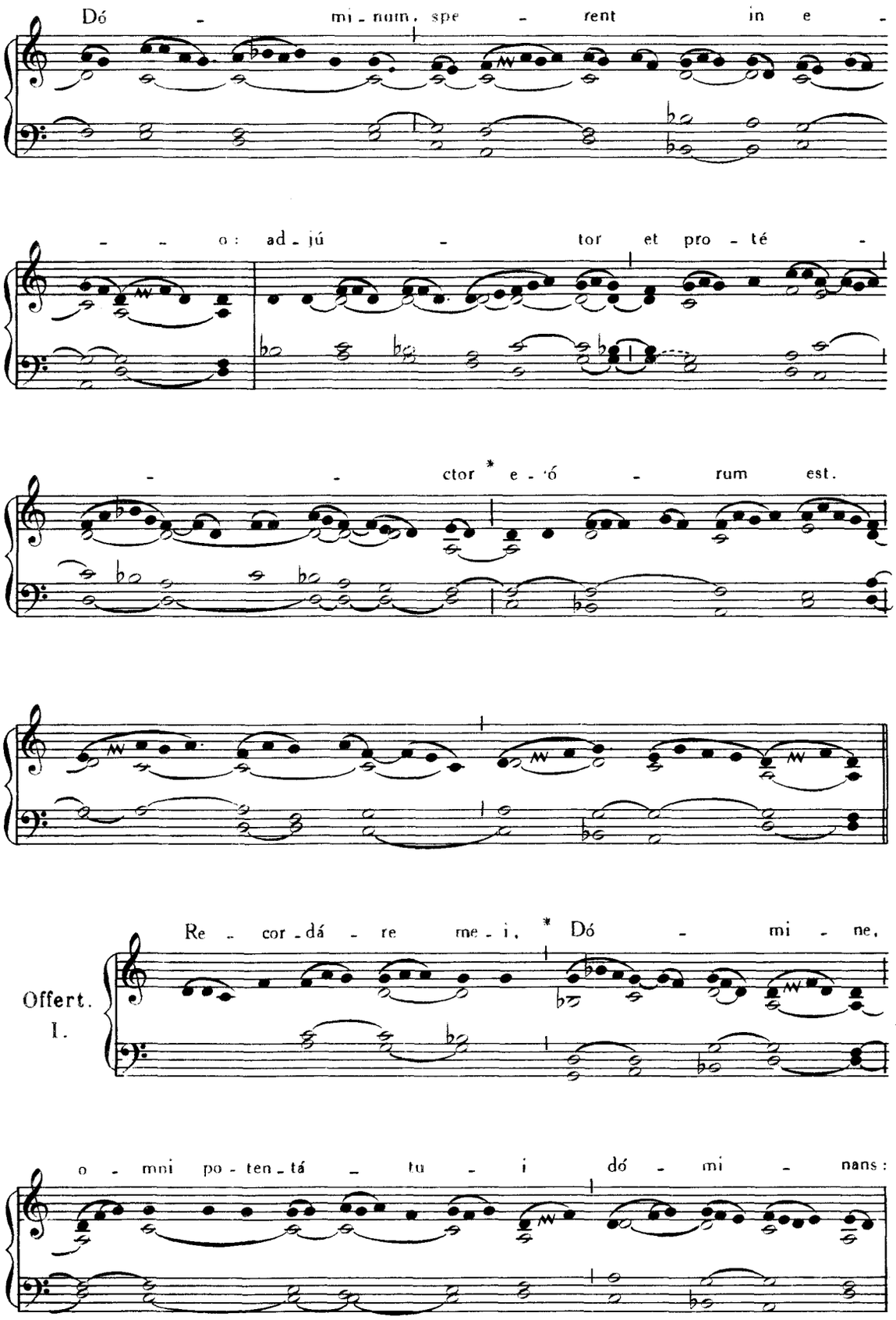
PARS II

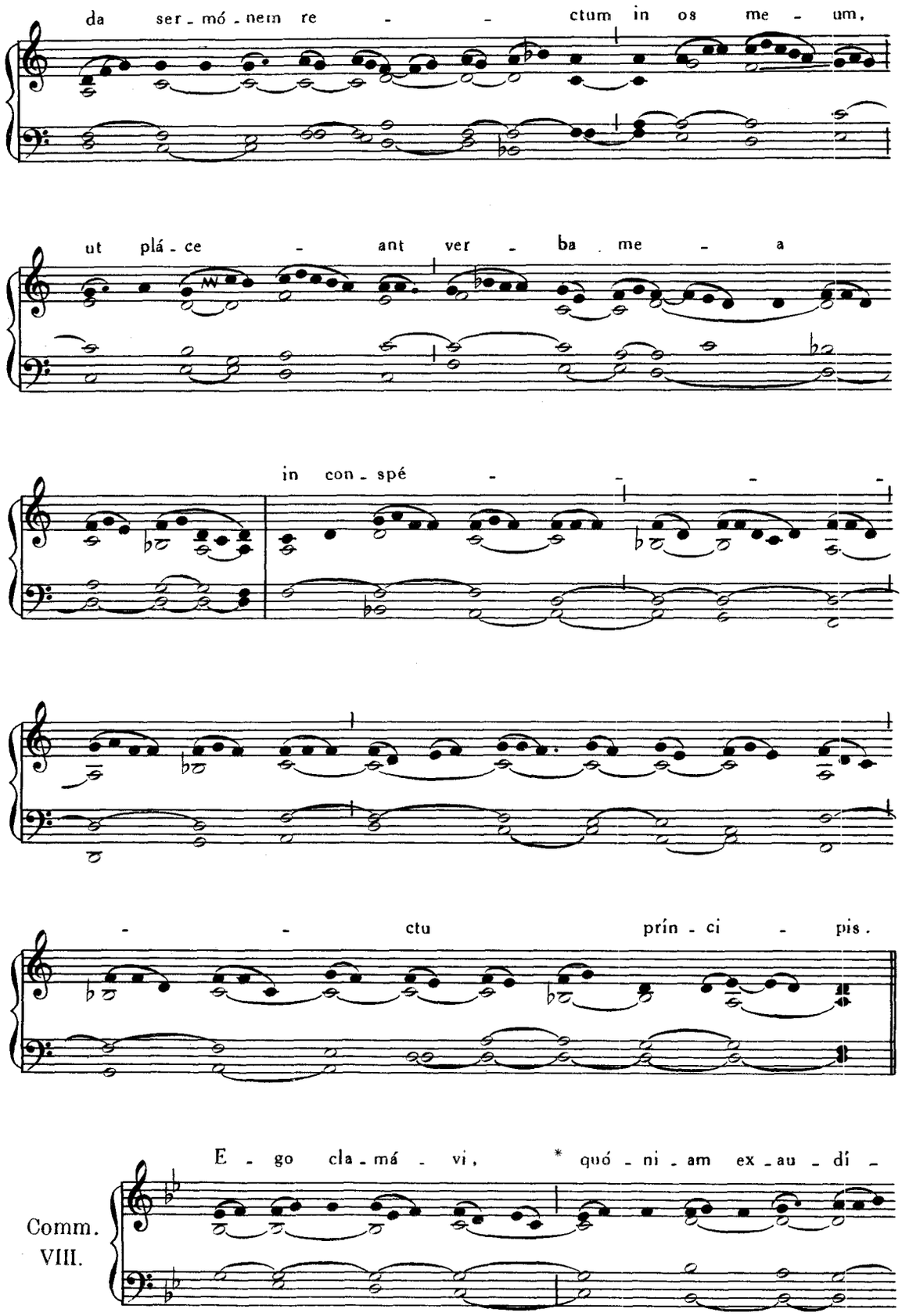
DOMINICA XXII. POST PENTECOSTEN.

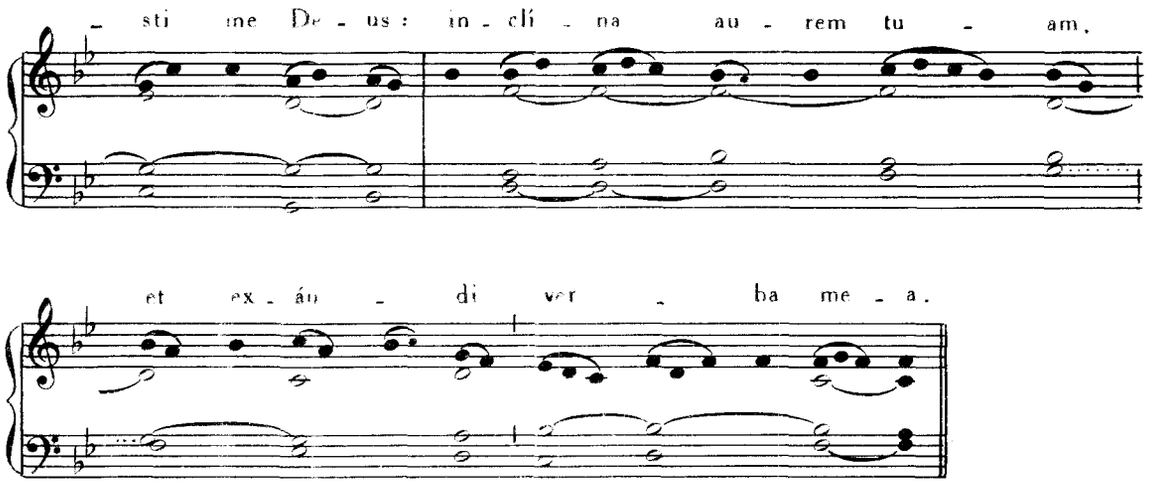



San - cto. * Sic - ut e - rat in prin - cí - pi - o, et nunc, et sem - per,
et in sǽ - cu - la sæ - cu - ló - rum. A - men.
Grad. I.
Ec - - - ce * quam bo - num, et quam
ju - cún - dum ha - bi - tá - re fra - tres
in u - num!
℣. Sic - ut un - guén -
- tum

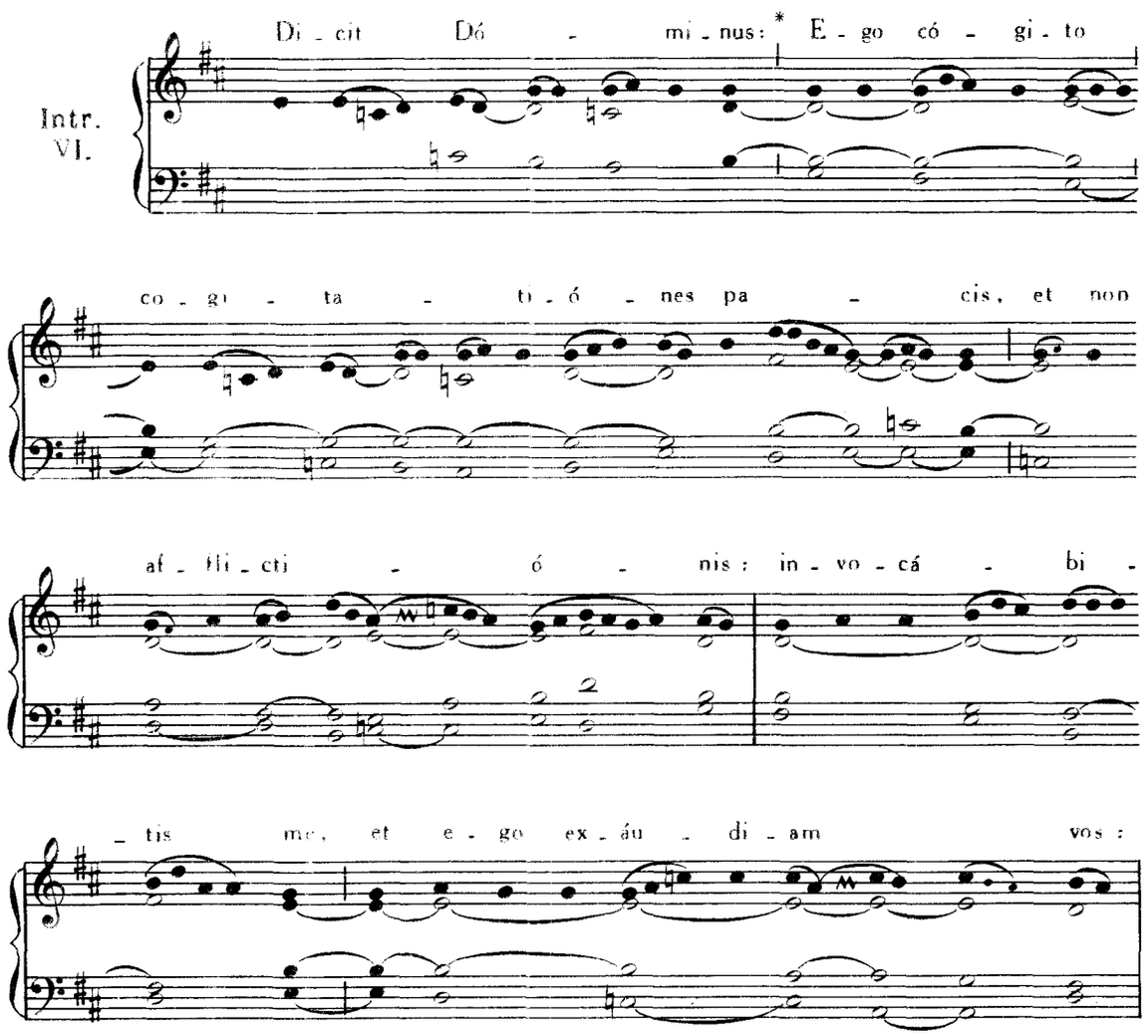

in cá - pi - te,
quod de - scén - - -
- dit in bar - - bam, bar - bam*
A - a - ron.
I.
Al - le - lú - ia, * al - le - lú - ia.
℣. Qui ti -
- - - - - ment

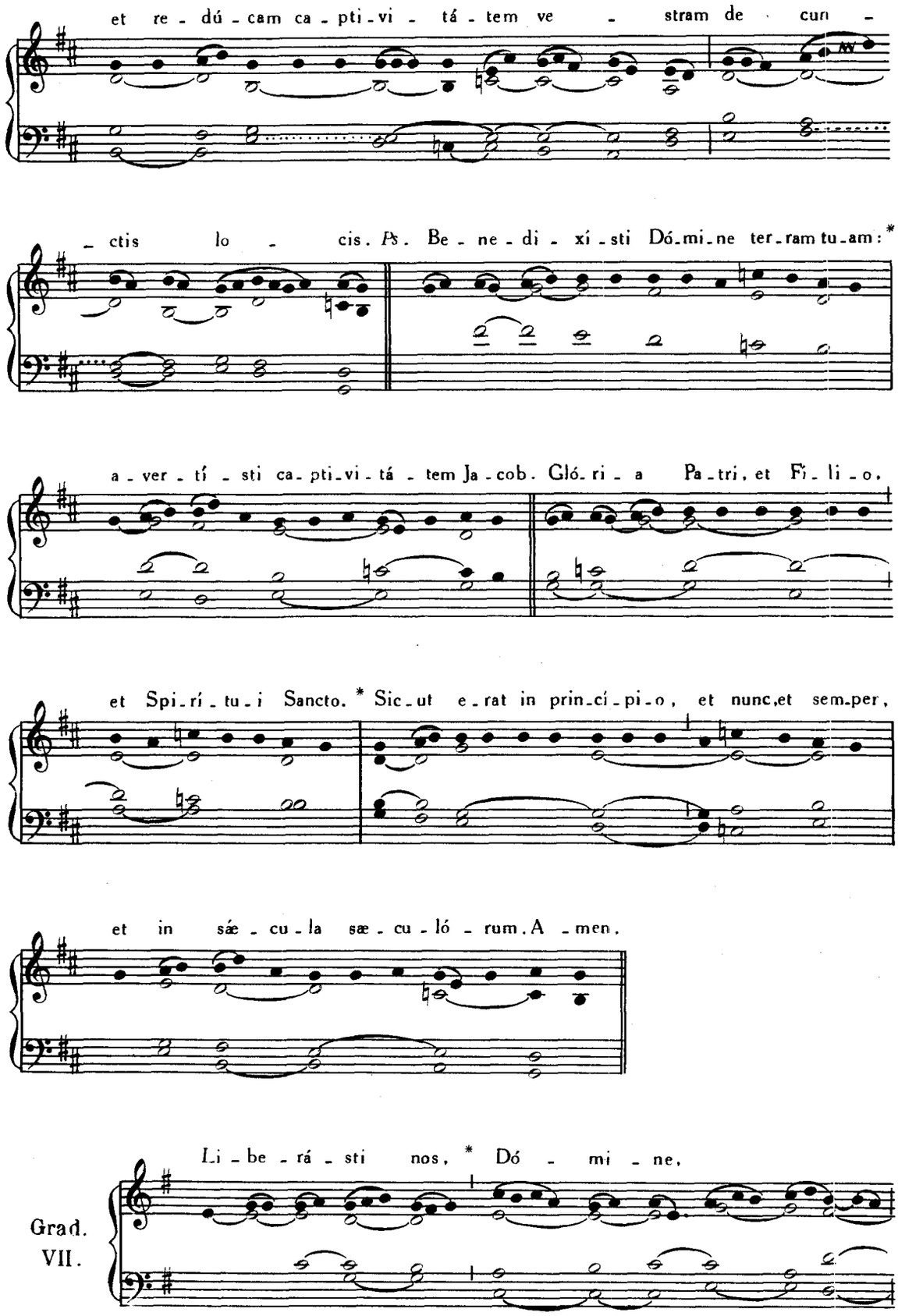

Dó - mi - num, spe - rent in e -
- - o: ad - jú - tor et pro - té -
- - ctor * e - ó - rum est.
Re - cor - dá - re me - i, * Dó - mi - ne,
Offert.
I.
o - mni po - ten - tá - tu - i dó - mi - nans:

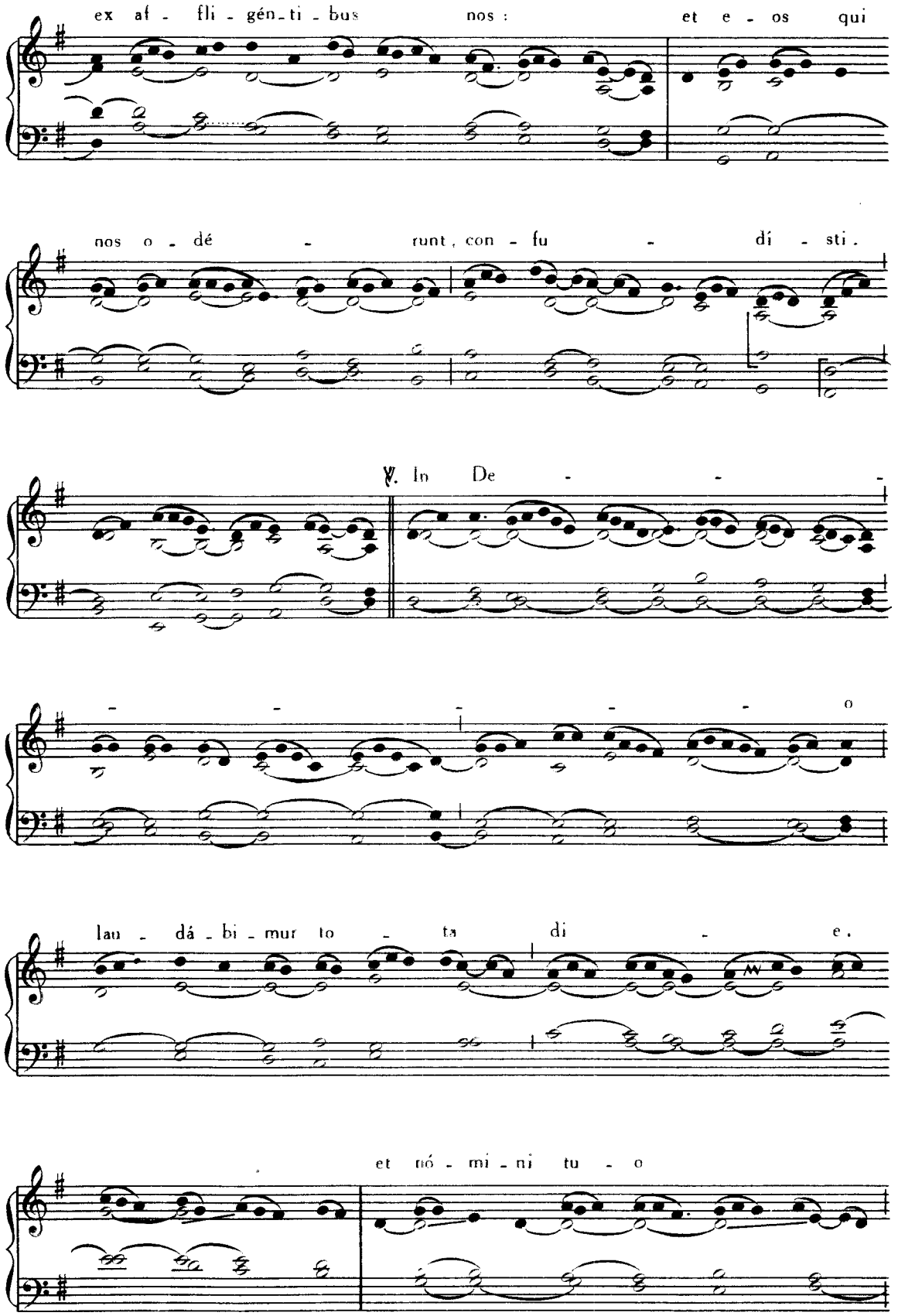

da ser - mó - nem re - - ctum in os me - um,
ut plá - ce - ant ver - ba me - a
in con - spé - - - -
- - ctu prín - ci - pis.
E - go cla - má - vi, * quó - ni - am ex - au - di -
Comm. VIII.

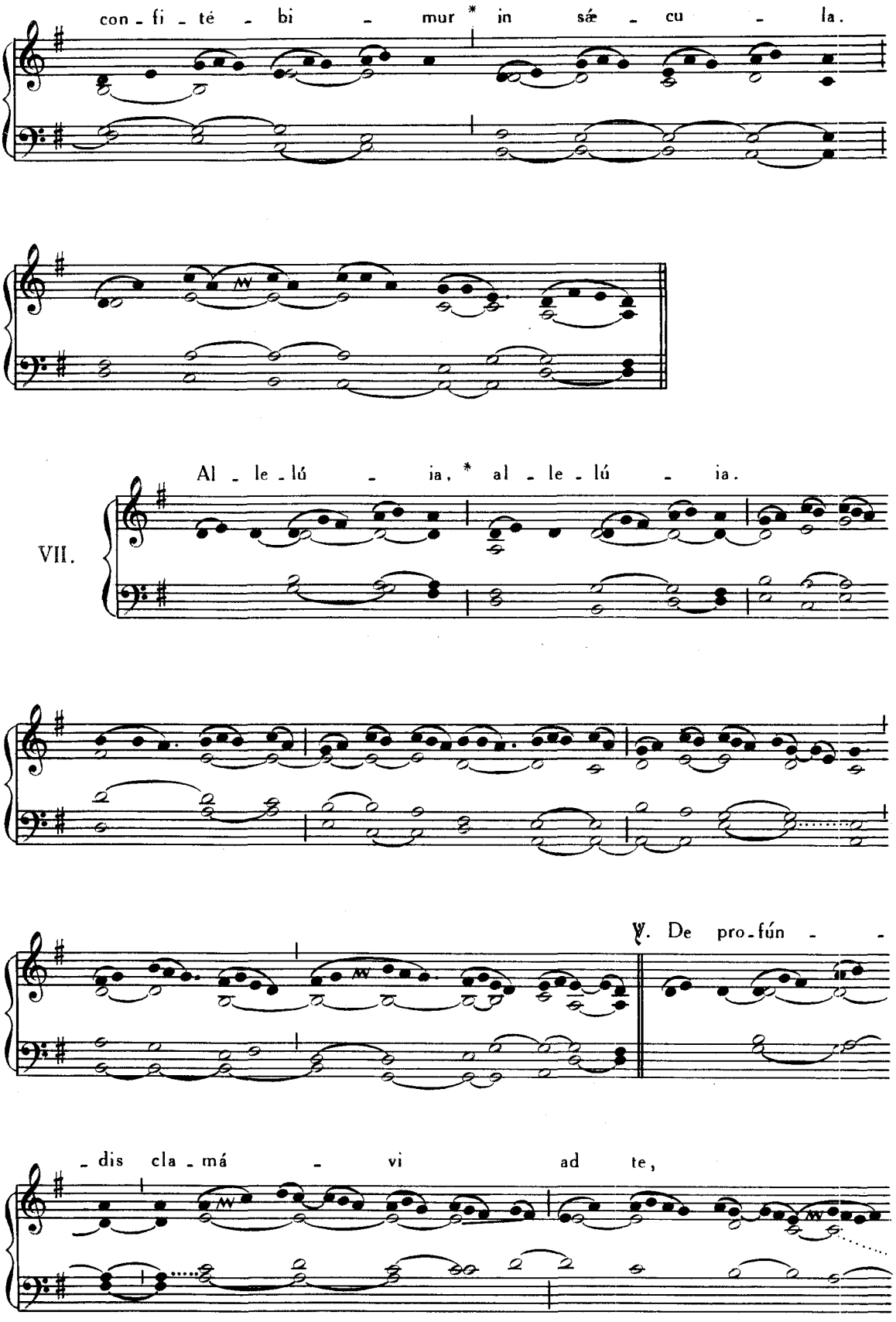


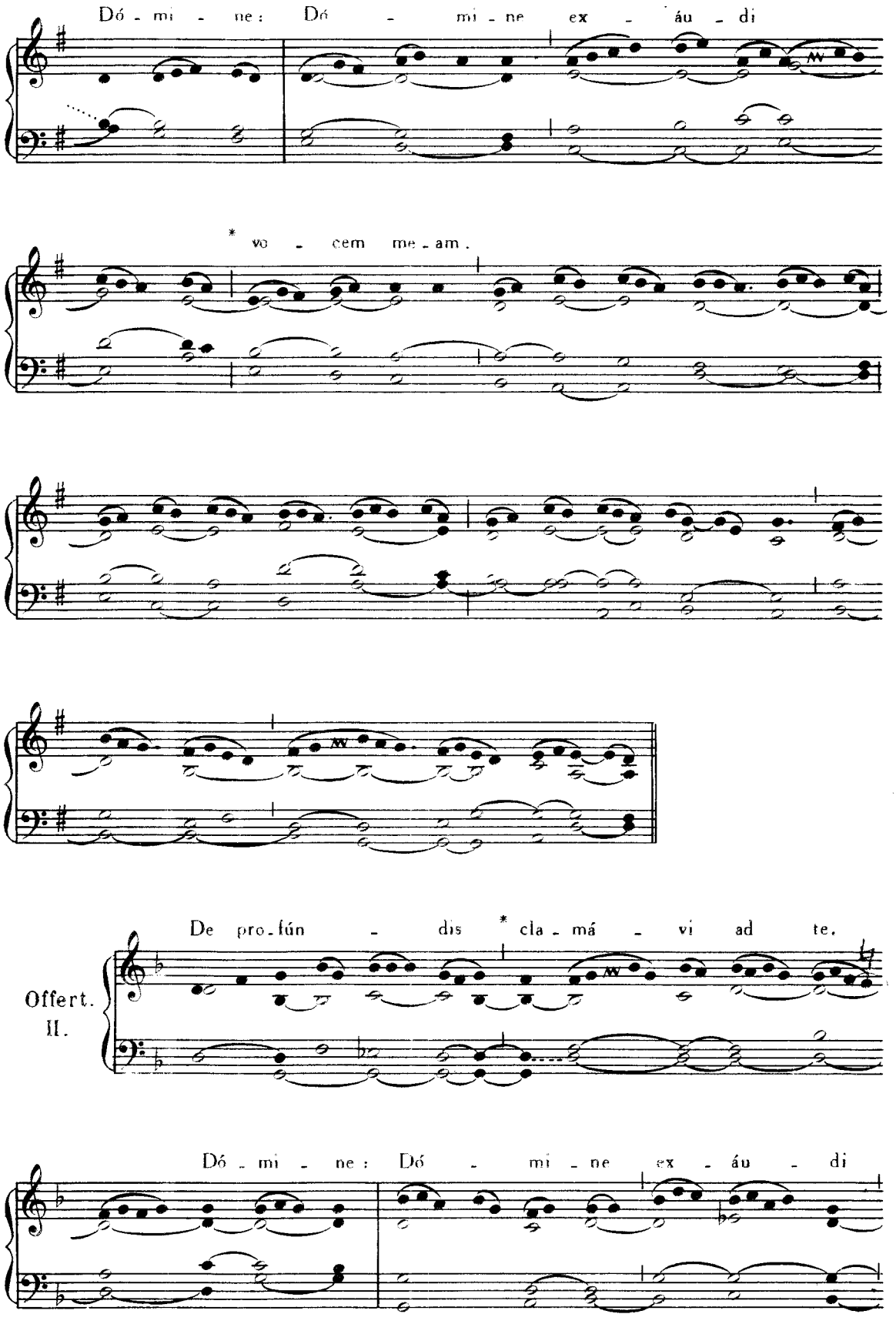
DOMINICA XXIII. POST PENTECOSTEN.

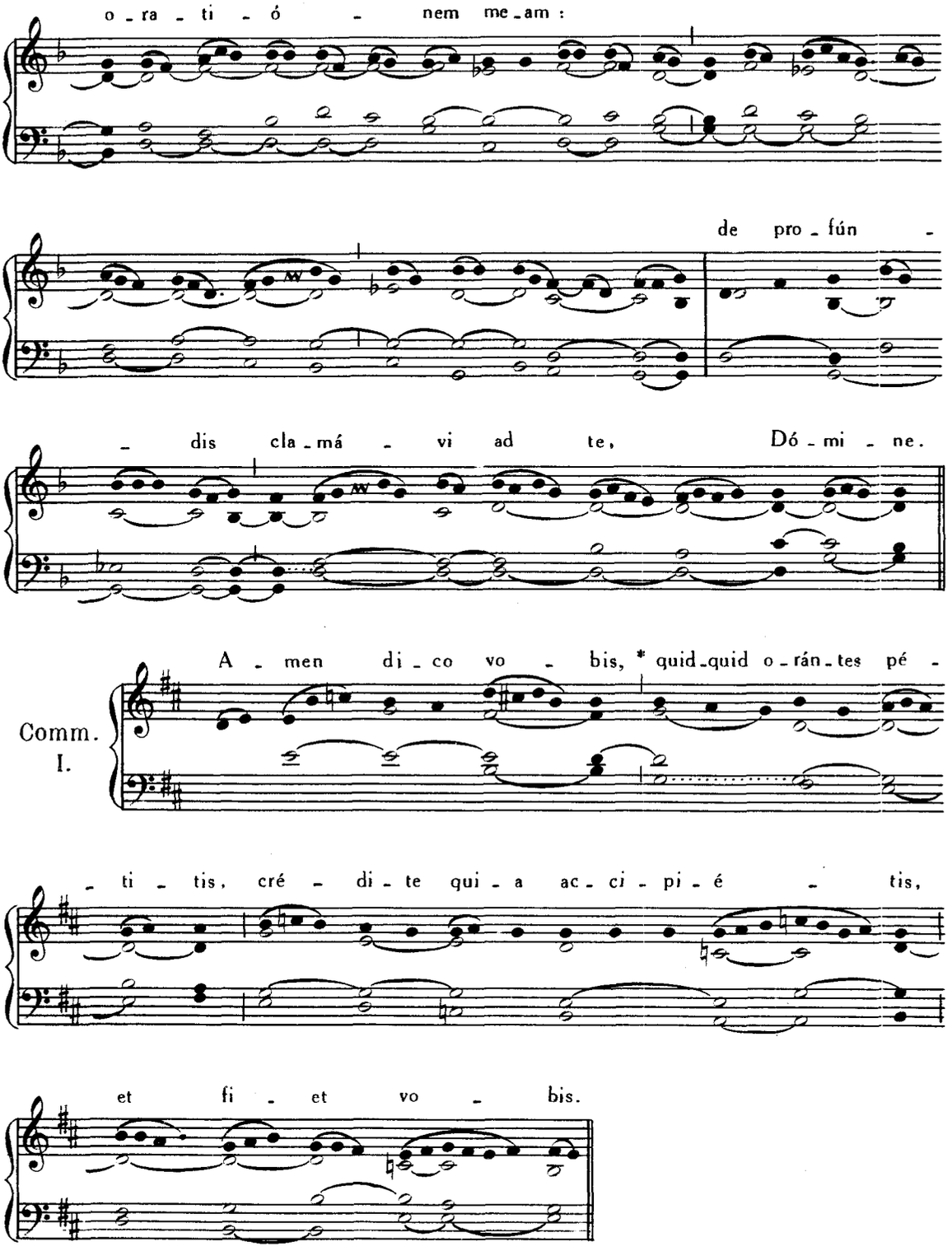



et re - dú - cam ca - pti - vi - tá - tem ve - stram de cun -
- ctis lo - cis. Ps. Be - ne - di - xí - sti Dó - mi - ne ter - ram tu - am: *
a - ver - tí - sti ca - pti - vi - tá - tem Ja - cob. Gló - ri - a Pa - tri, et Fi - li - o,
et Spi - rí - tu - i Sancto. * Sic - ut e - rat in prin - cí - pi - o, et nunc, et sem - per,
et in sæ - cu - la sæ - cu - ló - rum. A - men.
Grad. VII.
Li - be - rá - sti nos, * Dó - mi - ne,


ex af - fli - gén - ti - bus nos : et e - os qui
nos o - dé - runt, con - fu - dí - sti.
℣. In De - - -
- - - - - o
lau - dá - bi - mur to - ta di - e.
et nó - mi - ni tu - o


con - fi - té - bi - mur * in sǽ - cu - la.
Al - le - lú - ia, * al - le - lú - ia.
VII.
℣. De pro - fún - -
- dis cla - má - vi ad te,


Dó - mi - ne: Dó - mi - ne ex - áu - di
* vo - cem me - am.
De pro - fún - dis * cla - má - vi ad te.
Offert.
II.
Dó - mi - ne: Dó - mi - ne ex - áu - di



In Dominica XXIV. *et reliquis, si plures XXIV. fuerint Dominicæ post Pentecosten, Introitus, Graduale, Offertorium et Communio semper dicuntur ut in Dominica vigesima tertia.*

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